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Student Perspectives of an Off-Reservation Residential Program

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This is to certify that the doctoral study by

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2017

Abstract

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ED SPEC, Walden University, 2013

MA, Western New Mexico University, 2003

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Project Study Submitted in Partial Fulfillment

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Abstract

Navajo students who attend residential schools that are located off the reservation and hours away from their homes, communities, and tribes may experience issues with development of a meaningful cultural identity. The purpose of this study was to better understand and identify key themes related to how Navajo students' cultural identity may be affected while living in an off-reservation residential hall. Phinney's ethnic identity development theory was used to explain the psychosocial process of developing industry and identity in adolescents. The primary research question addressed how former students' experiences of living in an off-reservation residence hall affected their development of cultural identity. A qualitative case study design was used. A purposeful sample of 12 Navajo former students who lived in a Bureau of Indian Education off-reservation residential hall between 2010-2014 was interviewed. The interviews were coded, and 7 themes related to loss of native language ability, yearning for native language and culture, tutoring, supportive teachers, responsibility and independence, generational legacy, and culture were identified. Based on the findings, a professional development plan was developed to train board members, administrators, and staff at the study site about how to promote students' development of positive cultural identity while living in a residential hall. With this knowledge, residential hall leaders and staff may be better able to ensure that Navajo students in their charge achieve successful educational outcomes and retain their tribal culture, practices, and language, to ensure that Navajo students can achieve successful educational outcomes and a positive cultural identity.

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Section 1: The Problem

In the past, the U.S. government used the educational system to attempt to assimilate Native Americans students by forcing them to attend off-reservation boarding schools (Olsen-Raymer, 2006). In these schools, educators forbade Native American children to speak their first language, which was usually a tribal tongue (Olsen-Raymer, 2006). Over time, Native Americans began to voice their desire not to assimilate; many vowed to keep speaking their languages and preserving their cultures (Boxer, 2009).

Because of the Native Americans' criticism, the Office of Indian Education was created in 1972 to ensure that Native American citizens had equal access to a quality public education (U.S. Department of Education, 2005). In 2006, the Office was renamed the Bureau of Indian Education (BIE, 2016a). The BIE controls 183 schools on the 64 reservations found in 23 states and enables tribes to maintain Native American cultures and languages (U.S. Department of Education, 2005). The BIE also "operates off-reservation boarding schools and peripheral dormitories near reservations for students attending public schools" when reservations are not near or unable to provide the same educational opportunities (U.S. Department of the Interior, 2015, para. 4). Peripheral dormitories are Navajo off-reservation residential halls which are used to house Native American children attending schools away from their homes. Navajo residential halls promote the development of these students' whole selves as if the children were living within their cultures (BIE, 2016a). The residence hall staff follow the BIE's directive in regard to addressing the "spiritual, mental, physical, and cultural aspects" of Native American children's individual identities (U.S. Department of the Interior, 2015, para. 3).

The Navajo, or Diné, Reservation extends through the states of Utah, Arizona, and New Mexico, but excludes any Colorado land in the reservation's territory (Navajo People, 2013). Because of the size of the reservation and the need for education access, five peripheral, or off-Navajo reservation, the BIE established residential halls have been established to increase educational options for Navajo children (Homeliving Programs, 2016). Navajo students live in the peripheral residential halls operated by the BIE and attend local nonreservation public schools.

The Department of Interior, Bureau of Indian Affairs 25 Code of Federal Regulations (CFR) Part 36 subpart G established the requirements for peripheral residential halls, otherwise known as the home-living (residential) programs, operated by the BIE (Homeliving Programs, 2016). According to the CRF, residential programs must have a residential supervisor, a residential life manager, and a residential homeliving staff (Homeliving Programs, 2016). All staff must meet specific qualifications to provide quality services to students in the program (Homeliving Programs, 2016). The homeliving supervisor must have a bachelor's degree; the homeliving manager, an associate's degree; and the homeliving program staff, 32 post-secondary semester hours (or 48-quarter hours) in the areas of child development, behavioral sciences, or cultural studies (Homeliving Programs, 2016). Furthermore, residential hall staff must make certain activities available for students. The activities implemented by the residential staff include programs for physical activity; structured study time and tutoring; native language and culture activities; and character, health, wellness, and sex education (Homeliving Programs, 2016).

The BIE currently operates 12 peripheral or off-reservation residence halls across the United States. Five of these off-reservation residence halls are located on or near the Navajo Nation (2011), a sovereign reservation granted to the tribe by the Bureau of Indian Affairs and extends throughout the states of Utah, Arizona, and New Mexico. One residence hall is located in northwestern New Mexico with three in Arizona, one located within the boundaries of the Navajo Reservation, and two found in towns bordering the reservation (Bureau of Indian Education, 2016a, 2016b). California and Oregon each house one peripheral residence hall (Bureau of Indian Education, 2016a, 2016b). Students in the Navajo tribe can choose to live in any one of the five BIE-operated residence halls in order to attend an off-reservation public school (Bureau of Indian Education, 2016a, 2016b). The BIE-operated peripheral residence halls' staffs are expected to provide students with experiences that contribute to their holistic personal and academic development (U.S. Department of the Interior, 2015).

The residential halls operated by the BIE have been designed to provide comfortable living conditions and a safe environment for Native American children (D. P. Bitsilly, personal communication, September, 2013). The peripheral residence hall environment enables students to establish positive relationships, develop positive social skills, and receive an education (D. P. Bitsilly, personal communication, September 13, 2013). While living in a BIE residence hall, students participate in public schools, where they may gain interracial awareness that leads to interracial friendships and contact with other cultures due to living outside of the boundaries of the Navajo reservation.

Students choose to live in BIE-operated residence halls for various reasons

including negative home environments and economic instability. The typical peripheral residence hall student lives approximately 25 or more miles away from home and may be away from home for 10 months at a time (K. Lee, personal communication, April 25, 2012). Some of these students may have never left home before. As such, when they arrive at a BIE-operated residence hall, they may have limited social skills. The Navajo students are assigned chores as part of living in an off-reservation residential hall (K. Lee, personal communication, April 25, 2012). School staff require the Navajo students to follow residential hall rules and discipline them if they do not obey rules (K. Lee, personal communication, April 25, 2012). If geography allows, some students can opt to be day students and travel to and from their homes each day. Living in a residence hall's structured environment provides economically disadvantaged Navajo students with a foundation for achievement as well as offers stability and a healthy and substance-free living environment (D. P. Bitsilly, personal communication, September, 2013).

The Navajo students who live off-reservation in BIE-operated peripheral residence halls are exposed to social environments that may be vastly different from those they experienced in their families and within Navajo culture (Homeliving Programs, 2016). They may be exposed to different cities, resources, and environments depending on the hall's geographic location. Each residential hall offers a specific program of activities and living environments for its students. Students living in a BIE-operated peripheral residential hall do not see family members daily, do not consume native foods, or do not have privacy because all room assignments include roommates (Homeliving Programs, 2016).

The Local Problem

There was a lack of research-based clarity about the phenomenon of living in a BIE-operated peripheral residential hall located off-reservation in order to attend an adjacent public school. Navajo students may live in a BIE-operated peripheral off-reservation residence hall despite the availability of Navajo schools that may be closer to their homes (D. P. Bitsilly, personal communication, September 13, 2013; K. Lee, personal communication, April 25, 2012). While living in an off-reservation residence hall may have advantages, the students are separated from families, communities, and Navajo culture. This extended separation creates a problem, because the BIE residential halls' personnel often lack the inclination and capacity to guide the students' development of meaningful cultural identity. Previously the only schools available to Navajos were located off-reservation, and students were required to live in these residence halls to attend school. More recently, the BIE has established schools on reservations and which are closer to children's homes so that the Navajo philosophy of life may be fostered more successfully.

The gap in the literature on this topic was wide. No published studies have been found that explore the phenomenon of living in one of the BIE-operated residence halls (D. P. Bitsilly, personal communication, September 13, 2013; K. Lee, personal communication, April 25, 2012). To address this lack of research, I sought to elicit the perspectives of former students about the BIE's program. In conveying the voices of Navajo students who have lived in these halls, I sought to provide stakeholders with greater knowledge about this phenomenon. BIE staff and educators and off-reservation

board members and administrators may also use the knowledge gained from this study to engage in professional development and adapt residence hall programs to support Navajo cultural teachings. Current and future students as well as Navajo families might also benefit from understanding the phenomenon based on the viewpoints of former students who resided in a BIE-operated residential hall.

Therefore, the residential hall for this study is located in northwestern New Mexico, near the area where the four borders of the states of New Mexico, Arizona, Utah, and Colorado meet. This residential building, which was built in 1954, is designed to house students of all Native American tribes so that students can attend public schools located off of the reservation. However, all of the Navajo students come from the nearby Navajo Reservation (K. Lee, personal communication, April 25, 2012).

The town surrounding the school and the BIE-operated residence hall has a feed and seed farm store, oil field machinery shops, two grocery stores, three convenience stores, three fuel stations, four churches, a public high school, two public elementary schools, a Head Start program, and various state offices as well as an adult detention center and state judicial court building. The population for the northwest New Mexican town that hosted the project study residence hall was 6,147. The town's population of children under 18 years of age was 27%, while 13.6% were over the age of 65. Females comprised 52.3% of the population. Caucasians comprised 78.1% of the population, 0.4% were African American, 8.9% were Native American and Alaskan Native, and 0.4% were Asian (U. S. Census Bureau, 2015).

Rationale

Evidence of the Problem at the Local Level

I conducted this study in order to gain a deeper understanding of Native American high school students' experiences living in the BIE's Navajo off-reservation residence hall. I also wanted to examine how the experience of living in an off-reservation residence hall affects residents' development of cultural identity. In reviewing literature on the BIE's residence halls, I was able to find some information on the nature of the programming provided to students. Homework time for students in Grades 9 to 12 is 90 minutes and varies by subject, for instance (New Mexico Public Education Department, 2016a). Residential students attend at least 2 hours of study hall each week. Students who participate in extracurricular activities are required to attend study hall after their activities. Li, Sheely, and Whalen (2005), in their study of college residence halls, found that providing academic support in residence halls promotes student retention in college. Data are needed to determine whether living in a BIE residence hall prevents students from completing high school. The nature of the BIE residence hall is very similar to that of a collegiate residential learning community. Residential halls provide an opportunity for students to experience daily living and social activities while pursuing their academic initiatives (Li et al., 2005).

Many Native American youths experience gang violence, domestic violence, and alcohol and drug abuse outside of BIE residence halls. Juvenile delinquency rates are high in the state of New Mexico, according to statistics collected by the Office of Juvenile Justice and Delinquency Program (OJJDP; 2012). In 2011, 108,316 males

114,170 female Native American juveniles were arrested (OJJDP, 2012). Crimes included 240 violent crimes, 1,488 property crimes, 807 drug use incidents, and 120 weapons incidents (OJJDP, 2012). Navajo Law Enforcement (2013) reported 30 aggravated assaults with weapons, 31 assaults, 374 batteries, 16 aggravated batteries, five instances of domestic violence, nine instances of driving under the influence, and 985 instances of disorderly conduct for a total of 2,929 criminal incidents in 2012.

Gang violence on reservations has had an impact on Navajo children. Reservations nationwide reported 23% active gangs operating within their boundaries (Hernandez, 2011). Eighty percent of identified gang members were male, and three out of four were under the age of 18 (Hernandez, 2011). Females represented 20% of gang members on reservations, compared to 6% of non-Native females off reservations (Hernandez, 2011).

In passing the No Child Left Behind Act (NCLB) of 2001, legislators mandated that all students demonstrate proficiency in reading and mathematics. According to McCarty (2009), Native American and Alaskan Native students fall two to three grade levels behind White students in reading and mathematics acquisition. Additionally, "73% of Native American and Alaskan Native students are placed in special education programs, and 17% are more likely to leave school before receiving a high school diploma" (McCarty, 2009, p. 7). This is mainly because Native American and Alaskan Native students lack proficiency with the English language (McCarty, 2009). Some Native American students are classified as non-English speakers and as students with special needs (McCarty, 2009).

Students who resided at the BIE-operated residence hall I studied attended the only public high school available to them. This high school received a grade of "C" for academic performance in the 2012 New Mexico Public Education Report Card. The school year of 2008-2009 was the last year that the school made adequate yearly progress under the NCLB's provisions (New Mexico Public Education, 2016a). In 2008-2009, the school was under the second year of school improvement status, and in 2008-2010, the school was moved into corrective action status.

At the local level, no studies of the Navajo students living the residential hall in New Mexico have been conducted (K. Lee personal communication, April 25, 2012). The study provided knowledge about the students' choices to live in the BIE's residential hall. There was no evidence of a researched based life skills curriculum at the residence hall, so understanding the students' perspectives provided evidence to justify the programs currently in place (K. Lee personal communication, April 25, 2012).

In conducting this case study, I wanted to contribute to the body of knowledge about the BIE-operated peripheral residence hall system. The results might lead to positive social change for Navajo students who reside in the off-reservation residence hall. Additionally, the results might suggest that positive social change is already occurring for the students who experience the program by addressing their lived experiences and having support from the residence hall's staff for solidifying an identity rooted in Navajo culture. The study might reveal that some of these students' experiences for which they use life skills they gained in the peripheral residence hall upon adjustment to the demands of pursuing personal goals while living in a bicultural

environment and adjusting to a social environment different from that of the tribe.

Evidence of the Problem from the Professional Literature

Lack of understanding about the phenomenon is likely due to the lack of study of residence halls housing students in Grades 9 through 12 (K. Lee personal communication, April 25, 2012). However, studies have been conducted to address college students living in residence halls. In a study at the college level, Shushok, Henry, Blalock, and Sriram (2009) found that collaboration between faculty and student service programs provided students living in residence halls with engaging learning environments gain learning outside the classroom. Shushok et al. further stated that students, faculty and student affairs develop community learners by all participating in co-curricular activities together. The BIE-operated residence hall offers programs to engage students. This effort suggested the BIE follows the recommendations of Li, Sheely, and Whalen (2005) who found that engaging college students in their social environments develops their social skills, fosters more effective communication, and results in increased education retention. The structure of the BIE residence hall's programs bears investigation to determine if the students are exposed to college preparatory activities.

Many Navajos live in environments with limited access to local resources such as running water, electricity, grocery stores, libraries, and restaurants as compared to off-reservation towns. Washington and Van Hover (2011) reported that in 2000, the 250,000 residents of the Navajo reservation had 44% unemployment and 56% living in poverty, with alcoholism and gang violence listed as the reservation's major social issues. Washington and Van Hover noted that most Navajos lacked running water and

electricity, drove on unpaved roads, and did not have telephones or technology access. Thornton and Sanchez (2010) found that promoting evidence-based programs and strategies provides students the necessary coping skills to deal with stress in their daily lives relating to their living environments, economic status, and self-image and enable them to attain their goals. The project study offers an opportunity to discern if the same outcomes occur due to the experience of living in the BIE residence hall.

Definition of Terms

Bureau school: An elementary or secondary school, day or boarding school designed for students attending a school under the Department of Interior as well as a Native American tribally-controlled school under the Tribally Controlled Schools Act of 1988 (Office of the Federal Register, 2011).

Cultural identity (or, ethnic identity): A psychosocial process involving the completion of the tasks of satisfaction, industry, and competence (Phinney, 2006). Phinney stated that minority children believe the education they receive about their cultures, languages, and traditions represent the same norms experienced by children of other cultures.

Diné: The name of the Navajo Indians in the Navajo Language, meaning "The People" or "Children of the Holy People" (Navajo People, 2013).

Homeliving assistance program staff: An individual who works directly with students in a residential hall and must have 32 post-secondary semester hours (48-quarter hours) in child development, education, behavioral sciences, and cultural studies (Office of the Federal Register, 2011).

Homeliving manager: An individual who is the assistant to a homeliving supervisor of the residential hall and who must possess an associate's degree by 2008 (Office of the Federal Register, 2011).

Homeliving supervisor: An individual who directly oversees the operation of a residential hall; he or she must possess, at a minimum, a bachelor's degree from an accredited university or college (Office of the Federal Register, 2011).

Navajo: The second largest Native American tribe in the United States. The Navajo (also known as Diné) live on land in the southwest United States (Office of the Federal Register, 2011).

Reservation: Lands identified for Native American people on which to live (Office of the Federal Register, 2011).

Peripheral residence hall or residential program: The BIE-operated residential program providing room and board to students attending off-reservation public schools or Bureau-funded schools (Office of the Federal Register, 2011).

Sovereignty: The term used to describe the tribal nations as having final authority in their particular territory as if it were a sovereign or independent nation and all regulations vested within that territory (Ford, 2010).

Significance of the Study

Navajos reservations are affected by low socioeconomic status, gang violence, and rural communities lacking valuable resources (D. P. Bitsilly, personal communication, September 13, 2013). Many possible factors may contribute to the decision to live in a BIE-operated residential hall in order to gain a quality public school

education. Some students who reside in the project study residential hall live approximately 25 or more miles away and have difficulty with attending school daily (K. Lee, personal communication, April 25, 2012). The residential hall provides bus service to pick students up on Sunday evenings and drops them off at designated sites on Friday evenings. These sites are usually more than 2 to 3 hours away from the residential hall (K. Lee, personal communication, April 25, 2012).

Some families choose to move closer to the public school rather than enroll their children in the BIE's residence hall, and some families have relocated to live in nearby cities for employment and postsecondary education (K. Lee, personal communication, April 25, 2012). However, many parents are unemployed, receive food stamps, and earn low incomes (K. Lee, personal communication, April 25, 2012). Many Navajo families live in multi-family and multi-generational homes (D.P. Bitsilly, personal communication, September 13, 2013). Within these homes, students live with relatives who have less than an Associate's Degree, have dropped out of high school, or are involved with the court system (D. P. Bitsilly, personal communication, September 13, 2013). For families unable to move off-reservation with their children, the BIE's residential hall provides an alternative solution to ensuring Navajo children can obtain a quality education.

Students of negative home living environments within which domestic and gain violence and alcoholism occur may choose to move into the BIE's residence hall (K. Lee, personal communication, April 25, 2012). Students also come from homes that lack electricity and running water and are heated only by wood or coal burning stoves (K. Lee

personal communication, April 25, 2012). Many parents who are homeless strive to accommodate their children by sending them to live in the BIE's residential halls to facilitate the likelihood of graduating from high school (D. P. Bitsilly, personal communication, September 13, 2013).

Many parents of Navajo students seek educational opportunities for their children (D. Bitsilly, personal communication, September 13, 2013). Therefore, the BIE's program enables Navajo students to move away from conditions that prevent them from receiving a quality education. The need to understand the experiences of students who choose to live in a BIE-operated off-reservation residential hall is great (D. P. Bitsilly, personal communication, September 13, 2013).

DeJong and Hall (2006) found that the BIE's residential programs have a "unique configuration" in the attempt "to meet the needs of as many students as possible and … to maximize positive outcomes" (p. 177). The need to educate children who are more likely to drop out of school is significant especially for Native American children rather than students of other races. In order to understand, and if necessary improve, conditions for children living in the BIE's peripheral residential halls from the Navajo Nation, further research is needed.

Research Questions

Due to the problem of lack of clarity about the phenomenon of high school students living in a BIE-operated peripheral residential hall located off-reservation to attend public school, this study was conducted to provide a deeper understanding of the phenomenon of Native American high school students living in the BIE's Navajo off-

reservation residence hall. No studies of the Navajo students living the residential hall in New Mexico had been conducted at the time the data for this project study were collected (K. Lee personal communication, April 25, 2012). The data were collected to understand how experiences with living in an off-reservation residence hall affect residents' development of cultural identity. In-depth understanding might enable the development of positive social change for students, staff, parents, and community members to ensure future experiences are positive in this particular residential hall.

The principal research question for this qualitative case study was, How does the experience of living in an off-reservation residence hall affect the development of cultural identity of Native former students who lived there? The three subquestions stemming from this primary research question were

1. How does the residence hall experience affect the development of Native students' cultural identity?
2. How does the separation from home, family life, and the reservation community influence the development of the Native students' cultural identity?
3. What are the factors influencing the choice to live in the residence hall away from family and community?

Conceptual Framework

This study examined the perspectives of how the experience of living in an off-reservation residence hall affect the development of cultural identity of the Native students living in a BIE-operated peripheral or off-reservation residence hall. The conceptual framework used to guide the project study was ethnic identity development

theory. Ethnic identity development has become an increasingly significant topic in psychology (Phinney, 1990, 1992, 2006).

Phinney (1990) developed the model of ethnic identity development that was relevant to ethnic minority groups. Phinney described ethnic identity as a developmental process similar to Erikson's (1968) developmental stage of psychosocial identity. According to French, Seidman, Allen, and Aber (2006), Erikson argued individuals seek to define their identities for satisfaction, industry, and competence. Phinney (2006) stated that minority children believe the education they receive about their cultures, languages, and traditions represent the same norm experienced by children of other cultures. The challenge of this adolescence stage of identity development occurs when individual adolescents try to attain independence from their parents and seek self-identity and financial independence.

Phinney (1992) offered three stages of ethnic identity development because ethnic identity development can promote individual motivation toward self-identity, self-responsibility, and self-sufficiency. The first stage involves the lack of exploration called *unexamined ethnic identity*. In this stage, individual adolescents lack interest in ethnicity or general acceptance of others opinions. Ethnic identity begins when children take notice of people who are different from those generally circling around them daily.

In the second stage, adolescents encounter and explore ethnicity; this stage is called *ethnic identity search and moratorium*. During this stage, individuals begin to develop ethnic identities that might be initiated by positive or negative events (Phinney, 1992). The final third stage is *ethnic identity achievement* (Phinney, 1992). During this

stage, individuals have a clear sense of ethnic identity and can positively navigate their bicultural identity (Phinney, 1992, 2006). These adolescents are aware of other ethnic people's backgrounds, actions, physical appearances, and statuses (Phinney, 1992, 2006).

Another factor related to ethnic identity development was described by Chavez and Guido-DiBrito (1999) as what minority people learn about language, culture, religion, kinship, and geography and how they assimilate in or adapt to the dominant group's society. When Navajo students move away from their homes and nuclear families to live in the BIE's residence hall, they enter an environment unfamiliar to them. As these adolescents enter the new residence, they bring their language, traditions, and cultural with them to the new environment (Chavez & Guido-DiBrito, 1999). Students of diverse cultures, such as those living in the residence hall, must learn to apply their social and life skills as they encounter new cultures (Phinney, 2006). The peripheral residence hall might become a tool for high school students' ethnic identity development and might influence not only their development of self-identity and self-worth but also their post-high school quality of life (Phinney, 2006).

Review of the Literature

The study provided clarity about the phenomenon of high school students living in a Bureau of Indian Education (BIE) operated peripheral residential hall located off-reservation in order to attend public school. I sought literature regarding secondary education related residential living. I collected information via electronic database searches focused on peer-viewed and academic journals. The focus for the review was on students residing in secondary education residential halls, Native American boarding

schools, Indian education, and Native American sovereignty; however, due to the lack of available literature, college residence hall literature was reviewed to ensure a thorough understanding of the topic of residential living during school enrollment. Walden's library of databases were used and included ERIC, EbscoHost, ProQuest, Education Complete, and SAGE. The key words and phrases used in the search field were Native American, boarding schools, Indian education, Navajo education, residential hall, secondary education, and Native American residential halls.

Historical Perspective on Native Americans and Education

The U.S. government made significant efforts to civilize Native Americans according to Western norms and to extinguish Native American culture, language, and traditions throughout the 18th century (Olsen-Raymer, 2006; Reyhner & Eder, 2015). Nonetheless, many tribes remain sovereign today, even though the United States implemented the plan in 1786 to establish Native American reservations and have each reservation become independent (Ford, 2010). Native American land is recognized as sovereign by the U.S. Constitution (Ford, 2010). According to Ford (2010), sovereignty is the driving force of a nation's power. Sovereignty informs other nations that a particular government is a final authority in a particular nation, and the authorities vested within that government are final. Through tribal sovereignty, indigenous tribes govern themselves (Ford, 2010).

Therefore, many Native American tribes work toward meeting the needs of their people, especially in education, from within their borders. Starnes (2006) observed that Native American tribes operate individually and have self-sufficiency for meeting the

needs of their people. Many of the tribes have partnered with U.S. Department of Education programs to ensure the monitoring of the schools located on reservations.

The U.S.-Tribal Relationship revolves around the issue of sovereignty. The Bureau of Indian Affairs (BIA) was formed to administer the treaties established between the U.S. government and many Indian Nations. The BIA is responsible for delivering education to Native American children living on Indian Reservations based on the various treaties between the United States and the Native American nations that were signed over last 200 years (Falmouth, 2008).

Between 1776 and 1925, various treaties affected the socioeconomic relationship between the Native Americans and the United States. These phases included the initial treaties involving the U.S. government and the Indian Nations as well as the removal and resettlement phase of 1830 to 1870 that resulted in removing approximately 100,000 Native Americans from their indigenous lands into predetermined reservations set up by the U.S. government (Falmouth, 2008). Many Native American tribes began making treaties with the U.S. government to address education, health care, housing, and livestock. The result was many treaties made between Native Americans and the U.S. government (Penland, 2010). Reform of the Native American people began, and the government sought to civilize the Native Americans (Penland, 2010). Therefore, the U.S. government's dream was to educate the Indian people included in these treaties (Penland, 2010). In addition, education provided a means to teach Indian youth the roles necessary for attaining the American way of life (Dejong, 2007).

During this era, the U.S. government developed policies across the United States

to transform the Native American people (Spring, 2016). In 1820, the first boarding schools were introduced to teach industrial skills to Native Americans who attended these schools (Spring, 2016). In 1800's the federal government began funding schools that educated Native Americans (Spring, 2016). The government moved Native Americans from their indigenous lands across the United States onto reservations (Spring, 2016).

As a result, the third phase of treaties occurred between 1870 and 1925 and promoted the philosophy of assimilation following the removal and resettlement phase of the Native American tribes affecting tribal sovereignty. A transition occurred during the 1920s, starting with the 1924 Indian Citizenship Act that granted full U.S. citizenship to all Native Americans and ending with the 2001 re-authorization of the Indian Education Act of 1972, Title VII, Part A that provided specific education unique to Native American students (Falmouth, 2008). Title VII, overseen by the Bureau of Indian Affairs (BIA), provides financial and educational support to all the Indian Nations.

Oakes and Maday (2009) reported that the federal government agreed not only to establish an educational system for Native Americans but also to provide the textbooks. The federal government focused on providing "unique educational and culturally related academic needs" (Oakes & Maday, 2009, p. 1). According to Larson (2009), the federal government agreed to educate members of federally recognized tribes. Larson (2009) stated this arrangement resulted in Indian trust land, and most tribes now levy property taxes to support tribal programs.

In the past, officials in schools administered by the BIE prohibited or discouraged the speaking of native or tribal languages, preferring to assimilate Native Americans into

the dominant society (Falmouth, 2008). During the period of assimilation from 1871 to 1925, the federal government sought to civilize or to change Native Americans' cultural practices and indigenous languages to meet the expectation of Western culture in order to incorporate all Natives into mainstream America. Beyer (2010) found that learning by doing was introduced to Native Americans in the early 1800s. The educational process was used to Christianize and civilize Native Americans. Schools were built to recruit Native American men to become missionaries, while providing a curriculum for reading and writing English (Beyer, 2010). The females were provided life skills training that included learning to sew and cook as well as attend school once a week to learn to read and write (Beyer, 2010).

Until the late 1960s, the federal government used Indian education to discourage and prohibit the use of Native Americans' native languages and cultures (Olsen-Raymer, 2006). Instead, the U.S. government required Native Americans to follow its values and speak the English language (Reyhner & Eder, 2015). Native American tribes and nations have fought to relearn and revitalize their languages to preserve their tribal cultures band traditions (Falmouth, 2008). Native Americans continue to face barriers that inhibit their socioeconomic success and status even though on their reservations Native Americans have the benefit of sovereignty.

Washington and Van Hover (2011) stated that "despite the physical and psychological damage to Navajo children in boarding schools" (p. 82), the Navajo Tribe was the first to implement its own educational system. The first elementary school was built on the Navajo Reservation in 1966; a high school was built in 1970, and a

community college was built in 1968 (Washington & Van Hover, 2011). All of the Native American tribes remember these discriminatory practices, their forceful removal from ancestral lands, the English language immersion programs forced upon them in BIA boarding schools, and the religious indoctrination by missionaries of various religious denominations (Falmouth, 2008). Native Americans also blamed the U.S. government for initiating planned and forced integration into mainstream society through the elimination of Native American indigenous languages (Falmouth, 2008).

Bureau of Indian Education Today

The BIA established the goals for educating Native American children in 1889 (Penland, 2010). Currently, the Bureau of Indian Education (2016a, 2016b) is responsible for 183 elementary, secondary, residential, and peripheral residence halls. The respective tribes run 126 schools under P.L. 93638 Indian Self-Determination or P.L. 100-297 Grant Schools Act (Bureau of Indian Education, 2016a, 2016b). The Bureau of Indian Education (2016a, 2016b) directly operates 57 schools and five peripheral residence halls and is responsible for overseeing two postsecondary institutions. The Bureau of Indian Education serves 41,051 Native American and Alaskan Native students living both on and off reservations, and 7% of the students served are Alaskan Native (Bough, 2011).

At one point, off-reservation schools were seen as the way to educate Native American students. DeJong and Holder (2006) found that many at-risk students live in these boarding schools and the students had been exposed to negative social circumstances and substance abuse and were involved in unsafe behavior.

The Bureau of Indian Education (2016b) reorganized the bureau operated schools into sections. Each BIE section is divided into K-6, K-8, high school, residential school, special education, human resources, and facilities categories (Bureau of Indian Education, 2016b). Each section has an associate superintendent who oversees that section's schools and departments. In addition the Common Core Standards, NWEA assessments, and Native Star have been adopted for implementation in BIE schools (Bureau of Indian Educaiton, 2016b).

The BIE "operates off-reservation boarding schools and peripheral dormitories for students attending public schools" when reservations are not near or unable to provide the same educational opportunities as are available outside the reservations (U.S. Department of the Interior, 2015, para. 4). Peripheral dormitories house Native American children and promote the development of these students' whole selves as if the children were living within their cultures. The residence hall staff follow the BIE's directive for "manifest consideration of the whole person by taking into account the spiritual, mental, physical, and cultural aspects of the individual within his or her family and tribal or village context" (U.S. Department of the Interior, 2015, para. 3).

Navajo or Diné Philosophy of Life

The Diné philosophy of life and cultural values are taught to Navajo children (NDOE, 2012). The Diné philosophy is the foundation of Navajo people and is necessary for Navajo children to learn the concepts of building this foundation through culture and language (Arviso et al., 2012). The philosophy teaches Navajo people to respect themselves, their environment, and everyday life (Arviso et al., 2012).

The Department of Education, which is now known as Department of Diné Education was established in 1971 (Washington & Van Hover, 2011). The function of this department is to regulate all schools serving Navajo students, and it operates with the general funds of the Navajo Nation (Clark & Reed, 2010). Education for a Navajo child begins at conception. According to Calsoyas (2005), a Navajo child is learning through its mother at the time of conception. Navajos believe they must be in balance with their surroundings (Semken & Freeman, 2008). The Diné philosophy of life provides this balance. All traditional Navajo children are taught to greet the early dawn and pray for blessings and protection. They are encouraged to remain balanced with their environment in order to achieve many of their goals. They participate in traditional ceremonies, greet challenges, and work to overcome many of these challenges through the teachings of their traditional culture.

Garrison (2007) stated that learning the Diné way of life includes knowing the Navajo people's traditional, cultural, and spiritual values. Semken and Freeman (2008) observed that the Navajo people present the Diné knowledge in four groups and in relation to the four directions. Within these specified directions are symbolism that includes colors, mountains, plants, seasons, and the life cycle of a Diné person. An individual's lifespan involves the process of acquiring knowledge from each direction and is sacred.

The Division of Education/Department of Cultural and Language (NDOE, 2012) produced and documented the Navajo philosophy of learning to describe the meaning of each direction and the ceremonies connected with each direction. In a clockwise

direction, the graphic is presented. Garrison (2007) stated the eastern direction is thinking and includes birth, the beginning of life, and represents itself with the color white. The mountain in the eastern region is Mount Taylor, and the season is spring.

The southern direction is where the planning stage takes place, and the associated color is blue. The mountain located in this region is Mount Blanca. The life stage of this direction is adolescence, and the season is summer.

The western direction is where the living stage takes place. The associated color is yellow, and the mountains in this location are the San Francisco Peaks. The life stage of this direction is maturity, and the season for this direction is fall.

The northern direction is where the assurance stage takes place. The associated color is black. The mountain in this location is the Mount Hesperus/La Plata Mountains. The life stage of this direction is old age, and the season for this direction is winter.

The purpose of learning this foundation of Navajo philosophy is to teach a way of living in harmony and for development of well-being (Garrison, 2007). The symbolism of the four sacred mountains teaches the principle of protection (Garrison, 2007). Individuals establishing a foundation of *iina* and learning to live in harmony can seek a life of abundance. Navajos keep sacred these principles as they continue living their lives while pursuing an education or residing off the reservation (Garrison, 2007).

Native American cultures teach members of their tribes to maintain a bond between family, culture, and community. Long, Downs, Gillette, Kills in Sight, and Konen (2006) found that Native American youth, elders, and program staff from three reservations of the Northern Plains felt spirituality, intergenerational learning, money

resources, interdependence, and multiple lifeways to be valued and essential. In addition, Native American youth needed to learn to live in both the Western and traditional Diné worlds and to be able to communicate between the two worlds in order to be in harmony with their spiritual teachings in both societies (Long et al., 2006).

Culture and Language Studies in the Educational System

Many native children learn the English language and the history of the United States in public school. Native youth are exposed to their tribes' languages at home, but struggle with using their tribal language when away from their reservations (McCarty, Romero, & Zepeda, 2006). In addition, Starnes (2006) observed that Native American students do not have opportunities to learn their tribes' native languages and cultures during school. Students often learn U.S. history, world history, state history, and famous historical figures (Starnes, 2006). As a result, many BIE-operated schools have begun to implement Indian cultures and languages classes into the curricula. McKinley Jones Brayboy and Castagno (2008) pointed out that teaching students Native American history, cultures, and languages is not a new idea. Teaching Native American history, cultures, and languages is a strategy for improving the education of Native American students (McKinley Jones Brayboy & Castagno, 2008). These curricula support the establishment of self-identity, promote positive self-esteem within Native American students, and provide a "positive influence" within the students' communities (McKinley Jones Brayboy & Castagno, 2008, p. 733).

Lee (2009) sought to understand the community's support for Native American youth speaking their native languages. Lee allowed Native American youth and adults to

express their views about their native Navajo language. Lee interviewed 20 Navajo teenagers on the southwestern Navajo Nation and read reflection papers from 19 Navajo and Pueblo tribal college students. Lee found the students typically chose not to speak their native languages because their relatives and peers were likely to scold or tease them for mispronouncing words and making grammatical errors with Navajo phrases. Lee identified four themes from the data as respect; stigmatization; shame toward language or self, marginalization, and agency; and intervention. The students in Lee's study were concerned about losing their native languages and supported language revitalization efforts implemented in schools.

McCarty et al. (2006) examined the loss of native language by exploring Navajo youth's personal, family, and academic backgrounds. They interviewed 144 Navajo adults and 46 Navajo youth in Grades 4 through 12. The students expressed that their language helped them retain who they were as Navajo and reported communicating both in their native language and in English because they believed their native language enabled them to succeed (McCarty et al., 2006). Students who did not speak the Navajo language expressed they had started to learn the Navajo language and did not care for the language at first (McCarty et al., 2006).

McCarty, Romero-Little, Warhol, and Zepeda (2009) studied Native American children's language learning, identity formation, and school performance. They involved students in Grades K to 12 who were Navajo, Pima, Tohono O'odham, and from tri-ethnic tribes of the Blackfoot nations. Via this ethnographic case study, McCarty et al. found that 20% to 40% adults on the Tohono O'odham reservation heard their native

language at home. A large majority, 60% to 100%, of Pima and Navajo spoke their tribes' languages. The youth expressed positive and negative attitudes toward English and tribal languages as well as concern over losing their tribal languages. However, the children chose to speak English during the school day (McCarty et al., 2009).

Nationally, states have adopted standards for teaching Native American cultures and languages. In 1999, Montana passed a law known as Indian Education for All (Starnes, 2006). This law required that both Indian and non-Indian students learn tribal history.

The Navajo Nation Department of Education has standards for teaching culture and language in reservation schools. In 1980, the Office of Navajo Nation Scholarship and Financial Assistance required Navajo students who applied for the Chief Manuelito Scholarship to complete one-credit hour of Navajo language and one-credit hour of a Navajo government course before high school graduation (Office of Navajo Scholarship & Financial Assistance, n.d.). Therefore, many schools on the Navajo reservation implemented Navajo culture, Navajo language, Navajo history, and Navajo government classes. Additionally, students participating in the BIE's peripheral residential hall program also earn these credits during their local public high school enrollment (K. Lee personal communication, April 25, 2012).

Teaching tribal culture and language in school has provided positive interaction among faculty and students with similar backgrounds (Tippeconnic Fox, 2005). Positive interactions among faculty and Native American students lead to improved academic achievement at the college level (Tippeconnic Fox, 2005). Furthermore, students who

have relationships with at least one faculty member on campus develop an enhanced self-esteem and a sense of belonging critical to academic success (Tippeconnic Fox, 2005). The established relationship with one faculty member provides a safety net in which the student can share cultural ideas and receive support while attending school.

These findings have implications for secondary students' living in the BIE-operated residence halls designed to support public school academic achievement. Cultural awareness among students and faculty enables students to function in both Western and traditional Native American societies. The study of former students living in a BIE residence hall is needed to determine if cultural awareness occurs similarly between college environments and BIE residence halls housing high school students.

Native American High School Students in Rural Schools

Many Native Americans are affected by the educational system in various ways. Little is known about rural school experiences of Native American students, but the available literature is provided here. Cerecer (2013) found that Native students of the Pueblo tribe were surprised a researcher had a concern for their education and how they felt about it. In this study, a student reported he had to adapt to the school system to complete his education and did not receive with the opportunity to learn about Pueblo culture. Cerecer also showed students were provided differentiated instruction in the classroom to assist them. Lastly, this school hired security guards and implemented a school dress code that students believed affected their identities. Cerecer (2013) stated that the implementation of these changes affected the students.

Employing programs to show concern for tribal youth can offer benefits. Crooks, Chiodo, Thomas, and Hugh (2009) found that First Nations youth in Canada were successful in academic success after being provided with peer mentoring, leadership course, and transition conferences for those going into high school. The participants had various challenges and success from each of these programs. Participating in transition programs and peer mentoring offered strong indications of benefit to the youth of the First Nations (Crooks et al., 2009).

Jones and Galliher (2007) and Galliher, Jones, and Dahl (2011) reported on a longitudinal study of 137 Navajo high school students and applied Phinney's (1992) ethnic identity development model. Students were first assessed during Grades 9 and 10 and were reassessed during Grades 11 and 12 (Galliher et al., 2011; Jones & Galliher, 2007). Galliher et al. showed that both males and females obtained high scores for identity adjustment within their culture and heritage. Students also benefited from exploring and incorporating their culture and traditions into their identities. However, Jones and Galliher showed that females produced lower academic achievement scores and the males demonstrated more substance abuse issues. Additionally, Jones and Galliher concluded males held an awareness of their culture but did not experience or understand the meanings of the culture's practices. Interestingly, Galliher et al. reported that males suffered from lower levels of self-esteem and social functioning due to incidences of discrimination due to their ethnicity and culture.

Gfellner and Armstrong (2012) gave an overview of racial-ethnic identity development among First Nations adolescents who attended school in the communities in

which they resided. The total of 227 adolescents in Grades 5 to 12 participated. Among -the sample, 45 students were in high school Grades 9 to 12. Gfellner and Armstrong found that the high school students were rated second highest as holding a traditional identity, meaning they related primarily to the native culture, and were first for significant problem behavior related to alcohol abuse. Also, the age differences for ethnic identity status showed the younger children had minimal traditional views, and the older students valued traditional culture more highly and tended toward more bicultural orientations, meaning they related to both the dominant culture and their traditional tribal culture (Gfellner & Armstrong, 2012). Younger children with high risks for problem behaviors were least involved with traditional and prosocial behaviors. The older adolescence participants showed positive social adjustments when they scored as holding bicultural and tradition statuses (Gfellner & Armstrong, 2012).

Sarouphim (2002) studied four different Navajo schools in which students were identified as gifted. Of Sarouphim's 89 participants, 29.3% were gifted. Sarouphim addressed four issues including the difference between the DISCOVER career assessment and Gardner's multiple intelligence theory, gender differences, ethnic differences, and an assessment that could identify more minorities into the gifted and talented program. Sarouphim showed the highest correlation between word play and writing under the DISCOVER assessment, and the lowest correlation occurred for drawing-construction and writing.

Native American Youth Challenges

Native American youth face many challenges. In an early study, Deyhle and LeCompte (1994) found that Navajo students experience the adolescence stage of development differently from Anglo students, who are cared for in a different manner than Navajo children. Deyhle and LeCompte showed the comparison between Anglo and Navajo school goals. They reported the Anglo children's middle school goals included better parental involvement, sexuality education, work roles and instruction in content areas to mention a few. In contrast, the Navajo children's goals for middle school included preparation of gender differences, learning of interdependence of both human and animals, and attenuation of adult guidance and involvement (Deyhle & LeCompte, 1994). Overall Deyhle and LeCompte found that multicultural education is important in the educational system due to these cultural differences.

In addition to undergoing the adolescent developmental stage differently from non-Native American children, they face challenges including lower academic achievement; lower socioeconomic status; higher likelihood of suicide, delinquency, and high school dropout. In 2016, the National Center for Education Statistics (NCES) estimated, 13,322 middle schools, 16,937 high school, 98,271 public schools, 3,560 charter, 180 Bureau of Indian Education (BIE) funded, and 28,220 private schools in the United States. Of these schools, 47% of public, 35.5% of charter, 85% of BIE-funded, and % of private schools had students receiving Title I services (NCES, 2013). Public schools (63%), private schools (37%), public elementary schools (73%), private elementary (37%), public secondary (42%), and combined public schools (46%) hired

staff with an academic specialist or coaching assignments in order to promote educational attainment for Native Americans (NCES, 2016).

Native American and Alaskan Native students, teachers, and schools were surveyed for the National Indian Education Study 2011 on the integration of culture (National Assessment of Educational Progress, 2015). About 10,200 Native American and Alaskan Native students in Grade 4 and 10,300 Native American and Alaskan Native students in Grade 8 participated in the 2011 NIES survey. The results of the National Indian Education Study 2011 survey showed Native American and Alaskan Native Grade 4 students in BIE schools scored higher than the 2009 results for average mathematics scores in the same assessment. Public school students scored 14 points higher than students attending BIE schools. The National Indian Education Study 2011 showed Native American and Alaskan Native Grade 4 students did not perform significantly differently for reading from 2009 to 2011 (National Assessment of Educational Progress, 2015).

Hare and Pidgeon (2011) studied 39 First Nations youth who were ages 16 to 20 and found that the Anishnaabe youth drew on their families and communities to build resilience for interacting with teachers and peers in public school. The youth faced racism and discrimination while attending public school (Hare & Pidgeon, 2011). However, with family, cultural identity, grandparents' emphasis on education, the youth attained successful academic achievements. In addition, these youth transitioned into the local public schools successfully. Hare and Pidgeon explained, "the young warriors demonstrated commitment and courage by surviving the assaults that schooling imposed

on their cultural integrity" (p. 107). Not all Native American or First Nations youth do show resilience in the face of challenge.

Suicide among Native American youth is an ongoing issue for many tribes. In 2013, the state of New Mexico had a total population of 2,085,538 Native Americans and the third highest percentage of the population of Native Americans (U.S Census Bureau, 2013). In 2011, Native Americans aged 15 to 34 years had the second leading cause of death due to suicide and is higher than the national average (Centers for Disease Control and Prevention, 2011). Shaughnessy, Doshi, and Jones (2004) examined suicide figures among students enrolled in high schools funded by the BIA. Shaughnessy et al. reported 16% of BIA high school students attempted suicide. Females were more likely than males to attempt suicide, and students in Grade 12 reported fewer attempts than students in Grades 9, 10, and 11 (Shaughnessy et al., 2004).

Juvenile delinquency is another concern for Native Americans. In 2011, New Mexico, San Juan County had 290 juvenile delinquency reports (Hockenberry, Smith, & Kang, 2014). Morris and Wood (2010) surveyed students in six public high schools for their study of juvenile delinquency. They reported the self-control of the youth was the main predictor of delinquency and parent control and Native American traditions also predicted delinquency (Morris & Wood, 2010).

Native American and Alaska Native student dropout rate is the highest of any U.S. ethnicity or racial group. For the 2009-2010 school year, 6.7% of Native American and Alaskan Native students in high school Grades 9 through 12 dropped out (NCES, 2013). Both on reservation and cities, three out of 10 Native American students dropped

out of high school (Reyhner, 1992). In 1980s and early 1990s, the principal reason for students dropping out of high school was due to the treatment they received in school (Reyhner, 1992), suggesting the opportunities provided by peripheral residence halls might have been alleviating the problem since the 1990s.

Jefferies and Singer (2002) interviewed high school students from Spotted Eagle High School. Jefferies and Singer noted the story of one student who reported dropping out of school right after feeling uncomfortable in middle school because of the environment of the high school. Another student reported feeling neglected by teachers and that the size of the high school was too big (Jeffries & Singer, 2002). The last student reported looking for a vocational school that offered hands-on training in order to get away from the high school (Jeffries & Singer, 2002). The lack of literature regarding the effectiveness of peripheral residence halls for Native American students seeking to graduate high school suggests the need to learn from former students who resided in these facilities while attending high school (Hare & Pidgeon, 2011).

Native American Students in Boarding Schools or Halls

The Bureau of Indian Schools actively established boarding schools as the early as the 1880s (Penland, 2010). Marr (2004) stated that federal Indian policy required Native American children to live in government operated boarding schools. The objectives for establishing residential halls was to "remove and isolate children from their homes, families, traditions and cultures, and to assimilate them into the dominant culture" (Hanson, 2009, p. 1). These boarding schools were established throughout the United States. Some of the earliest off-reservation schools included the Carlisle Indian School in

Pennsylvania and Fort Spokane Boarding School in Oregon (now known as Chemawa Indian School; Marr, 2004).

During the turn of the 20th century, off-reservation, as well as on-reservation, boarding and day schools were established (Marr, 2004). These schools served from 83 to 350 students (Marr, 2004). Specifically, in 1900, the Fort Spokane Boarding School enrolled 83 students and enrollment increased to 200 by 1902 (Marr, 2004). In 1920, Chemawa Indian School had an enrollment of 903 students who represented 90 different, mostly Alaskan, tribes (Marr, 2004).

These boarding schools were operated military-style (Marr, 2004). Student experiences included boys' hair being cut short, students dressing in uniforms, and the daily curriculum following a strict schedule (Hanson, 2009). Boarding schools were underfunded, and students did not receive the same education as public school students (Hanson, 2009). Female students learned how to run a home (Hanson, 2009). Male students learned tinsmithing, farming, and carpentry (Hanson, 2009). In the 1970s, many of the boarding schools were closed following the passage of the Civil Rights Acts (Evans-Campbell, Walters, Pearson, & Campbell, 2012). The remaining boarding schools provided an education to Native American students living in remote areas or at-risk and were no longer focused on assimilation (Evans-Campbell et. al, 2012).

Students who leave home to attend public schools and live in BIE-operated peripheral residence halls for the first time gain an experience that is equivalent to the experience of college students leaving home for the first time to attend and live on a college campus in a residence hall. These students live in foreign environments without

their parents and gain exposure to various emotional, social, spiritual, and physical situations while attending either high school or college. Thornton and Sanchez (2010) found that building Native American students' resiliency was beneficial to these students with the opportunity to become more successful in education programs and gain the ability to cope with the personal matters that can arise when living in residential settings away from home.

Hirshberg and Sharp (2005) studied boarding schools' effects on Alaska Natives and their communities. They interviewed adults who had attended these boarding schools from the 1940s into the early 1980s. Hirshberg and Sharp found that students had both positive and negative experiences while attending various boarding schools. Some positive experiences included personal relationships with staff and high expectations of the students. Sexual and physical abuse, beatings, and being forbidden to speak their native language were among the negative experiences (Hirshberg & Sharp, 2005).

A sample of 115 Native American and Native Alaskan females ages 12 to 20 years were surveyed about their experiences in a residential boarding school for middle and high school (Scott & Langhorne, 2012). The females lived in a Native American residential hall in the eastern plains of the United States. Scott and Langhorne (2012) found the Native American and Native Alaskan females faced many personal, mental, and emotional challenges as they transitioned from homelessness or living with family to living in a residence hall with strangers. Scott and Langhorne observed that many residential students dealt with "stressful environments, particularly for new students, who

are now sharing everything--living space, recreational space, dining space, and classroom space" (p. 17).

Evans-Campbell et al. (2012) surveyed Native American former students of boarding school and compared their responses to former students with no history of attending boarding school. They used a sample of 447 adults. Among the 82 Native Americans in the sample, 42.7% rated their boarding school experience as poor, and 24.4% reported the experience as neither good nor bad (Evans-Campbell et al., 2012). Some Native American adults who previously attended boarding school reported having mental disorders (Evans-Campbell et al., 2012). Evans-Campbell et al. found that boarding school attendees demonstrated more drug use than non-boarding school students. Also, boarding school students raised by parents who had been boarding school attendees had more mental disorders than the non-boarding school group (Evans-Campbell et al., 2012). Overall, Evans-Campbell et al. suggested that boarding schools negatively impacted health and adversely influence mental disorders among former boarding school participants who were Native American.

The lack of qualitative studies regarding current Navajo students residing in off-reservation residence halls in order to attend public school represents a gap in the body of literature. Most of the available research was published before 2000 and focused on the longitudinal experiences of students in boarding schools used for assimilation into the dominant culture of the United States. The literature review showed studies of the failed effort to assimilate Native Americans through the Native American boarding school movement. In an attempt to understand the problem and population, several areas were

explored: Native American education, Bureau of Indian Education, Diné philosophy of life, parental decisions to send students to private school, and Native American students' experiences in residence halls. The study of the lived experiences of recent students has the potential to reassure educators and BIE officials that change has occurred since the 1960s, enable educators to provide stronger programs that benefit the Navajo students participating in the program, and validate the current operation of residence hall under study.

Implications

The Bureau of Indian Education (Bureau of Indian Education, 2013) was responsible for operating and ensuring that all the policies of NCLB were implemented in the schools it runs. BIE-operated schools and peripheral residence halls offered the majority of sites for learning by Native American children. These schools and facilities provided a safe learning environment for meeting AYP year after year (Bureau of Indian Education, 2013).

The study findings and the project of professional development for residential hall board and staff members were based on findings of the study and will provide leaders of the residential hall opportunities to improve Navajo students' cultural experiences when residing in the BIE's residence hall. The findings should enable the BIE to improve the quality of services offered at the residential hall. The residential school board members and the residence hall executive director might use the professional development program to improve the quality of the cultural education provided to the students living in the BIE's residential hall. The project was conducted to enhance the educators' knowledge

of peripheral residential living and influence better service to the hall's Navajo students. In addition, the professional development program might be used to make positive changes for and maintain best practices in Navajo cultural teachings with future students.

In this project study, the reasons Navajo students reside in an off-reservation residential hall were examined. Former high school students who lived in the BIE-operated peripheral residence hall were interviewed. The Navajo students identified needs that led to developing professional development programs to help the residence hall staff meet the students' expectations for learning about and maintaining their cultural teachings while away from their homes. The findings suggest approaches to adjusting the residential living environment to support academic success for all Navajo students. Bringing about positive social change for students, staff, parents, and community members could be used to ensure future experiences are positive in this residential hall. The lived experiences of these students in the residential hall suggest ways that the executive director and the residential school board members can improve the culturally specific services students receive.

Summary

Section 1 provided a foundation for developing a case study and involved addressing the lack of qualitative studies regarding current Navajo students residing in off-reservation residence halls in order to attend public school as a gap in the body of literature. Section 2 explains the methodology for the study. The section includes an introduction to the problem, problem statements, participants, and analysis of all data

pertaining to describing the impact of students' reasons for residing in an off-reservation residential program for Navajo students.

Section 2: The Methodology

The description of the qualitative methodology used in this study appear in Section 2. In conducting this study, I sought to provide greater understanding about the phenomenon of high school students living in a Bureau of Indian Education (BIE) operated peripheral residential hall located off-reservation in order to attend public school. The design, participants, ethical considerations, the role of the researcher, data collection, and data analysis appear in this section of the project study.

Research Design and Approach

I used a qualitative case study design in order to describe the lived experiences of former students who lived in the BIE's peripheral residential hall while attending a public school located off the reservation. Data were collected directly from former students. The narrative descriptions were made using contextual information about BIE peripheral residential halls to gain valuable information about the phenomenon (McMillan, 2012).

According to Creswell (2012), qualitative investigators study activities in the participants' normal settings and express findings using participants' viewpoints. Mullen (2004) argued that case studies provide in-depth inquiry and cues that produce tentative research explanations to be applied across cases. In addition, researchers who conduct case studies investigate an individual or a small participant pool in a bounded site (Becker et al., 2010). This case was bounded by the limits of a single BIE residential hall in New Mexico. Case study researchers explore and describe particular participants or a small group and frequently include the direct accounts of the participants (Becker et al., 2010).

The case study design enables a researcher with no control over real life events to use the participants' lived experiences to represent the phenomenon in detail (Becker et.al, 2010). Cohen, Manion, and Morrison (2007) explained that a case study is "an investigation into a specific instance or phenomenon into real-life context" (p. 170). In addition, case studies allow researchers to uncover complete facts about participants within a single setting, such as the instance of students who lived in a BIE peripheral residence hall.

By conducting this study, I allowed participants to tell their stories and describe their reasons for, and their experiences in, living in the BIE's residential hall in New Mexico. In addition, participants responded to open-ended interview questions (see Appendix C) to describe how and why the decision was made for them to live in a residential hall. These interviews captured common or divergent themes regarding the students' choices to live in this residential hall. In the interviews, the participants received ample time to reflect on and express, in their own words, their responses to the interview questions. The findings might be used as guidance for decision making about future students, BIE residential program administrators, public school officials, Navajo elders, and the community in which the residence hall was located.

I could have used other qualitative designs, such as ethnography, to formulate a descriptive interpretation of the participants' culture; however, this type of design would not have allowed me to capture individual experiences (McMillan, 2012). A phenomenological study design was another option I considered. However, a phenomenological design would enable the description of participants' experiences

across all cases occurring within the phenomenon (Creswell, 2012). Phenomenology alone cannot capture the reasons high school students choose to live in the BIE's peripheral residential hall. A narrative study could not yield the saturation needed for understanding the phenomenon of the peripheral residence hall as a source of identity development for Navajo children in secondary education. Both phenomenology and narrative methodologies were excluded as the primary method because I considered their boundaries and processes to be too narrow for this project study.

The case study method involved obtaining detailed descriptions of participants' reasons for and experiences with living in a specific BIE-operated peripheral residential hall. The residential setting for this study represented a bounded site as recommended by Yin (2011). Use of a case study method allowed me to gather detail-rich data to answer the research questions. I was able to explore in-depth the phenomenon of residential living through the former participants' interviews. Furthermore, as Yin (2011) said, a case study is the ideal design for non-experimental research which the researcher with little control over real-life context.

Participants

I conducted 12 interviews in rural northwestern New Mexico with former students of a BIE-operated peripheral residential hall near the Navajo reservation. Twelve represented an appropriate number of participants for data collection in a case study (Becker et al., 2012). Additionally, because of applying the case study method, I used purposeful sampling. For instance, Cohen, Manion, and Morrison (2007) explained that researchers use purposeful sampling in order to access participants with in-depth

knowledge regarding a specific issue. Such participants can explain in their own words, and in detail, the impact of living in a BIE-operated peripheral residential program.

The purposeful sample for the study consisted of 12 former students who had resided at the BIE residence hall I studied during high school within the last 5 years (Yin, 2011). The size of the sample enabled me to perform a more in-depth inquiry into the phenomenon. Additionally, the participants were Native American and predominately Navajo. The participants graduated from the local public school while living in the residential hall. The residential program had an enrollment of 50 to 60 male and female Navajo high school students annually for the 5 years preceding data collection (K. Lee, personal communication, April 26, 2012).

Because I needed to include students to represent a typical sample for the case under study (see Merriam, 2009), I selected participants who had enrolled and lived in the project study's BIE residential hall during high school. Second, the guiding criteria included seeking former students who lived in the residence hall for least 2 years and who lived in the residence hall within the last 5 years. Third, the students graduated from the local public school while living in the residential hall. I selected the names of students who lived in the residence hall for each year within the last 5 years and send letters of recruitment explaining the study to those students who met the criteria. I expected that at least 20 students per year for each of the last 5 years lived in the BIE residence hall for at least 2 years. If more than 20 students per year lived in the residence hall, I reduced the size of the list according to the number of years lived in the residence hall. Students with 3 or more years of experience were used to reduce the number of

recruitment letters mailed. Ideally, each of the 5 years generated a mailing of 20 recruitment letters, and I mailed a total of 100 letters to prospective participants. Once I began receiving return messages from the former students who received recruitment letters, I interviewed 12 participants who fit the guiding criteria as the sample for the case study.

Setting for the Project Study

The residential hall for this study was located in northwestern New Mexico, near the area where the four borders of the states of New Mexico, Arizona, Utah, and Colorado meet. The BIE's residence hall was located beyond the borders of the Navajo reservation. This residential hall housed students representing several Native American tribes. However, all of the Navajo students came from the Navajo Reservation (K. Lee, personal communication, April 25, 2012). Students living in this residential hall hailed from homes that were an average commute of 2 hours away from the off-reservation public high school (K. Lee, personal communication, April 25, 2012).

The study residence hall was built in 1954 and houses up to 70 students in Grades 9 through 12 (K. Lee, personal communication, April 26, 2012). Currently, 67 students, of which 25 are male and 42 female, live in the residence hall. The residential students at the project study location were currently required to maintain a 2.0 grade point average (GPA) in high school (K. Lee, personal communication, April 25, 2012). The required grade point average was low because of the inability of the students to meet academic requirements (K. Lee, personal communication, April 25, 2012).

The residential students were provided with a schedule, rules and regulations, and life skills training as a means to establish a structured environment (K. Lee, personal communication April 25, 2012). The project study residential hall has been organized to ensure students could live in the environment as comfortably as possible. Each student is provided with a twin size bed, bedding, laundry service, breakfast and dinner, personal living space, and a locker to keep their personal belongings while living in this residential hall (K. Lee, personal communication April 25, 2012). The rooms are not private rooms, and at least two students share a room. Lunch is provided to the students when they are at the high school during the day.

Ethical Considerations

All ethical research standards set forth by the National Institute of Health and Walden University's Institutional Review Board (IRB) were adhered to, including collection of data, data storage, participant rights, participant safety, and confidentiality. Walden University's IRB approval initiated the study. In 2012, residential hall approval was requested and acquired. Approval to use the residence hall was granted at the 2012 summer school board meeting. Upon Walden University IRB approval, a request letter was sent to the BIE residential hall manager to obtain a list of students aged 18 years and older who lived in the residential hall within the last 5 years along with the number of years each of the students lived in the facility. I contacted each participant by mail and provided a letter and an informed consent form for his or her signature.

The participants were informed that their participation was voluntary, and I did not to share their transcripts with anyone to further ensure confidentiality. I used codes to

refer to the participants in quotations to assure their confidentiality. When the consent form was received, a code or pseudonym was immediately assigned to each participant. I made no judgments about the information they shared, and their statements were not revised unless the participants reviewed the transcripts and themes and asked for revisions in order to clarify their information. I did not influence the outcomes of this study. Each participant was treated with respect and dignity. Data were kept in a secured fireproof file cabinet and secured on my home computer. I was the only person to have access to the data.

Role of the Researcher

As an academic counselor as well as a former Navajo Nation employee, I was actively engaged with Navajo students from kindergarten to the college level both from within and outside of the Navajo Reservation. I was employed with the BIE for 11 years. I was currently an academic counselor at a Navajo community school that was not the school under study.

To be clear, I was not employed, nor did I have daily contact with personnel, at the BIE's peripheral residence hall that was used for this case study. The residential hall selected for this study offered a nearby location and convenient access to participants. I developed a neutral relationship with the participants, obtained needed informed consent documentation, scheduled the interviews, performed data collection through interviewing the former students, and analyzed the data.

Data Collection

Data for this study were gathered with face-to-face interviews with former

students who are 18 years of age and older to explore the perceptions of former students regarding the experiences of living in a peripheral residential hall operated by the BIE. Creswell (2007) suggested using in-depth interviews and purposeful sampling with participants who have experienced the phenomenon. I asked why they lived in the BIE-operated peripheral, or off-reservation, residence hall to understand their lived experiences of the phenomenon at the specific project study location. Each face-to-face interview was conducted at a time and place that is convenient for the participant and in a private area, such as a conference room at the local public library to ensure confidentiality. Each interview lasted about 60 minutes. Interviews were conducted in a natural setting to provide a true description of the experiences (Creswell, 2012). The interviews were audio recorded and transcribed.

Glesne (2011) recommended utilizing semi-structured interviews as the best approach to understanding fully the complexity of a phenomenon. Cohen, Manion, and Morrison (2007) stated interviews should be highly structured, utilizing the same format and utilized the same words and questions for each participant. Consequently, an interview guide was used to conduct the interviews as seen in Appendix C. The interviewees were asked the open-ended questions found on the interview guide. Each participant was asked the same questions, but each participant was also asked follow-up questions based on the answers they shared to the main questions.

The interviews began with an introductory statement along with an explanation of the informed consent form, confidentiality, and requirements for participation and the use of an audiotaping device. I thanked the participants for volunteering to be interviewed.

During the interview, I took notes and included elements of nonverbal communication I observed as well as other insights that occurred to produce a well-documented personal reflection. Interviews yielded the participants' lived experiences regarding the BIE residential hall.

To summarize, the following schedule was implemented, upon receiving approval from the Walden University IRB. During Week 1, I contacted the director of the residential hall to obtain names of the former students who lived in the residence hall for at least 2 years of the last 5 years. I sent each of the participants a letter to request their voluntary participation in an interview. This letter included the information about the study, consent form, and a preview of the interview questions.

During Week 2, I followed up on the letters sent to the participants. I logged the informed consent replies and set dates and times to meet with each participant to conduct an interview. The interviews were scheduled as the consent forms were returned. Each interview was immediately transcribed, and as soon as the transcription was complete, I followed up with the participant to review the transcript.

During Week 3, I continued to follow up with all the consent forms and to conduct interviews. Interviews were transcribed, and all anecdotal notes were maintained. By transcribing the interviews, I became familiar with the data first hand. I continued to have the transcriptions reviewed by participants. I began coding data and identifying themes.

Data Analysis

The data from this study provided information on experiences of Navajo students

residing in an off-reservation BIE-operated peripheral residential hall. Merriam (2009) stated the goal of data analysis is to combine, condense, and understand what the participants voiced and what the researcher witnessed or written as part of assigning meaning to the data. After the transcribed interviews were prepared in Microsoft Word format for use in the analysis on a password protected computer, the data were transferred into ATLAS.ti, a qualitative data analysis software program.

The data were color-coded into common themes and organized alphabetically with a table of contents. The frequencies of the codes were noted. Each of the research questions were addressed during the analysis. As described by Creswell (2007), the codes were organized into textural themes and supported by actual participant quotes that supported the themes and the conditions of the experiences for developing structural themes (Creswell, 2012). Once the textural and structural themes were developed, a rich description of the experiences of the participants were constructed. Participant quotes that supported the emerging themes were selected for use in the presentation of the findings.

Credibility. Creswell (2012) and Merriam (2009) argued that establishing credibility in qualitative studies requires using multiple sources of data. For this study, the transcripts of the interviews with the former students represented the first source of data. I wrote field notes about the observations I made during each unique interview as another source of data. I used field notes to document each interviewee's behaviors and nonverbal communications. The third source of data was my reflective journal entries. I wrote my reflections at the end of the day regarding the interviews I conducted that day

to recognize biases in my observations and to clarify connections I made between interview data and observation data found in my field notes. Alongside member checking, research position, and rich thick descriptions, the use of interviews with former students, field notes about real-time observations during interviews, and reflection journal entries after interview sessions ensured credibility.

Merriam (2009) and Creswell (2012) defined member checking as sharing the interpretation from the researcher with the data source. The preliminary interpretations of the findings were provided to the participants to establish credibility. This follow-up conversation allowed participants the opportunity to give feedback on the data (Creswell, 2012). As a result, I met with willing participants on more than one occasion to ensure that my recollections of their interviews were accurate and to discuss the interpretations of the interview data. This meeting alleviated any error or misinterpretations of the participants' interviews (Merriam, 2009). The participants were allowed to review and comment on the preliminary findings. This process ruled out the likelihood of misinterpreting what participants had said.

Merriam (2009) referred to the researcher position as a process through which the researcher reflects on his or her perspectives and biases according to his or her field and reflection notes. This reflection process is another strategy for eliminating the chance for biasing the findings (Merriam, 2009). Merriam discussed the rich, thick description as the process of detailing the accounts of the phenomenon. The technique adds to the value of gathering sufficient data and providing the data in the actual words of the participants with the researcher's comments and conclusions (Merriam, 2009). Therefore, I used

follow-up and probing questions to ensure the fullest, most in-depth data were acquired for each interview question.

Results

The following elements of Section 2 of the dissertation provide the findings of the study. The data answered the primary research question that asked the following: How does the experience of living in an off-reservation residence hall affect the development of cultural identity of Native former students who lived there? The three subquestions stemming from this primary research question were:

1. How does the residence hall experience affect the development of Native students' cultural identity?
2. How does the separation from home, family life, and the reservation community influence the development of the Native students' cultural identity?
3. What are the factors influencing the choice to live in the residence hall away from family and community?

The data are presented with participant demographics, supporting quotes from interviews, tables, and narratives. This results of the study and data analysis include data collection and organization, analysis of interview response, summary of the interview data, themes identified, and coding of data through Atlas.ti (2015).

Participant Demographics

This study was conducted in a northwestern part of New Mexico off the Navajo reservation. A purposeful sampling of 12 former residential students with living

experience in the BIE residential hall were interviewed. Three participants were male, and nine were female. An even split of gender was sought; however, the availability of potential female participants exceeded the number of available male participants and affected the gender balance of the final pool of participants. The participants' average age was 22.6 years. All participants belonged to the Navajo Tribe. Eleven of the participants lived in the residential hall for 4 years or the duration of all four grades of high school. Additionally, 11, or 92%, of the participants attended the same middle school and lived in nearby communities to one another. The only participant who attended a different middle school lived 45 miles away from the other 11 participants. All 12 of the participants graduated from the local high school and pursued higher education. Table 1 highlights each of the participants' characteristics.

Findings from the Interview Data

The case study tradition was the design used for collecting and analyzing the qualitative data gathered through 12 interviews. The codes used to identify the participants in the study were Participant 1 through Participant 12. To ensure accuracy, I audiotaped and transcribed each interview. After I transcribed each interview, I emailed the transcription to each participant for member checking, enabling the participants to clarify their thoughts by annotating the transcript and adding additional comments to their responses and to my comments as presented in the transcript. Each participant returned his or her transcript to me and informed me of any clarifications, additions, changes, or corrections he or she wanted to have made.

Table 1

Characteristics of the 12 Participants

Participant	Gender	Age	Number of years residing in residential hall	Distance from home to residential hall (in hours)	Higher education pursued immediately following high school
1	Female	24	4	1.50	Yes
2	Female	23	4	2.50	Yes
3	Female	24	4	2.00	Yes
4	Female	22	4	2.00	Yes
5	Female	19	4	2.00	No*
6	Female	24	4	2.50	Yes
7	Female	24	4	2.50	Yes
8	Female	23	4	2.00	Yes
9	Male	19	4	0.75	Yes
10	Female	23	4	1.00	Yes
11	Male	21	4	2.00	No
12	Male	23	4	2.50	Yes

Note. * Student may have entered workforce or military after high school graduation before choosing to attend a university or college.

To become more familiar with the data, I read each participant's interview transcript in its entirety to get an overall understanding of his or her experience. I read each interview and initially considered each statement the participant made to be a key statement. The statements were read and reread to determine repetition of potentially identifiable subthemes and major themes. I contacted participants again to reduce misinterpretation during coding and to clarify meanings for any modifications they made. Also, the responses were analyzed using the analysis software ATLAS ti (2015). The

emerging themes were narrowed down to form major themes. The themes captured in the data analysis appear next as a narrative form. The results were the answers to the research questions in the form of themes discussed next.

Among the data from the 12 participants, I found one discrepant case. In this variant, Participant 4 reported adhering to a different religious tradition from all the other participants. Participant 4 reported living a life according to the rules and beliefs of the Mormon Church. The participant was raised by parents who followed the Mormon religion's doctrine. The only Navajo ceremony in which the participant participated was a puberty ceremony. The participant enjoyed attending the local Mormon church services and was strongly engaged in religious practice. Participant 4 also did not speak Navajo during her childhood and had learned very little about Navajo language, culture, and religion. However, Participant 4 did contribute to the themes as seen in Appendix B.

All 12 participants stated that staying at the residential had affected their cultural identities. Through the analysis of interview data, seven themes emerged regarding the experience of living in an off-reservation residence hall. These themes occurred in context with the former students' development of cultural identity while living in the BIE residence hall. Appendix B provides an overview of the codes and the preliminary coding process used to develop the emerging themes.

Table 2 provides an overview of the developed themes. The seven themes were the following: (1) loss of native language ability, (2) yearning for native language, (3) tutoring, (4) supportive teachers, (5) responsibility and independence, (6) generational legacy, and (7) culture. Table 2 also displays the seven themes aligned with the

participants who provided data used to form them. These themes will be used to answer the primary and subquestions of the research.

Table 2

Overview of Emergent Themes from Participant Interviews

Theme		Participant number
1	Loss of Native Language Ability	3, 6, 8, 9, 10, 11, 12
2	Yearning for Native Language	2, 3, 6, 7, 8, 9, 10, 12
3	Culture	1, 2, 3, 6, 9, 10, 11, 12
4	Tutoring	1, 2, 3, 8, 10
5	Supportive Teachers	1, 3, 5, 6, 7, 8, 10, 12
6	Responsibility and Independence	1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12
7	Generational Legacy	1, 2, 4, 6, 7, 8, 9, 10, 11, 12

The seven themes addressed how the residence hall experience affected the development of Native students' cultural identities. The recurring patterns in the data suggested each participant experienced lessons about native culture, language, and traditional religion before leaving the reservation to pursue a high school education. Of the seven, three themes emerged from the interview data regarding the residence hall's effects on the Native students' cultural identities. Finally, the themes addressed the development of the Native students' cultural identities, their separations from home and family life, and the reservation community as an influence on the development of the Native students' cultural identities and the factors influencing their choices to live in the

residence hall away from their families and communities. The themes addressed how the experience of living in an off-reservation residence hall affected the development of cultural identity of Native residential students who lived there.

Results from the Research Question

The research question which drove this study asked how the experience of living in an off-reservation residence hall affected the development of cultural identity in the Native former students who lived there. Themes 1, 2 and 3 addressed the principal research question for this qualitative case study. These three themes can be grouped into a common pattern, as each reflects a sense of loss or regret with regard to personal development of language and cultural identity.

Theme 1: Loss of native language ability. "Loss" (2016) is a "failure to keep or to continue to have something" (para.1). This definition was used to understand participants' reports of loss about losing opportunities to speak their Navajo language and maintain the ability to speak the language. The theme of loss of speaking the native language emerged as one primary aspect of the development of Native students' cultural identities while living in the residential hall, because the native language was not spoken in the residential hall among students and their peers. Most of the participants did not speak the Navajo language fluently. The participants reported that they could understand when someone else spoke the language to them or around them. What little Navajo participants may have learned they learned from their family members or previous schools.

Within the overall theme there were three variations with regard to language development. The majority experience was represented by Participants 3, 6, 8, 11 and 12, who said they did not speak the Navajo language with confidence but could understand it when it was spoken to them or near them. These participants said they joked around among one another using what words of the Navajo language they knew; to underscore that point they humorously suggested they only knew the profane Navajo words.

The participants who knew some Navajo also reported that when they needed to find out what a certain word meant or to know how to say the word in Navajo they tended to ask an available residential staff member or a residential cafeteria worker for assistance. Participant 6 emphasized the loss about speaking his Navajo language was due to the transition from attending an elementary school on the reservation in which he learned about his culture and language to living in an off-reservation residential hall in which he did not receive the same Navajo language learning opportunities. Participant 6 stated:

> I really don't know much right now. At Tohaali Boarding school [an elementary school], I learned a lot there because we had a culture class there. I was learning my language pretty fluently, learning a lot about the culture and the tradition and the values. As I got older and left Toadlena to go to school elsewhere off the reservation, I lost pretty much every knowledge that I got to know when I was a kid.

On the other hand, Participant 1 explained she learned some of the Navajo language from the few Navajos who came for tutoring. Participant 1 stated, "We really

didn't have that much or rather we didn't have that much culture." Participant 1 noted that some tutors who worked with the students in the residential hall were Navajo, "and that's where we picked up some of the language with them speaking to us in Navajo." A somewhat different variation was offered by Participant 3, who reported consulting the cooks in the cafeteria. She said, they "helped me a lot [because] the staff, our cooks there, they spoke Navajo, so if you needed help with Navajo words, they would tell us what it means. They would help us." Participant 12 provided a similar perspective: "My language, it is kind of hard for me to, to like, understand what people are saying. I kinda put that aside when I was in high school." These accounts represented the various patterns of losing Navajo language skills while residing in the residential hall in order to attend the off-reservation high school.

In contrast, a second variant was represented by Participants 5 and 9. Participant 9 reported she did not speak the Navajo language at all. However, she also reported that in growing up she was surrounded by other family members who spoke the language in their daily lives. Participant 5 offered a varying perspective that informed the theme. Participant 5 did not speak the Navajo language and had only heard adults speak the language as follows:

> When I lived with my mom, she didn't really talk Navajo to me, only a little bit. I didn't learn Navajo either in the residential hall. It was when I come back here to [live with my grandparents and uncles after high school] that I started to learn the Navajo language. So I wanted to come back here to do that with my grandma and

> my cheii [or maternal grandfather] and my uncles too, sometimes they yell at me in Navajo and that is where I pick it up too.

The third variant was represented by Participant 10, differing greatly from the other participants, as the only participant able to speak Navajo fluently prior living in the residential hall. Participant 10 learned to speak the language with great facility while at home and continued to be a fluent speaker despite having gone to live in the residence hall. She shared that the Navajo language is used daily within her job and her everyday communication with others. Participant 10 said, "It [this use of the Native language] basically, separated us, or separated me from other races and ethnicity at the school." On the other hand, her knowledge of the Navajo language created a connection. She pointed out that "as far as language, it was good as well because other students spoke Navajo jokingly and … it helped a lot, I guess." On the other hand, Participant 10 also believed that living in the residence hall, she was separated from her tribe and missed the opportunity to speak Navajo regularly

In summary, although the participants did not speak the Navajo language fluently, all tried to retain what language they had while they lived in the residence hall. The participants sought out the residential staff as a resource for helping them learn words in the Navajo language. The majority of students also had some Navajo language speaking ability prior residing in the residential hall. There were two variant experiences that differed from the majority. One participant spoke no Navajo, and in contrast, one spoke Navajo fluently.

Theme 2: Yearning for Native language. All participants expressed that they wanted to learn their Navajo language because they did not all speak the Navajo language fluently. The participants, however, ran into obstacles when looking for someone who could speak their language. The only words they confidently shared with each other and joked around about were the known vulgar words. In seeking to expand their Navajo vocabulary, most of the time the participants sought out the residential staff to seek a meaning or a pronunciation of a word. Although a Navajo language class was offered at the residence hall, the responses indicated that it did not have a great impact.

Codes showed Participants 2, 3, 6, 8, 9, 10, and 12 tried to speak their native language among one another. They asked each other for the pronunciation of certain words, or they jokingly said things in Navajo to one another. Most of the time they chose to say the inappropriate words. Participant 7 discussed the Navajo classes at the residential hall were provided by a teacher from San Juan College who taught Navajo language. Participant 7 pointed out the following:

> I used to take that. I think it was every week. I learned more about my culture because they offered Navajo classes at the dorm on certain nights. Like Wednesday nights they had culture night every 2 weeks.

The pattern in the data indicated that not all the Native students living in the off-reservation residential hall took advantage of the Navajo language class because they had other activities to attend. To the extent, they were exposed to language, it was through more limited and informal means. Participant 8 stressed that "students actively asked one another different Navajo words and sought pronunciations and meaning for those words

from residential staff members." On the other hand, these informal interactions appeared to be insufficient to meet the students' needs. Participant 11 said, "I used to know a basic amount of my native language, but at the residential hall it was hard to have a conversation with another Navajo because no one spoke the language [fluently]." In a variation on the theme, participant 12 responded, "My language, it is kind of hard for me to … understand what people are saying. Not until I graduated, then I started listening. [I] started to pick up some words here and there." Participant 12 had no resource for learning the Navajo language while residing in the residential hall until leaving the residential hall after graduating.

Participant 5 did not know any Navajo, unlike the other participants, but also confirmed the pattern seen in reports from the other participants who sought ways to learn or continue to speak their native language while living away from the reservation. They asked each other, residential staff, and tutors questions about using Navajo and meanings of Navajo words in their efforts to retain their usage of the native language.

Theme 3: Culture. Culture was described by the participants as including Navajo traditional teachings and utilizing the Native American church practices. The participants expressed knowing their tribe's first four clans. Participants reported participating in family ceremonies at home, but they learned the residential hall did not incorporate the tribal ceremonies into its programming. Participants, mostly the females, had participated in their puberty ceremony prior leaving their families to live in the off-reservation residence hall. None of the male participants mentioned undergoing their own rights-of-passage ceremonies. The participants also shared how much they enjoyed

being able to eat traditional Navajo food, such as mutton stew and frybread. Overall, the data indicated the residence hall did not consistently provide activities or lessons related to Navajo culture to its students. The students were provided a week-long of cultural activities a year.

The theme includes a number of elements. One had to do with deficiency on the part of the residence hall experience. For example, Participant 2 identified her culture as knowing her clan but not knowing much about the ceremonies and details. Participant 2 indicated the reservation's food and culture practices were truly missed at the residential hall. While being at the residential hall Participant 2 was not able to learn more about the practices and details of her cultural activities. Indeed Participant 2 believed while residing in the residential hall her opportunities of learning cultural practices were not available. Similarly, Participant 4 reported that culture activities were not available during the first 3 years of living in the residence hall because "they didn't bring in that Native American Services Program until my senior year."

A second element of the theme had to do with the role of family and home and with the loss consequential to the move into the residence hall. Participants 1, 3, 6, 9, 10, 11, and 12 reported being taught cultural traditions by family members. These teachings included clan self-identity, puberty ceremonies for passage into womanhood and manhood, respect, responsibility, and being in balance with the surroundings. Participant 1 indicated that adjusting to the transition from living at home to living in the residential hall was difficult and lonely because of being separated from family and unable to attend family gatherings for ceremonies and being with family.

Participant 6 talked about living in the residence hall within the context of the non-reservation culture and environment. Participant 6 expressed that when leaving his home and family the cultural teaching and language was also lost. Participant 6 stated that the experience of Navajo culture in the residence hall was "completely different from living on the reservation." Participant 6 noted the residence hall "was small and everything." Even though "everybody knows everybody there," Participant 6 elaborated as follows:

> There were times where we got homesick. There was times we missed doing things. It really changed us being in [the off-reservation town]. Being around people it really seemed we were downsized because of our heritage or the tribe that we came from. Over time during our junior and senior year it changed, but it seemed like we lost sight of our traditions and our teachings. We just kind of basically, like, didn't care anymore. It really did change us a lot for us while we went to school there including myself. Things that we were taught growing up. Things that we were taught it didn't matter until we got into high school like materialist things. Instead of singing our stories and stuff, so it really did change us being out there.

Another element of the theme reflected the fact that the practice of Navajo culture and language did not occur within the residential hall, as it had been for the students when they lived with their families. Indeed, it was not entirely clear what culture and cultural identities were being offered as a replacement. Illustrating this confusion, Participant 10 expressed having difficulty with choosing what ethnic identity to adopt.

At home on the reservation, she was Navajo; however, she struggled to fit into the residence hall and the high school because she received no cultural teachings and no opportunities to practice the Navajo language in either place. Participant 10 stated the following:

> I think bringing more reminding people of their culture, their languages, [because] I think a lot of that is forgotten when you are out there [because] you are in a school where they don't speak Navajo. There is not a Navajo class offered. There is not. It is Spanish; you can take English or Spanish. So, I think knowing and keeping your background and your foundation as a priority. I think that would really help. You go there thinking, you know, I am not Navajo. I don't want to be Navajo. I don't want to be like that. I think that is where you mess up. Our culture in as a Navajo was taught, because I am very modest, you know, respectful. I respect myself no matter where I go, even with the work I do. I do work for other tribes, and it is really different. I work with Apaches, Pueblos. It is really different, and you can see the difference and being how I was raised by my grandma. My mom was there, but my grandma raised me and I spent more time with her. She always talked to me, talked to me, talked to me, talked to me, and now when I look back at it, it's, but now that's, how I deal with my daughter. What I was taught, I am doing with my daughter too. Not confining her but educating her, and it is different. If there is no self-respect, there are a lot of drugs and alcohol. Whereas being a Navajo, you must know yourself and keep peace with yourself and respect yourself, especially being a female.

Another variant in the theme of culture was presented by Participant 7. Participant 7 stated “I don’t know much about it. I do believe in certain Navajo traditions. I go to church in Kirtland at the Church of Jesus Christ of Latter Day Saints. I am pretty strong with that. I go to church every Sunday”. Participant 7 also reported she did not attend any of the cultural activities that were held at the residential hall.

Participants believed they did not receive an abundance of cultural information. The residence hall kitchen prepared culturally appropriate foods at least twice a month and was mostly a frybread and stew combination with little variance in the menu. The participants stated other than eating the cultural foods prepared by the kitchen staff, the only other cultural education they had in the residence hall was a single annual event. This annual culture education week included activities with invited guest speakers and a pageant.

Based on their experiences in the residential hall, the participants believed that they lost their native language abilities and yearned for being immersed in their native language and culture. Some participants took advantage of the culture activities offered within the residential hall when they were available to do so. For example, the students discussed the main cultural activity they had was a culture week that lasted at least 5 days and involved the cafeteria preparing native foods for the residents. The participants expressed having little access to cultural and language activities through the residence all during the rest of the year.

Results from the Sub-questions

Stemming from this primary research question were three sub-questions: how the residence hall experience affected the development of Native students' cultural identity; how the separation from home, family life, and the reservation community influenced the development of the Native students' cultural identity; and the factors that influenced the choice to live in the residence hall away from family and community. The findings for these subquestions led to four additional themes, Themes 4 through 7, which are discussed in detail below.

Sub-question 1

Sub-question 1 was, "How does the residence hall experience affect the development of Native students' cultural identity?" Themes 4 and 5 address the first sub-question. The participants specified that attending tutoring in the residence hall was mandatory for some of the residents. The local elementary and high school teachers, part-time instructors from the local college, and residential staff members were the people who provided tutoring.

Theme 4: Tutoring. Tutoring for students within the residential hall was mandatory for 2 hours per day. However, if a student was failing, with grades below a 2.5 grade point average, the student was required to stay in tutoring longer, for 3 to 4 hours per session. The participants emphasized that programs were implemented within the schedule of the residential hall. The tutoring program was popular with the students. The pattern indicated that all the participants emphasized experiencing benefits from the tutoring program and appreciated its effects on their educational achievement. Although

tutoring was focused on the students' academic achievement, the codes indicated students used tutoring time to ask one another about Navajo words and to try to speak to one another in the Navajo language.

Participants 1, 2, 3, 8, and 10 specified that they attended tutoring for 1 to 2 hours per session every day. The tutors came from different areas from the local community including the elementary and high schools as well as the local college. The subjects offerd by the tutors were English, math, science, and Spanish. The tutors did not formally instruct students to speak Navajo. However, tutoring time had a cultural impact. It was a time when students planned events to share with their fellow residential students regarding the cultural teachings of the Navajo. Somewhat surprisingly, the tutoring experience created an opportunity for participants to pursue learning the Navajo language and culture among one another.

A variation in response to tutoring came from Participants 1, 2, 3, and 4, who put more emphasis on the academic benefits of the tutoring as opposed to the cultural and social ones. They said tutoring was a time for each of them to receive assistance with high school subjects including history, Spanish, English, and math. These four participants valued the assistance they received from their tutors, especially as they realized the assistance they had received benefitted them following high school and after leaving the residential hall. Participant 4 explained the tutoring details:

> The tutoring was mandatory for everyone. If you were under a 2.5 GPA, you had mandatory tutoring training from 6 to 8 o'clock. But if you were over 2.5, you only had one hour from 6 to 7 o'clock. They had tutors come in, math tutor,

> English, math tutor; it pretty much didn't matter if they were needed. There were math tutors, science tutors, Spanish tutors, social studies tutors. I did take a pretty good approach on using tutors for my work cuz [sic] I was always in study hall [when] they helped me.

Participant 3 expressed a similar point of view clearly and valued access to tutoring because "they would have like four different tutors there, a Spanish tutor or an English tutor, a math tutor, and they would all help us in different categories." Participant 3 appreciated that "when you needed their help, they were willing to help us and they were nice too." Participant 1 identified having "a history tutor, and he taught Spanish, and he taught Spanish at [the off-reservation public high school], and he helped us out there too. He did history and Spanish. He really helped me." Participant 2 said the tutoring "really helped me in college, with all the tutoring that I needed in English and math tutoring really helped as I advanced to calculus. It helped me when I moved to Albuquerque."

The participants all reported receiving the help they needed for completing homework. They reported utilizing tutoring for more than the required 2 hours nightly. They found the tutors offered help that was beneficial to them academically. The tutors did more than assist the students with homework assignments but also encouraged the residential students to learn Navajo culture and speak their native language. The participants reported that the tutors knew about some of the taboos of the native culture and provided them with suggestions for accomplishing their assignments without violating tribal or cultural taboos. The participants also planned residential activities in

the evenings when tutoring ended. Participant 10 said that at times, the students planned activities focused on Navajo culture and sought out opportunities to speak to one another in the Navajo language.

A variation in response to the theme of tutoring emerged from the comments of Participants 1, 2, 4, 9, and 12, who appreciated the guest speakers who sometimes supplemented the work of the regular tutors. They reported that residential staff provided guest speakers who presented in the evenings following the conclusion of tutoring time. On the other hand, these participants noted that very few presentations addressed Navajo culture and language. The participants said the presentations provided to the residential students involved health and lifestyle topics such as drugs, alcohol and nutrition. However, the participants admitted they did learn from these guest speakers' presentations.

There was one highly divergent response with regard to the theme of tutoring, represented by Participant 11. Participant 11 was involved with extracurricular activities throughout his high school years. Participant 11 returned to the residential hall usually at bedtime or later due to participation in sports at the local high school, stating "most of the time I was off at practice for a sport, and I didn't go to tutoring." Participant 11 expressed the best thing about living in the residential hall was he could participate in sports.

Theme 5: Supportive teachers. The participants interacted with teachers both in the off-reservation residence hall and at the local public high school. The teachers who provided tutoring in the evenings to the residential Native students worked at the local elementary and high schools as well as the local college during their workdays. The

pattern that emerged from the data analysis suggested the participants believed the local teachers supported their educational goals. The tutors were not Native Americans; they were White or Latino American. Participants 1, 2, 3, 5, and 12 said their teachers shared having an interest in helping them learn Navajo culture and language to enable the students to return to the reservation to help other Navajos following high school graduation.

A different pattern of response had to do with encouragement. Participants 9 and 11 also reported receiving encouragement from their teachers to pursue post-high school goals that included pursuing higher education degrees or entering military service. As indicated by these participants, their teachers allowed them to continue connecting with their Navajo people and culture during their stay at the residential hall and as part of completing high school away from the reservation. The teachers had the most impact on the participants' academic achievement while creating an environment supportive of the participants' cultural teachings and language.

Another slightly different pattern of response had to do with teachers being aware of the needs of the residential students. Most of the participants (1, 2, 3, 5, 7, 11, and 12) suggested that they believed that the local high school teachers were aware of the needs of the Native students who lived in the residential hall and tried to help Native students with cultural issues. The teachers provided extra support resources to the participants, and if lessons violated traditional practices, the Native students received modified lessons. Participant 1 found "the teachers were good, helpful, and they knew we stayed in the dorm." Similarly, Participant 2 explained the following about supportive teachers:

> I was very close with my teachers from my freshmen to senior year. I could name all of them, and I never had any problems with [the teachers]. I'd give them props, especially with the education I received. Mr. Bell, biology, cool education teacher, chemistry teacher, was very strict, Mr. Gary had a great personality and taught economics and history.

Throughout the interviews with the participants, the majority of the participants agreed that their high school teachers respected them as individuals, gave them the extra help with assignments, and always supported their academic progress.

Additional evidence of support and encouragement from the tutors was provided by most of the participants, including Participants 3, 5, 6, 7, 8, 10, and 12. Participant 3 found "all the teachers were nice, and they would understand your cultural [circumstances], like what not to do and what you can do. Like in biology, they give you other work to do besides what they are dissecting." Participant 6 reported experiencing the following:

> A lot of good things with the teachers. I thought they would treat us differently, but they were pretty nice. They helped us. They treated everybody nice despite the color of our skin. They always talked to us by the base of our grades, not our skin.

The data suggested the participants believed their teachers made an extra effort to assist them with assignments so that they could receive a better grade. The teachers appeared to build the participants' confidence, motivation, and self-esteem. Participant 8 said, "Teachers really helped you if you were failing or if you needed extra help they were

they were there to help you." Participant 12 said the teachers "seem alright. Just, especially in high school, it was something else. They could talk, and they motivated me, and they helped me out. Stuff like that." Participants 5, 6, 7, and10 also described their high school teachers as "nice" and "helpful." These participants reported that their teachers modified their assignments, gave them additional resources, encouraged them, and helped to motivate them.

The teachers took the initiative and supported students' cultural and traditional teachings to make sure students did not violate their traditional practices. The teacher's encouragement and support of the students' cultural identity were evident throughout the interviews with the participants. Teachers showed them respect, agreeableness, and genuine regard. The teachers offered modifications to assignments and assisted the students with their academics, enabling the participants to hold on to their cultural identity.

Sub-question 2

Sub-question two asked, "How does the separation from home, family life, and the reservation community influence the development of the Native students' cultural identity?" Theme 6 addresses Sub-question 2. The majority of participants discussed how living in the off-reservation residence hall and being away from home, family life, and the reservation taught them responsibility and independence. The participants learned how to do housework or chores, manage time, and follow schedules. They said while living in the residence hall they held the power to make their own decisions as young adults. The participants expressed their enjoyment of the ability to make decisions

themselves. Some of the participants added that they sometimes experimented with decision making to find out how the adults around them would react to their choices.

Theme 6: Responsibility and independence. The theme developed as all participants conveyed the pattern of becoming more responsible and independent while living in the residential hall. As part of their sense of empowerment for decision-making, codes in the data suggested participants made choices about the activities in which they participated. They had responsibilities to fulfill within the off-reservation residence hall. Due to the power to make decisions and to complete responsibilities, the participants expressed gaining independence while living in the off-reservation residence hall.

Participant 1 believed living the residence hall was "like living on your own. You have to make your own decisions and clean up after yourself make sure you're doing your homework and not depending on your parents." Participant 7 said, "I think it's good for students from the reservation to experience living in the dorm. It helps you be more independent and not depend on your parents to do everything for you. I think everyone should experience it." This participant also explained about learning how to keep the living environment clean and show respect for the surroundings.

> Another participant also reflected on moving away from family and the Navajo community build independence and self-respect. Participant 4 stated the following: Well staying at the dorm . . . taught us pretty much how to clean, how to take care of yourself. So each week our chores would be rotated. One week I would empty all the trash cans on my side of the hall, and the next week I would sweep or mop the floors. As our culture values and development taught me how

> to have more respect for my Navajo people, and it also taught me to be more independent of myself and not to really depend on others.

The off-reservation residence hall environment exposed participants to the nature of independence and responsibility. Participant 6 compared the responsibilities of living in off-reservation surroundings with those of living on the Navajo reservation. Participant 6 experienced greater independence while living off-reservation compared to living with family members on the Navajo reservation. This participant presented the following thoughts regarding responsibility and independence:

> It really changed it was completely different from living on the reservation. Of course, it was small and everything. Everybody knows everybody there. When you get off it was like a reality check for not just me but me and my peers. It was different. There were times where we got homesick. There was [sic] times we missed doing things. It really changed us being in [the off-reservation town]. Being around people it really seemed we were down sized because of our heritage or the tribe that we came from. Over time, during our junior and senior year, it changed but it seemed like we lost sight of our traditions and our teachings. We just kind of basically, like, didn't care anymore. It really did change us a lot for us while we went to school there including myself. Things that we were taught growing up. Things that we were taught it didn't matter until we got into high school like materialist things. Instead of singing our stories and stuff so it really did change us being out there.

Living in the off-reservation residence hall helped Participant 7 become more independent. The residence hall prevented the Native high school students from relying on their family members who remained on the Navajo reservation. Participant 7 reported on how the residence hall experience influenced independence as follows:

> It helped me learn how to be on my own because I was away from home. To be more independent. I learned more about my culture because the offered Navajo classes at the dorm on certain nights. Like Wednesday nights they had culture night every two weeks. I don't think it really affected my culture because most of the students there were native. They had the same values and traditions as me. We all practiced the same thing and spoke the same language. If anything, it made it better.

Participant 10 noted the experience of living in the residential hall was positive and allowed Participant 10 to become more responsible. Participant 10 said the following about the residence hall, "It's good. It affected me in a positive way where I learned responsibility at a young age, and . . . I won't forget feeling like: What do I do? What do I do in this situation?" Participant 10 reported gaining confidence for managing "life situations," such as events that may arise while living away from family and the reservation and following high school.

Participants 2, 3, 4, 5, 7, 8, 9, 11, 12, 13, and 14 emphasized the theme of responsibility and independence through patterns that involved completing chores, following rules, and making decisions during daily activities. In the residential hall, the Native students received tasks to be completed but did not experience adults looking over

their shoulders to see if the Native students completed the tasks correctly. For example, Participant 11 reported:

> It made a big impact due to the fact I wasn't really used to being away from home and also gave me the independence as a young adult giving me responsibility to take care of myself. It was an eye opener. You're not going to be home with mom and dad all your life. It was a stepping stone for most to take responsibility of their own by taking care of themselves, such as doing homework, making their bed, and managing their time. It made a big impact due to the fact I wasn't really use to being away from home. I have a lot of respect for myself and others. It gave me the independence as a young adult giving me responsibility to take care of myself.

The roles the Native students received in the residential hall led them toward responsibility and independence. The participants also realized their families were not around them to tell them what to do, and so they accepted responsibility for becoming independent. Overall, the participants learned responsibility and independence being in the residential hall.

Sub-question 3

Sub-question 3 asked, "What are the factors influencing the choice to live in the residence hall away from family and community?" Theme 7 addresses this sub-question.

Theme 7: Generational legacy. Participants 1, 2, 4, 7, 8, 9, 10, and 11 made the decision to attend this residential hall because other family members, including their siblings, immediate relatives, parents, and grandparents resided in this residential hall.

Their family members had lived in the residential hall for periods ranging from 2 to 4 years. The participants reported their families had strongly recommended they live in this same residential hall. The participants discussed how family members had reported having good experiences while living in the off-reservation residence hall and supported their siblings' and their decisions to live in this residential hall and attend a public high school away from the reservation. Participant 1 said, "My mom actually went to school [off-reservation] and stayed in the dorm and so did my aunts." Participant 2 had a brother who "went to school there first, and my mom wanted the same thing for me so I went to school there." Participant 9 recalled "my grandmother went there, and she talked about it. I wanted to keep the tradition."

Participant 10 discussed an older sibling who had resided in the residence hall for 3 years and left during her senior year. Participant 10's sibling did not attend all 4 years and did not complete high school as other participant's siblings did. Participant 10 recalled, "My sister actually left [the residence hall] in her senior year. I was in my freshmen year, so we kind of like just swapped out."

A variation on the theme was provided by Participant 11, who chose to live in the off-reservation residence hall because of siblings who lived in this residential hall. However, Participant 11 made the final decision because of the football program, representing a different approach to making the choice. This participant chose to live in the residential hall because of the sports program, and explained, "It was mostly my parents who had the say, so when it came down to my sister, she attended the school from 2004 to 2008, and with that, I fell in love with the football program there."

Another element creating the pattern of theme of generational legacy had to do with contrast to the previous generation and a desire for separateness. This variant can be illustrated by Participant 12, whose decision to enroll in the residential program involved the personal choice to have a better life by moving away from the reservation for high school:

> I think it was mostly, you know, to kinda get away from my mom and dad. Give them less expenses so they don't have to worry about an extra mouth to feed. I just went out there living on my own just to get away from home and kinda do my own thing. It was because we had no running water, no lights, and I said it was ok with me.

Other responses from the participants reflect the pattern of wanting to live away from home. Trends in the data showed Participants 3, 5, and 12 as having friends who were going to the high school and living at the residence hall that led to them wanting to live there to be away from home. Participants 4 and 6 had grandfathers and mothers influencing the decision to move into the off-reservation residential hall for high school. Their mothers and grandfathers had lived in the off-reservation residence hall and wanted better opportunities for their children and grandchildren. Participant 4 said:

> Well, my grandparents pretty much made the decision for me to go to school at [the off-reservation public high school], I didn't have a say. Well now, I don't regret not having a say in it, because they didn't want me to go to school local. They say 'to compete with other ethnicities, and if you go to school on the reservation, you are just competing with other people in your community, but if

> you go off the reservation, it is more, [and] you are more likely to go to college and be something.

A divergent result about Theme 7 was provided by Participant 6 who made no mention of having other siblings or relatives who had resided in this residential hall or had attended an off-reservation school in the past or present. Participant 6's decision to live in this residential hall and attend the off-reservation public high school was made collaboratively with her mother:

> Basically, it was my mom and myself. We both made the decision. She wanted to know where I was going to go to high school. I told her [the off-reservation public high school]. So, from there one, and plus my sister went to high school there. So, I knew, basically, I was going to stay in the dorm. It was here, and I, basically, agreed that I would stay in the dorm.

Another divergent response on the theme came from Participants 1 and 3, who indicated the decision to reside in the residential hall came from their individual decisions, not influenced by the experiences of previous generations or siblings. Participant 3 chose to live in the off-reservation residence hall after participating in tour experiences at the off-reservation public high school and the off-reservation residential hall. Participant 3 appreciated the middle school counselor providing an opportunity to be aware of the option to attend an off-reservation public high school. Additionally, by participating in the tours during middle school, Participant 3 learned that students had to gain admission to the off-reservation residence hall before attending the local public high

school and had the opportunity to meet with the executive director of the residential hall. Participant 3 described the influence of the experience as follows:

> Well, after I was done I was at [a local school] during my eighth-grade year, when the school took us there to look at the dorm and the school, my dad was like you should go too. He gave me an option to either go to [one specific off-reservation high school or another off-reservation high school]. I chose [this offer reservation public high school] because it would help me learn more and to get along with other people. That is why I chose [this off-reservation public high school].

Participant 1 reported choosing to live in the off-reservation residence hall to get out of the house and be away from family. Participant 1 "decided to go to [the off-reservation public high school] right after middle school because I didn't like the [on reservation] school and how the people are here in [my hometown]." When Participant 1 arrived at the off-reservation residence hall, he learned that his relatives by clan lived in the residential hall with him. As a result, Participant 1 "felt good" because he enjoyed living "among family members by clan." Essentially, having extended family members in the off-reservation residence hall enabled this participant to have a legacy experience.

For the majority of the participants, the decision to live in the off-reservation residential hall occurred based on advice received from family members and relatives who previously resided in this residential hall. In the majority of cases, participants made the decision in communication or collaboration with family members. Once the participants made the decision to reside in this residential hall, none of them reconsidered or changed their decisions, and all 12 of the participants graduated from high school.

Discussion of the Findings

The purpose of this case study was to explore how the experience of living in an off-reservation residence hall affected the development of cultural identity of Navajo students who lived there. A qualitative case study was conducted based on data collected from interviews with 12 former students. Transcripts from interviews were used to identify themes revealed by the participants. During the collection of data, I focused on the former students' perspectives about how the experience of living in an off-reservation residence hall affected their cultural identity development. Phinney (1990) described minority adolescents as experiencing challenge during their efforts to attain a strong identity as well as personal and financial independence from their caretakers, and Phinney's theory formed the framework guiding this inquiry. Participants in this study followed along Phinney's stages of development by leaving familiar surrounds, enrolling in a residential hall to pursue an education, and at the same time working to retain their cultural teachings.

First, participants had to make adjustments during the process of acclimating to the residential hall and its surroundings in the best ways they could summon as they worked toward developing their identities. Phinney (2004) stated that contextual factors influence the process of ethnic identity development, and in this case, the context led the participants to adjust to their environment. The process of finding one's self-identity and finding direction in life through decision making and belief in a secure identity leads to an ethnic identity (Phinney, 2004). Additionally, Phinney discussed facing challenges. The participants did face challenges by coming from a tribe which society ranked as a

lower grouping, undergoing prejudice and discrimination from members of the dominant or higher ranked groups in society, and holding values different from those of the dominant or higher ranked society groups.

Next, as the participants passed through Phinney's (1992, 2004) stages of ethnic identity while living the residential hall, they experienced the first stage of *unexamined ethnic identity*, in which they lacked interest in the general acceptance of others' opinions. Participants in this state depended on their own knowledge and decision making while living in the residential hall. As participants realized they lived in a society in which other nationalities and cultures existed, they made transitions to adjust to the rules and regulations of the residential hall and adjust to others living with them. In the second phase, which Phinney (1992) described as *ethnic identity search and moratorium*, participants realized they had to rely on the teachings they had previously received from their parents and relatives at home to stay focused while living in the residential hall. Participants realized that they yearned for the cultural teachings they had received while growing up at home.

The third and final stage of Phinney's (1992) theory is *ethnic identity achievement.* In this stage, individuals gain resolution of their ethnic identity conflicts, agree to take membership in their minority culture, gain a sense of openness to other cultures with a positive orientation to the dominant culture of their society, and have confidence in and calmness about their minority culture (Phinney, 1992). Participants adjusted to and accepted their residential surroundings that included peers from their tribes, even though the surroundings were not in the reservation. All the residents were

Native students and mainly members of the Navajo tribe. Through peer influences they gained confidence in their membership of their minority culture, the Navajo tribe, although they attended school daily in the town's public high school. Participants also reported gaining confidence by becoming more responsible and independent while living away from family and residing in the residential hall. The residence hall experience had weaknesses for cultural identity development, but the participants indicated that they as members of their tribe could use each other, such as during tutoring or afterward, to develop their cultural identities.

Participants experienced residential living, through which they gained confidence in themselves and completed their high school education. Although the experience of living in the off-reservation residential hall did not contribute strongly to the participants' development of a strong ethnic identity, the participants indicated that they worked on their own without guidance from staff to learn more about their cultural teachings. The data lacked evidence to show the participants completely transitioned through Stage 3 while living in the residential hall. However, the residential hall experience enabled them to gain a positive self-identity as well as a sense of responsibility and independence that could contribute to a strong self-identity.

Interestingly, the participants had few opportunities to learn and practice their Navajo culture from more knowledgeable educators. Nonetheless, they attempted to speak what they knew of their Navajo language with each other while living in the off-reservation residence hall. The participants lacked networking and sponsoring opportunities regarding their Navajo culture among the resources within the off-

reservation community. Nonetheless, the participants had academic support from teachers, who were not Navajo, at the local high school as well as the teachers who tutored them in the residence hall and the staff of the residential hall.

The first two thematic categories developed from the data were labeled loss of native language ability and yearning for native language and culture. These two categories addressed the following research question: How does the experience of living in an off-reservation residence hall affect the development of cultural identity of Native former students who lived there? The subquestions addressed how the residence hall experience affected the development of Native students' cultural identities and how the separation from home, family life, and the reservation community influenced the Native students' cultural identity development. The identified themes included students' loss of language which operated within them as a liability to forming an ethnic identity. The students reported that the residential hall lacked programs for reinforcing and building upon their knowledge of their native language.

Key factors, or codes, noted by participants are provided in Appendix B. As seen in the findings, 10 of the 12 participants had no opportunity to learn the Navajo language at the residential hall. The Native students learned what they knew of their native language in their homes from their mothers and fathers, but when they left the reservation to live in the off-reservation residence hall, they had no language reinforcement available even though school is where this effort ought to take place (Fishman, 1996). The participants provided evidence of their loss of native language ability and yearning for native language. As such, the results, the effects of lack of language and culture

development programs hindered the ability to develop fluent knowledge of their native language. They did not know how to speak their native language fluently, even though some participants reported trying to do so, and found it difficult to have a conversation with their peers and staff daily.

This finding is consistent with Fishman (1996), who stated that school is one critically important place for students to have opportunities to reinforce a native language. Even though the off-reservation residence hall was not a school, Navajo students underwent hours of tutoring daily, and teachers from the community provided the tutoring. In reality, the students bore the responsibility to further support their language development in order to continue the tradition of speaking their native language.

Additionally, the off-reservation public high school did not offer foreign language classes for the Navajo language as it did for Spanish and other foreign languages. Given that fact, the off-reservation residence hall represents the next most logical place in which reinforcing native language fluency could occur as a necessary activity to ensure the residential students know their native language and could participate in and continue tribal culture (Fishman, 1996). Batchelder (2000) found that the most important people to teach the Navajo language are tribal Indian teachers and community members. Indian teachers may include teaching assistants, community members, or special instructors as long they are affiliated with the school in which they provided services (Batchelder, 2000).

In the off-reservation residence hall, cultural education did not include native language development. This finding leads to concern because Val and Vinogradova (2010) stated that language is part of culture. Both language and culture contribute to the development of self and ethnic identity, and language is the main foundation for any culture. Students needed to receive language reinforcement in the off-reservation residence hall, because they did not have the opportunity to gain such reinforcement in the public high school. If they received reinforcement in the off-reservation residential hall, the Native students could maintain their ability speak and gain skills with the Navajo language as part of sustaining tribal culture.

Summary

This case study involved offering former residential students the opportunity to tell their stories about resident hall living from personal experience. Twelve semistructured face-to-face interviews with Native American former students who had lived in an off-reservation residence hall primarily focused on how their self-identities were affected while they attended school and worked toward achieving independence.

Limitations to this study were created by the small number of participants and the lapse of time between when the participants resided in the residential hall and when the interviews were conducted. Although additional participants were sought, only 12 responded and agreed to participate in the study which gave limited information on residential experiences. The lapse of time between the residential period and the interviews could have affected their memory of the experience. .

The results related to the primary and subquestions offered perspectives and experiences of former students to implement an off-reservation residential hall based program for successfully enhancing Native students' cultural identity. The findings show that the Native former students yearned for Navajo culture, language, and traditional teachings while living in the off-reservation residence hall; therefore, training the residential staff about Navajo culture and language may yield long-term benefits to current Native students. As a result of being trained, the residential staff can provide the programming and activities for which the students who reside in the residential hall long.

This result will be critical to other Bureau of Indian Education (BIE) operated residential halls. As new programming occurs in the off-campus residence hall, the students will gain greater ethnic and self-identities and become empowered to maintain and promote their Navajo tribal culture and customs. As more residential students graduate and enter college and the military or return to the reservation, they will be better equipped to educate others about what Navajo means and to practice their culture with efficacy and enthusiasm. The first efforts to provide new cultural programming may lead to recommendations for developing better methods for building Navajo culture among the students living in the off-reservation residence hall. These programs may involve presentations, information sharing, and reinforcement of Navajo culture and language. Networking by residence hall staff with people who run the programs offers opportunities to encourage, support, and motivate students toward positive self and cultural identities. As the off-reservation residential hall program developers gain skill in networking with area resources and people, especially those programs offering Navajo language classes

and cultural teachings, the effective reach of other BIE operated residential halls will become greater geographically and within the Navajo tribe.

This section provided a discussion of the research design, selection of participants, ethical consideration, the role of the researcher, data collection, data analysis and data findings appear in this section. Section 3 provides a description of the professional development training project to be implemented with resident hall's staff and made available to school board members and interested teachers from the local high school attended by students from the off-reservation residential hall.

Section 3: The Project

Introduction

In this section, I describe the final project I developed based on the research findings. The professional development project includes the goals, learning outcomes, training materials, and details regarding the training. In addition, the rationale, literature review, project description, and evaluation plan appear in this section. I also consider the implications of the project.

I conducted a qualitative case study to explore how the experience of living in an off-reservation residence hall affects the development of cultural identity of Native students. Interviews from 12 former students yielded the themes from which the professional development program emerges. Results revealed that students desired to sustain their cultural teachings and language while living in the off-reservation residence hall. The findings support the need for professional development to be presented to the off-reservation residential school board members, administrators, and staff as well as to the public high school teachers and residential hall tutors on the topic of planning and implementing culture and language learning opportunities for the residential students. Professional development opportunities provide leaders, staff, and teachers with the knowledge they need for maintaining a successful institution (Marzano, Waters, & McNulty, 2005). For this reason, I decided to develop a professional development program as the project.

I chose the professional development genre to promote the building of skills for residential leaders, staff, and teachers to support culture and language studies in the

residential program. This professional development program in return will enable the residential staff to provide residential students with opportunities to retain their culture and language and to develop positive cultural identities. The professional development program is also intended to enable the staff to facilitate students' academic success.

The project implementation will involve conducting 4 full days of professional development activities. The participants of this professional development will be residential administrators, school board members, residential staff, and interested local public school teachers. Results of this case study research suggest that leaders and staff members of the residential hall and local public school teachers need to support residential students with their cultural teachings as well as knowledge and use of their native language. The professional development program will occur 4 days prior to start of school in the fall of the new school year. I believe that this 4-day timeframe will provide leaders and staff members an opportunity to gain knowledge and skills for planning, scheduling, and implementing Navajo culture and language programs they can use throughout the school year with their off-reservation residential students.

For the first day, I will make the presentation and provide the outcomes of the study in order to convey the professional development improvement plan. The objective of the entire program will be to ensure all participants acquire an understanding of the foundations of Navajo or Diné culture in order to serve students' cultural teaching and language needs during the school year when students reside at the residence hall. The topics for the second, third, and fourth days of the professional development program will be presented in a conference-style, round-robin format so that participants will be able to

attend all eight break-out sessions over the 2 days. The topics for the break-out sessions on Days 2 and 3 will be

1. teaching language 101 to students by Navajo Nation Diné Culture Program (purpose: to address teaching and speaking basic Navajo language in the residential hall),
2. teaching writing in Navajo to students by San Juan Cultural Program (purpose: to address teaching writing and reading the Navajo Language in the residential hall),
3. advanced Navajo language by Diné College Navajo Studies Program (purpose: to address teaching and speaking advance Navajo language in the residential hall),
4. emergence/creation stories by San Juan College Traditional Studies Program (purpose: To address teaching the traditional creation story of the Navajo people in the residential hall),
5. basket making by a local elder (purpose: to gain skills to teach meanings and how to make the Diné culture's tools),
6. weaving by Sheep is Life Program (purpose: to gain skills to teach meanings and how to make the Diné culture's rugs),
7. sash and belt making by Local Elder (purpose: to gain skills to teach meanings and how to make the Diné cultural attire), and
8. moccasin making by San Juan College Cultural Program (purpose: to gain skills to teach meanings and how to make the Diné cultural attire).

On the last day, representatives from local resources, including tribal elders and college personnel, will demonstrate the critical cultural tradition of preparing mutton. The presenters will describe the Navajo tribe's uses of food for sustaining cultural teachings via the preparing of the mutton. The Navajo cooking presentation will be an opportunity for the staff to learn recipes and instructions vital to preparing authentic Navajo dishes as well as the ways foods are used by the tribe during ceremonies and celebrations. The three topics for this day will be provided using live-action and active participation of all attendees over a 2-hour period as follows:

1. Butchering and Preparing Mutton by Navajo Food Access Navigation Program: To gain skills to teach meanings and how to make the Diné cultural food
2. Frybread Making by Office of Miss Navajo: To gain skills to teach meanings and how to make the Diné cultural food
3. Bluecorn Mush Making by Local Elder: To gain skills to teach meanings and how to make the Diné cultural food

Through live, hands-on demonstrations, the presenters will provide information to enable the staff to conduct these programs and assist residential students. At the end of the three presentations, the group will share the feast together according to Navajo or Diné tradition. Seemingly, this professional development program offers the opportunity for the residential staff to implement programming based on a shared vision. The 4-day event also provides an opportunity to begin the process of collaboration between all the residential hall's stakeholders.

Rationale

According to the theme of culture provided by the Native former students who lived in the off-reservation residence hall, the residence hall's leaders and staff members did not provide on-going cultural activities and language classes to residential students. Former residential students described being concerned because of the lack of opportunities they had to gain more knowledge about their culture and language. The finding implies the off-reservation residence hall leaders and staff may have lacked understanding about Navajo culture and language. Therefore, I chose to create a professional development program to be presented to the residence hall's board members, administrators, and staff as well as to the public high school teachers and tutors to enable them to support, both formally and within their annual budget, the residential students' interests in maintaining and learning more about Navajo culture and language.

The specific purpose of this project is not only to generate awareness among the leaders of the residential program about Navajo culture but also to produce ideas to promote cultural identity development opportunities for the residential students throughout the school year. The residential program will be able to improve program initiatives and keep students interested in living in the residential hall. This effort will allow more recruitment opportunities for future potential residential students. Partnership with the local community will be established and is expected to result in a positive community relationship and learning community for the residential students overall.

Review of the Literature

This literature review focuses on the genre of professional development

programming. I collected information via electronic database searches focused on peer-viewed and academic journals. Walden University's library of databases was used. Searched databases included ERIC, EBSCOhost, ProQuest, Education Complete, and SAGE. The keywords and phrases used in the search field were professional development for residential halls, professional learning communities, and instructional strategies for Native American students.

Professional Development

Professional development is fast growing in public education today. It is necessary to have leaders have current knowledge of the new and upcoming trends in school. Leaders must have the general knowledge and experience to lead an institution (Marx, 2006). Professional development is crucial in educational institutions for teachers, administrators, and school board members for school improvement. Pedder and Opfer (2013) stated that professional development for decision makers, administrators, and staff is important. Leaders also must have a team that shares and sees the identical goals to meet the needs of students (Marx, 2006). Professional development provides a means of keeping up with the current trends and allowing change to take place (Hilliard, 2015).

Educational leaders need to share the nature of changes within the educational system to their educators in order to ensure that all program providers have latest information and are empowered to support students. Louis, Hord, and Von Frank (2016) stated leaders in school include anyone responsible for change. School board members, administrators, academic coaches, teachers, and department leaders are examples of

school leaders (Louis et al., 2016). Educators who gather, develop, and implement new strategies create change. By offering professional development to other educators, leaders implement change that leads to long-term benefits for students. Effective leaders recognize that any organization's success cannot be fulfilled by one individual person (DuFour & Marzano, 2011). Success happens when those in leadership positions make changes that improve school culture. Involvement from all leaders is necessary to implement change and ensure student achievement attains higher levels while meeting the needs of all students.

School board members are the decision makers of schools. It is necessary for them to receive training in the newest trends in education. In a survey conducted by the Michigan Association of School Boards in February of 2014, 74% of school board members thought professional development for association members was essential to good service on a school board (Michigan Association of School Board, 2014). Korelich and Maxwell (2015) found that professional development for school board members, superintendent, and school board president and secretary can increase student achievement. School members can be informed about the latest strategies and ideas so they can implement new programs based on the needs of the students.

Faculty and staff need to maintain awareness of up-to-date or cutting edge strategies and available resources to serve the students more effectively. Professional development is necessary for faculty seeking to upgrade their skills and knowledge for serving students (Hilliard, 2015). Gregory, Allen, Mikami, Hafen, and Pianta (2014) argued middle and high school teachers lack professional development opportunities.

Gregory et al. found that after the intervention labeled My Teaching Partner Secondary, the teachers benefited by becoming more skillful school leaders.

It is important to plan and implement goal-oriented professional development programs in order to benefit the students. Professional development that is sustained, intensive, and contact focused is more effective (Pedder & Opfer, 2013). However, implementing the new knowledge gained by the professional development opportunity can be a challenge in actual daily practice. The challenges include lack of support from superiors, lack of resources, and further follow-up information to some of the discrepancies of their practice (Pedder & Opfer, 2013).

When turning around the direction of a school's focus, educational leaders must use the following specific key components: (a) making a difference, (b) setting high expectations, and (c) shared decision making (Day & Gurr, 2013). Incorporating these three elements into a professional development model for change provides the residential staff with same focus and expectations to promote to the stakeholders the experience of working in a team. These key components also ensure an effective professional development program (Day & Gurr, 2013).

Implementing professional development for the benefit of the institution is not easy. Evans (2014) stated professional development is difficult. Professional development requires teachers to implement knowledge about how students learn, grow, and need support (Evans, 2014). It is necessary to know the people for whom the professional development is planned in order to ensure the course benefits the participants (Evans, 2014).

Teachers need to interact collaboratively with one another (Gleason & Gerzon, 2014). Gleason and Gerzon (2014) stated that professional development needs to be consistent and influential for teachers seeking to provide rigorous learning environments. Teachers need to know their students to improve student learning and close the achievement gap. They need information about students' cultures, languages, and ability levels, all of which can be conveyed through professional development (Gleason & Gerzon, 2014).

The principals and assistant principals who undergo professional development tend to provide teachers with opportunities to learn new and changing teaching practices and to collaborate with each other (Lutrick & Szabo, 2012). Therefore, continued professional development for principals and assistant principals is essential. Lutrick and Szabo also recommended empowering teachers with opportunities to look at data and reflect upon it, to learn about topics of personal interest, and to experience interactive professional development. Consequently, self-reflection is necessary for educational leaders who deal with people of other races and with inequity in the school system daily (Martinez, 2015).

Professional development for educational leaders can include programs about how to engage in self-reflection, such as through journaling, and how to become more comfortable with reaching out to students from diverse cultures. Mitchell (2013) argued that professional development does lead to school improvement. Professional development in schools provides educators with opportunities for enhancing curricula, collaborating between colleagues, and promoting changes effective for school

improvement (Mitchell, 2013). Professional development is beneficial with an effective program geared toward enabling the staff to serve the residential students more effectively.

Professional development provides educational leaders with the foundation for effective school improvement. Little (2012) stated that the purpose for professional development is to move from building individual knowledge to collaboratively solving school problems, teaching high standards, building a professional community, and supporting professional commitment. Utilizing external professional development resources provides opportunities to apply new knowledge about a subject matter, understand diverse communities, and develop tools and materials (Little, 2012). Utilizing local resources to provide professional development enhances student learning through attainment of goals (Little, 2012). Many local resources are important to utilize in a program that connects students' cultures with their classroom experiences in high school.

Professional development that links to classroom lessons show higher success rates, and leadership plays a key role in supporting development (Desimone & Garet, 2015). Professional development should always keep the goal of the school in mind and the audience that will be in attendance. Prothero (2015) stated that professional development topics should be individualized and relevant to current school problems. Research findings from urban areas must be allowed into rural communities to encourage teachers, who learn more when they have the support and encouragement of leaders (Desimone & Garet, 2015). When leaders treat time with teachers as a priority and provide time, support, and encouragement to teachers, the results tend to lead to

successful professional development (Desimone & Garet, 2015). The high caliber, relevant programs challenge teachers and are built upon a foundation with enough financial support to implement these programs adequately (Prothero, 2015). Professional development can be used to assist teachers at any given time of the school year; however, feedback and monitoring is essential to identify strengths and weakness of the programs (Desimone & Garet, 2015). Professional development should not be limited to teachers and should be provided to members of all departments and staff (Cook, 2015). Inclusion of all faculty, staff, and other support personnel allows everyone at a school to receive updated information and gain capacity to provide leadership at any given time (Cook, 2015). In addition, inclusion saves time and money for districts while also enabling greater effectiveness in program implementation (Cook, 2015). Professional development should be a team effort with all staff receiving the same training to enable them to collaborate in practice and gain capacity to take one another's place during any one teacher's absence (Prothero, 2015).

Instructional Strategies for Native American Students

Cultural competence is defined by the National Education Association (NEA, 2015) as the educator's ability to teach students from cultures that are not the same as his or her own culture. Teachers with cultural competency use knowledge about culture and language inside the classroom to help close the achievement gap (NEA, 2015). Cultural competence enables educators to be more effective in teaching, working with parents and families, and in allowing students to bring their cultures, languages, and traditional practices into the classroom (NEA, 2015). Darvin (2012) stated professional

development to prepare novice teachers for today's cultural encounters in schools is necessary. Many new teachers come to school unprepared for real-life situations in which cultural and political issues enter the classroom through cultural diverse student populations. Darvin (2013) added that providing novice teachers with professional development using vignettes on cultural and political scenarios facilitates these teachers' ability to better deal with everyday situations. As McHatton, Smith, Brown, and Curtis (2013) noted, teachers need to address intercultural sensitivity. Teachers teach students of diverse culture and need to be effective in doing so in order to reduce the achievement gap for these children. Teachers who lack knowledge of students' cultural backgrounds may unintentionally prevent students from diverse backgrounds from achieving academically (McHatton et al., 2013).

Gaps in understanding are found between educational staff and Native students in various school districts across the United States (Williams, 2013). Williams studied the Mohawk tribe's students and found that non-Native teachers to be uninformed about the Mohawk students' culture and language (Williams, 2013). Williams supported providing professional development targeting cultural education with teachers.

With William's (2013) recommendation for educating teachers in mind, it is clear Native students bring various backgrounds and levels of learning about their cultures, languages, and religious practices to the residence hall and classroom. Sparks (2000) explained that schools need to accommodate their unique background as part of meeting the needs of these children. These students need to understand their roles in society, both in the school and the dominant culture (Sparks, 2000). If any conflicts exist, these must

be resolved to enable the students to become adults who can live in both native and dominant societies. Not only is the dominant society's educational system needed by these students, but also its curricula should include the Native American cultures (Sparks, 2000). Information provided to Native students should represent their own Native American cultures. Many Native students learn by observing then doing, even though this type of pedagogy may not be the norm for the dominant society's educational culture (Sparks, 2000). Information gathered for use with Native students should include books and magazines on local tribal practices as well as utilization of tribe members, school board members, and local tribal programs.

Overall, high achievement for Native American students requires access to a curriculum that is culturally sensitive and includes culturally indicated instruction strategies (Osborne, 2012). Stockdale, Parsons, and Beauchamp (2013) described a study with First Nations schools in which teachers were trusted, encouraged, validated, and believed in. Native American students' cultural experiences require they are taught with a hands-on approach (Osborne, 2012). Additionally, educational leaders must both push and support teachers to help children learn (Stockdale et al., 2013). Leaders and school board members need to make fair decisions as well as validate and support the decisions made on behalf of children by teachers seeking to provide a positive learning opportunity (Stockdale et al., 2013). Academic skills are the main concern of any school. However, students need culture, language, and community to gain hope for their future plans and moving forward in life after school ends (Stockdale et al., 2013). Students benefit when they attend a school environment that is culturally sensitive (Osborne, 2012).

Project Description

Implementation of Professional Development Program

This study was based on interview data provided by 12 former residential students who lived in this residential hall during 2010, 2011, 2012, 2013, and 2014. None of the staff were included in the data collection. The data revealed the needs of the former students for cultural enrichment. The data suggested the residential programming included limited Navajo culture reinforcement and teachings. If the residential hall staff had provided greater numbers of cultural activities, these students could have gained a stronger sense of cultural identity. The results of the study support the need for a professional development program for the residential hall staff to ensure the residential staff improves opportunities for the residential students to learn Navajo cultural and language.

The professional development sessions will provide staff members with skills to support students' experience of Navajo language and culture at the residential hall. The main goal for professional development program will be to provide the residential school board members, administrators, and staff capacity to implement a residential life experience that enables students to develop a positive cultural identity. The professional development program is also intended to enable the staff to facilitate students' academic success.

I have prepared a 4-day professional development program. This 4-day professional development will occur prior to the start of the first semester of school year. Based on the results of the case study, the residential hall staff has the opportunity to

benefit from learning topics to share with residential students seeking to retain their cultural and language teachings and to help the students to transition through the cultural identity process successfully. The target audience includes off-reservation residential school board members, residential administrators, residential staff, and public high school teachers because they are the personnel responsible for planning and implementing cultural teaching opportunities within the residential program.

The professional development program provides decision makers with awareness of the needs of the residential students and provides support to administrators and staff seeking to improve the residential students' experiences with Navajo culture and language. The local public school teachers can also gain awareness of the Native students' cultural taboos and become empowered to accommodate the Native students' needs more efficiently and effectively. For example, a Navajo cultural taboo is dissecting animals, such as a frog, which is a normal high school biology class activity (I. Slueth, personal communication, May 26, 2016). Therefore, during the fourth day of the training, discussion with participants will occur during the lesson about the preparation of mutton. With teachers gaining awareness of this taboo during a hands-on experience, they can provide the Navajo student with an alternate assignment to complete. Because of the professional development experience, these stakeholders may also collaborate to enable the residential students to learn their cultural traditions and language.

Resources and Existing Support

As I share the case study research results with the residential administrator and school board members at a scheduled school board meeting, I intend to offer to

implement this 4-day professional development program. Local resources already exist, but are not necessarily available to students and staff of the off-reservation residential hall. Local Navajo tribal programs and the local college serve as the main resources for obtaining speakers and tools. The local high school's Navajo culture teacher is a valuable resource and has direct contact with the residential students. The school board and residential leaders represent the strongest of the potential resources. Guest speakers will be from the local community and unlikely to request compensation.

Potential Barriers

The number of professional development program days are always difficult to plan without interfering with students' services. Scheduling this 4-day professional development program will be difficult. I will be able to make a presentation to the first available dates in the first semester to implement the first presentation day. I will work with the residential administrator to schedule the four additional days for the professional development. Another barrier will be difficulties with scheduling local resources. Local resources schedules may conflict with the program dates, and speakers may be unavailable. Nonetheless, I am optimistic that this professional development program will be completed by the beginning the first semester of the start of the school year.

Implementation and Timetable

The timetable for the professional development program is provided in Table 3. I will serve as the training facilitator. First, I will present the program to the off-reservation residential school board members and the residence hall's administrators at the scheduled school board meeting. The results of the study will be presented to validate the need for

the proposed professional development program. Next, I will request the approval to implement the professional development with the residence hall's staff.

Upon receiving approval to conduct the professional development program, I will identify a room that has sufficient workplace and can provide seating as well as the proper equipment needed to implement the program. The professional development program will be implemented prior to the beginning of the first semester of the school year. To ensure the professional development days are well planned and implemented, communication with all stakeholders will be ongoing. Each day's session will last for 4 hours, and the professional development program will occur over 4 days as seen in Appendix A.

At the beginning of each day, participants will sign in. The room will be set up and with assigned seating to coincide with the seat numbers found on the sign-in form. This process will prevent people from sitting their favorite peers or by departments. It may also serve as an icebreaker that influences people to speak with colleagues they may not know very well.

Table 3

Professional Development Program: Timeline of Actions for Training Facilitator

Time before implementation	Steps for researcher
6 months	1. Present study results to school board members and executive director 2. Present reason for professional development program 3. Obtain permission to implement the professional development for their staff 4. Set theme 5. Prepare budget 6. Reserve site location & date
5 months	1. Reserve room 2. Reserve table and chairs 3. Meet with custodian staff for room set up plan 4. Set tentative conference agenda
4 months	1. Identify & contact guests
3 months	1. Create a flyer 2. Request promotional items from various vendors 3. Set up menu for breakfast/breaks 4. Select decorations
2 months	1. Contact vendors for display 2. Contact vendors for food/catering for breakfast
1 month	1. Print sign in sheets 2. Make room assignments 3. Make map of room locations 4. Send out invitations
3 weeks	1. Pick up promotional items 2. Make bags for participants 3. Make meal tickets 4. Make seating numbers 5. Contact local community member for a sheep
2 weeks	1. Confirm catering 2. Confirm professional development with guest speakers 3. Confirm room set up 4. Confirm purchase of sheep 5. Prepare agenda
1 week	1. Assemble conference packets 2. Print name tags 3. Report final count to caterer
Event	1. Keep file on hand with all vendors & contracts 2. Have Fun

In Session 1, the school board members will be provided a presentation of the results from the study and a request to implement the professional development plan's Sessions 2 through 4. In Session 2, the school board members, residential administrators, residential staff, and local school teachers will be divided into small groups for a team building exercise. Team building exercises will include the Navajo's cultural games and cultural teachings and an introduction to the native language.

In Sessions 2 and 3, I will provide mini-workshops involving active participation with the groups. The mini-workshops will include information about the Navajo's cultural arts and crafts and native language. On the final day of the 4-day program, participants will learn how to prepare a sheep for a Navajo feast and other traditional foods, and the entire process of preparing the mutton for all participants to enjoy as a group during a feast will be completed. This part of the program will enable participants to gain knowledge and skills about the importance of the sheep in Navajo culture because the herding and slaughtering of sheep are critical to sustaining the Navajo way of life. Therefore, the site designated for this final session is the residential hall's cafeteria instead of an academic building. To complete this exercise, I will purchase one whole sheep for the participants to butcher. A Navajo elder will demonstrate the process of sheep butchering and identify the Navajo words that represent the body parts of the sheep for ensuring participants' complete understanding. This exercise will lead to the feast that will be shared by all professional development program participants at the end of the fourth session.

Researcher Roles and Responsibilities

I have the central leadership role in this endeavor and will serve as the training facilitor. During this project's planning and implementation, the residential administrator for this professional development will have the opportunity to improve the services offered to the residential students that support their ethnic or cultural identity development according to the findings from the interviews with the former residential students. I will use presenters from the Navajo Nations cultural and language program, area colleges and universities, the Medicineman Association, and the Navajo School Board Association. I will ask Navajo Nation tribal leaders and local elders to be presenters. I plan to keep updated on the status presenters' situations to ensure the successful implementation of the 4 days of professional development sessions.

Project Evaluation Plan

An evaluation is required for the purpose of making decisions about a process or event, and evaluations enable planners to build understanding and inform professionals about the quality of practice (Erkens, 2016; Spaulding, 2008). The evaluation of the professional development program focuses on the participants' perceptions about their experiences during the 4 days of sessions and effectiveness of the project to educate them about Navajo culture. Utilizing this evaluation will provide data to make informed decisions for program benefits and effectiveness (Erkens, 2016). Both formative and summative evaluations provide immediate and long-term feedback (Erkens, 2016). The project evaluation form will be completed by the participants after each of the sessions for immediate feedback about the presenters and processes within the sessions and will

enable adaptations from one session to the next. The summative assessment will occur as a review of all sessions' evaluations forms and follow the completion of all sessions to provide feedback to the researcher to plan future sessions of these professional development days. The evaluation form appears in Appendix A. Each participant in attendance at the session will receive the evaluation questionnaire at the end of each session.

Each participant evaluation will be anonymously returned, and participants will not write their names on their evaluation forms. This type of evaluation will allow participants to return their responses immediately following the implementation of the professional development curriculum. The evaluation questionnaire asks participants about their levels of agreement with items regarding session length, relevance, facilitation of learning, learning enhancement, and resources. The participants will indicate an agreement level regarding the session and have the opportunity to provide new ideas. The evaluation questionnaire includes several open-ended questions.

I will review each of the evaluations after each session for immediate response to make necessary changes, if time allows, to the program for the next session if possible. I will share the final evaluation with the off-reservation residential school board, administrators, and residential staff for developing adjustments to future professional development sessions. The evaluation information may be used by the off-reservation residential school board, administrators, and residential staff to facilitate meeting their own professional development needs related to Navajo language and culture. In addition, the residential hall's vision and philosophy statements, goals, and schedules may be

revised and improved as an outcome from the implementation of the professional development program. The evaluation results will assist residential staff who make decisions about length of cultural activities they provide to the students and choose presenters for future events in the residential hall.

Project Implications

The professional development program offers important implications for the local community. Additionally, the far-reaching implications bear consideration. This section discusses both of those types of implications.

Local Community

This project study offers a means to improve the residential living experiences of Navajo students by improving the off-reservation residential school board members', residential administrators', residential staff's, and local teachers' knowledge and awareness about the students' Navajo culture and language. Based on the perceptions from the former residential students participating in the case study, students who live in the off-reservation residence hall yearn to learn and practice Navajo culture and language. The goal of the project is to provide Navajo students with cultural and language development opportunities while they live in the off-reservation residential hall. However, support, encouragement, and resources are needed to implement these programs in the residential program successfully. Therefore, the professional development program is necessary to ensure the off-reservation residence hall personnel and local educators have the same level of Navajo cultural understanding.

Many Navajo students who reside in this residential hall leave their homes to attend high school. They leave behind family members and opportunities for learning their culture's teachings and practices and for utilizing their native language. By increasing the cultural identity development opportunities for students in the residential hall, the residential staff and teachers can demonstrate awareness of Navajo students' needs and meet those needs by implementing workshops and classes. The professional development program will enable staff to provide a positive and effective cultural identity program to the residential students. The new programming that may be developed following the professional development experience will empower off-reservation residence hall leaders and local educators to provide Navajo students with the opportunity find a positive ethnic identity.

Generalizability

This study can be informative and utilized by any off-reservation residential school serving Native American students. The study's outcomes can positively influence administrators, program developers, staff, and teachers by offering an example of how to promote cultural teachings, practices, and language to students in need. The 4-day professional development program offers opportunities to off-reservation school leaders seeking to improve the services offered to Native residential students. Through professional development, available resources can be highlighted and used to assist the residential hall with necessary information to encourage students' cultural studies and to promote positive cultural identity development among Native students. The growth of these cultural identity development programs in off-reservation residence halls may

facilitate social change as new pieces of the fabric of American culture are woven to meet the needs of Native American students.

Project Implications

In this section, a professional development program plan for school board members, administrators, staff, and teachers of an off-reservation residential hall serving Navajo high school students was described. This professional development plan was developed to build a program to support and facilitate successful cultural identity development for students living in an off-reservation residential hall. The themes found in Section 2 were used to design the professional development program. The professional development program will be held during 4 daily sessions prior to the beginning of the fall semester of the school year. The targeted participants for the professional development will be off-reservation residential school board members, residential hall administrators and staff, and local teachers. The program will arm these personnel with knowledge about Navajo culture and language so that they may enable students to learn and practice their cultural teachings and language. The next section includes my reflections about the study and the conclusion to the project study.

Section 4: Reflections and Conclusions

Section 4 provides reflections about the study. The project's strengths, recommendations for remediation of limitations, recommendations for alternative interpretations, scholarship, project development and evaluation; leadership and change, reflection on the importance of the work, the implications, applications, and recommendations for future research. The chapter ends with an overall conclusion to the study.

Project Strengths and Limitations

The project provided opportunities for residential leaders and staff to gain knowledge for enriching the learning environment of the Native students in their charge. Outcomes of the professional development include helping participants find creative and innovative ways to instill and reinforce Native students' culture and tradition during the high school years. The project outcome addresses residential students' desire to learn their culture's teachings while they live away from family and off the reservation.

The professional development supports students' ability to develop a positive cultural identity while away from their homes. By gaining understanding of students' cultural teachings, residential staff and local teachers may be able to provide culturally rich activities for residential students. I realized that the participating former students wanted to continue learning their tribal way of life while living away from their families and homes. The former students revealed that they did not receive language or traditional cultural teachings while living in this off-reservation residential hall and attending the local public school. I created this professional development project to help residential

leaders and staff ensure that students living in the residential hall can continue establishing a strong cultural identity.

This project has limitations. Beyond educating the residential and local school staff about the Native students' culture, the future success of any program designed to support these students' cultural identity development suffers from limitations. First, administrators and residential staff do not specifically represent the essential aspects of cultural identity but bear the responsibility for the students' identity needs. The school board members, administrators, and residential staff may or may not integrate these programs into the residential program. Second, personnel must solicit involvement from all local resources, such as administrators and teachers at the local high school, local and state programs, and Navajo cultural language presenters as partners who are willing provide accommodations to implement the program (Bureau of Indian Education, 2016).

Third, local resource people such as elders, school board members, keynote speakers, and Navajo medicine men/women may ask for compensation to present or conduct services for the residential hall. Payment for services would need to be supported through funding from the local high school or the off-reservation residence hall budget. Additionally, local school and residence hall leaders will need to perform an active role in promoting the Native students' cultural identity by allowing for implementation of time, space, and compensation to speakers. Finally, residential staff will need to communicate with the local resources consistently for program implementation. All personnel must continue to strengthen and increase their skill levels to provide services to the students effectively.

Recommendations for Alternative Approaches

The implementation of the professional development will depend on the enthusiasm and follow-through of the residential administrators and staff. The first alternative approach to supporting the students' cultural identity development would involve allowing the Native students to take credit and noncredit Navajo or other tribal culture and language classes at local colleges. Providing students with field trips to the local colleges' Navajo or other tribal presentations would only require transportation arrangements with a chaperone who could also be the bus driver. However, time constraints are an issue in that scheduled meetings might conflict with other residence hall activities or study halls.

Another approach would be to send staff to the local colleges for coaching by faculty, after which they would return to the residence hall to present a modified program that would fit within the residence hall's schedule of events. Each staff member would conduct the skill or culture presentation at a scheduled time. This approach would enable staff members to enhance their cultural knowledge and skills while they train others simultaneously. A limitation of this alternative is turnaround of staff members. Staff members who have learned a skill may leave the residential hall, and no other staff member may be available to provide the same skill development to the students.

Lastly, the residential supervisor has the flexibility to schedule presentations directly and to bring in speakers through local resources. By managing such scheduling, the residential supervisor can ensure regularity and consistently in the cultural education programming within the residential hall. At least seven skill programs could occur

monthly to ensure that students receive a minimum of seven critical skills or cultural understandings within a school year. The limitation for this implementation would be the availability of the local resources to travel to the residence hall on a monthly basis as well as the availability of funds for speakers who want compensation for their presentation efforts.

Overall, due to the likelihood of recommendations for all alternative approaches, ensuring consistency between each program may be difficult. Each presenter may offer great variability in information and understanding within any single culture or language topic. It would also be difficult to ensure consistency in the cultural understanding conveyed to the students based on the variability in the messages that may come from the various presenters.

Scholarship, Project Development and Evaluation, and Leadership and Change

My journey throughout this doctoral program has changed my outlook regarding original, primary research. When I began this journey, I wanted to show the experiences of Navajo students who leave their homes to pursue their goals in life. Native Americans have experienced trauma throughout the history of the United States, and many Native children have never came back to their ancestral lands after being forced to go to Bureau of Indian Affairs boarding schools (Olsen-Raymer, 2006; Reyhner & Eder, 2015). Therefore, in this section, I describe my growth as a scholar, project developer, and leader or change agent.

Scholarship

This research offered an opportunity to describe the benefits students from the Navajo reservation received during their off-reservation residence hall experiences. It was clear that the former students yearned, as high school students, to receive Navajo cultural teachings within their off-reservation residential hall as part of establishing cultural identity. In my role as academic counselor at the off-reservation residence hall, I now regularly utilize the knowledge gained from this study to empower others to meet the residence hall students' cultural identity needs. My role as an academic counselor enables me to incorporate Navajo cultural and language activities for the students living in the residential hall. Invited are elders, local resources, and Navajo studies teachers to provide activities to our residential students.

I have grown as a scholar and become an advanced researcher and analyzer. By following the requirements set forth by Walden University in its research policies, not only to I have a strong scholarly skill set, but I also support and encourage others on their journeys toward using best practices in research. This process has increased my research skills, thinking processes, writing capabilities, and ability to advocate with the residential hall staff serving the Native American students. At the beginning of the project study, I struggled with many challenges. However, these struggles and challenges became lessons. I am a stronger leader with vast knowledge about both research and my specific topic. I have new opportunities because of this study and have accomplished a major personal goal because of this enjoyable and unforgettable journey.

Project Development and Evaluation

It was necessary to look at the study objectively and take out any and all personal biases. All my original, prestudy assumptions needed to be put aside. All subject matters needed to be directed to the research questions. The project development was based on the needs of the students identified through the analysis of the collected data. Therefore, it was important to listen to the participants, understand what was being said, and execute a plan to meet their needs. It was important to use the data from the former students to understand what the current students might need for developing strong cultural identities. Given what the students need, the professional development was created to ensure that all staff regardless of background had the opportunity to enhance their knowledge of Navajo language and culture. Analyzing the data assisted me down a path toward developing a strong doctoral project.

For this project outcome, four sessions were designed for focusing on each individual topic area. The individual topics involved conveying the fundamental aspects of Navajo cultural teachings. The major task of creating this project was to ensure all residential administrators and staff as well as interested local educators had the ability to accommodate the Native students' cultural beliefs and to reinforce those beliefs. Based on the data from the interviews with the former students, I made the determination about which topics were necessary, more realistic, and more easily completed with the professional development program. I had to factor into the program development the importance of keeping the amount of time spent on each topic from lasting longer than the audience's ability to participate with complete attention. The participants of the

professional development will have the opportunity to listen to a variety of presentation styles. By seeing others demonstrate a skill, they can gain a baseline of experience with learning about Navajo language and culture to promote learning among the residential students.

Leadership and Change

A strong leader needs to know what is necessary for promoting social change in an institution. Marx (2006) argued that leading a vision in education will not "be easy, but will be exciting and the most important thing we could ever do" (p. 11). The research findings and professional development project reflect that change is an ongoing process (Marx, 2006). Change is difficult but needs to happen, particularly for the Native students living in the off-reservation residence hall. Leadership and change are necessary if the students within the system are to benefit. Effective leaders who create a bright future filled with opportunities should be inclusive, connected, and enthusiastic about the future (Marx, 2006). I hope that I have gained these traits after conducting this study. Therefore, leaders who make changes through professional development driven by the needs of students may demonstrate effectiveness that is learner centered (Hawley & Valli, 2007).

The professional development program I created provides the residential leaders and staff with the skills to meet the needs of students yearning to build their cultural identity. The professional development project provides residential leaders and staff with hands-on activities and much-needed literature and materials in order to present to the students. Residential leaders and staff will be able to learn how to provide opportunities

to students through culturally sound programs and activities. The professional development offers the residential leaders and staff with an opportunity to be effective leaders and to change the daily operation of the residential with new and exciting culturally sound program developments for their Native residential students.

Reflections on Importance of the Work

This doctoral project contributed to filling the gap in research for off-reservation residential halls serving Native American students, particularly Navajo students, across the United States. Residential hall administrators and staff involved in the professional development may gain awareness about how the experience of living in an off-reservation residence hall affects students' development of cultural identity based on the data from the Native former students who lived in the target residence hall.

The research supported the need for educating residential administrators and staff about Native cultural identity, practices, and teachings. The professional development will hopefully enable the residential administrators and staff to understand how the Native students' separation from home, family, and the reservation community affects their cultural identity development. The residential administrators and staff also may apply new understanding about the factors that influenced the Native students' choice to live in the residence hall and away from their families and community.

Implications, Applications, and Directions for Future Research

The project study offers implications for social change throughout the entire BIA-operated off-reservation residential hall system. The professional development program will enable residential leaders, administrators, and staff to use their increased knowledge

to generate opportunities for Native students to experience cultural teachings. The professional development program may also be a model for other residential halls. Residential leaders, administrators, and staff may choose to change how they implement residential programs and activities within their halls.

The residential leaders, administrators, and staff will have to be the people have to make any cultural identity programming effective. When individuals understand and have knowledge about cultural teachings, they can make improvements, recommendations, and opportunities for others. These individuals can help develop professional goals and encourage improvement among all working within the residential halls to make program improvements.

With both the results of the data collection and the professional development program from the current project study in hand, the residential hall leaders may develop a stronger cultural and language program to support the residential students. They may actively connect with local resources to provide cultural teachings to students. As Native students gain opportunities to learn their cultural teachings while living away from their homes, the strength of their cultural identity will increase and enable them to bond with their Native American communities even while living away from their families.

Future research can include evaluating the professional development program's ability to enable the residential leaders, administrators, and staff to attain the goals of the cultural identity development program. A formative program evaluation may provide assistance in the planning and delivery of cultural teachings successfully in the residential program. Additionally, a program evaluation of the cultural teachings provided to the

Native students in the residential halls may be warranted as the professional development leads to new programming with the Native students. Overall, ongoing research for improving and implementing cultural identity development programs in the off-reservation residential halls will strengthen the effectiveness of the program and support residential students to gaining positive cultural identity.

Conclusion

This project study was based on my interest in Navajo youth, residential halls, and Navajo culture values and teachings. Too many times I heard stories about how Navajo elders were forced to attend boarding schools and to lose their cultural identities. I did not want to tell a story of the current residential experiences of students. I wanted evidence about what the residential program has or has not been providing to Navajo students from former students who had time to reflect on their experience after graduating from high school. Navajo youth now choose to enroll in the BIA-operated off-reservation residential halls that are available to them in the United States (Bureau of Indian Education, 2016a). It was my goal to share the findings and project outcome with the residential hall leaders, administrators, and staff to enable this residential hall to implement Navajo culture and language programs for residential students. As seen in the professional development project, cultural and language teachings are important for students residing in this residential hall, and this need is something I sought to meet. In sum, I am emboldened by attaining this goal and knowing that this study's participants did benefit from living in the off-reservation residence hall even though they also needed more cultural education.

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Appendix A: Project

Purpose: Cultural awareness among the leaders and staff of the residential program will be expanded. Interest and awareness of basic knowledge of cultural language and teachings for residential leaders and staff will be presented by local resources to create sufficient interest so that the staff members will become lifelong, self-directed learners.

Goal: The goal is for residential program leaders and staff to learn and provide opportunities for students in the residential hall to hold on to their cultural identity. Each day is designed to address general topics of cultural teachings and activities.

Learning Outcomes: The residential program leaders and staff will establish communication with local entities, local leaders, program providers, and elders who provide cultural teaching programs. The residential program leaders and staff will gain knowledge of cultural teachings and activities. The residential program leaders and staff will improve and continue the cycle based on lessons learned.

Introduction

Welcome statement

- Slides presenting cultural identity development with research data, results, and supportive graphics
- Overview of Professional Development Project

1. Timeline
2. Collaboration groups
3. Establishment of plan
4. Implementation & review of implemented plan
5. Evaluation of plan

Session 1—Researcher Presentation Day to the Residential School Board Members and Administrator

- Presentation to the school board members and the residential administrators at the scheduled school board meeting
- Present the results of the study
- Request the approval to implement the professional development with the residence hall's staff.

Session 2---Writing Navajo Language/Story-telling Day

- Introduction
- Groups will attend each of the 4 topic sessions thoughout the day
    - Topic 1: Teaching advanced language to students by Navajo Nation Diné Culture Program
    - Topic 2: Teaching writing in Navajo to students by San Juan Cultural Program
    - Topic 3: Navajo language 101 by Diné College Navajo Studies Program

- Topic 4: Emergence/creation stories by San Juan College Traditional Studies Program

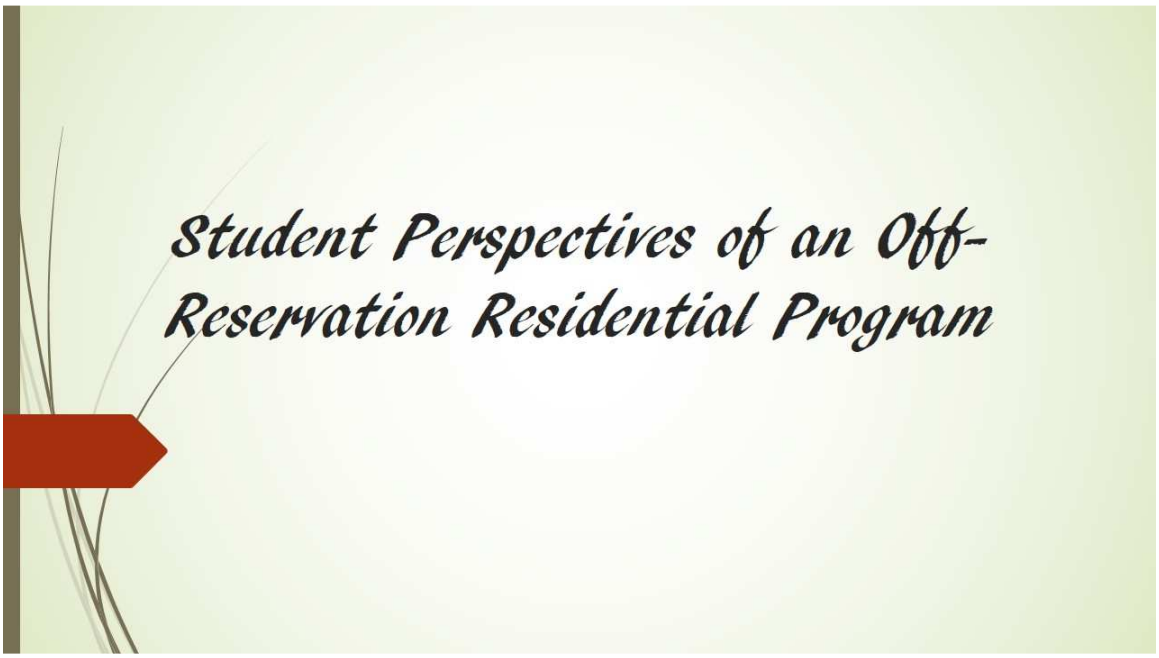
Session 3- Arts & Crafts Day

- Introduction
- Groups will attend each of the four topic sessions throughout the day
    - Topic 1: Basket making by Local Elder
    - Topic 2: Weaving by Sheep is Life Program
    - Topic 3: Sash and Belt Making by Local Elder
    - Topic 4: Moccasin Making by San Juan College Cultural Program

Session 4---Native Food Demonstration

- Introduction/Objective
    - Food demonstration will be an opportunity for the staff to learn recipes and instructions for preparing Navajo dishes and the ways it is used for ceremonies and celebrations.
- Presentation of food preparation
    - Topic 1: Butchering and Preparing Mutton by Navajo Food Access Navigation Program
    - Topic 2: Frybread Making by Office of Miss Navajo
    - Topic 3: Bluecorn Mush Making by Local Elder
- Evaluation-Professional Development Project Day

Slides for Day 1 Agenda with School Board Members Present


Student Perspectives of an Off-Reservation Residential Program

Purpose of the study

This study provided a deeper understanding of phenomenon of Native American high school students living in the BIE's off-Navajo Reservation residence hall and how experiences with living in an off-reservation residence hall affect residents' development of cultural identity.

methodology

Research Design

Qualitative Case Study

R.C. Gorman Retrieved from: http://www.firstpeople.us/pictures/RC-Gorman/Rudolph-Carl-Gorman-Navajo-Poppies.html

Participants

12 former students

- Students lived in residential for at least 2 years.
- Graduated from the local public school
- Students lived in residential within the last 5 years

Data Collection

Interview

- Face to face
  - Recorded
  - Transcribed each interview
  - ATLAS IV

RESEARCH QUESTION & SUB-QUESTIONS

How does the experience of living in an off-reservation residence hall affect the development of cultural identity of former native students that lived there?

1. How does the residence hall experience affect the development of Native students' cultural identity?
2. How does the separation from home, family life, and the reservation community influence the development of the Native students' cultural identity?
3. What are the factors influencing the choice to live in the residence hall away from family and community?

Theme 1-Loss of Native Language Ability

"As I got older and left Toadlena to go to school elsewhere off the reservation I lost pretty much every knowledge that I got to know when I was a kid." *P6*

The cooks in the cafeteria "helped me a lot [because] the staff, our cooks there, they spoke Navajo, so if you needed help with Navajo work, they would tell us what it means." P3

"My language, it is kind of hard for me to, to like, understand what people are saying. I kinda put that aside when I was in high school." P12

Theme 2-Yearning for Native Language

"A teacher from San Juan College, their Navajo language teacher, provided class for us, so I used to take that." P7

"They had Navajo classes for us. A teacher from San Juan College, their Navajo language teacher, provided class for us, so I used to take that. I think it was every week." P7

"Students actively asked one another different Navajo words and sought pronunciations and meaning for those words from residential staff members" P8

Theme 3-Tutoring

"It really helped me in college, with all the tutoring that I needed in English and math tutoring really helped as I advanced to calculus. It helped me when I moved to Albuquerque." P2

"We had a history tutor and he taught Spanish and he taught Spanish at Aztec and he helped us out there too. He did history and Spanish. He really helped me". P 1

"and the tutoring, they would have like 4 different tutors there. a Spanish tutor or an English tutor, a math tutor and they would all help us in different categories. When you needed their help, they were willing to help us and they were nice too". P3

Theme 4-Supportive Teachers

"All the teachers were nice and they would understand your cultural [background]. Like what not to do and what you can do. Like in biology, they give you other work to do besides what they are dissecting." P3

"The classes were ok, the teachers, some of them were cool. My English teacher, she was a pain in the butte. She really, really, really, worked us. She was kind strict and sometimes she was cool." P5

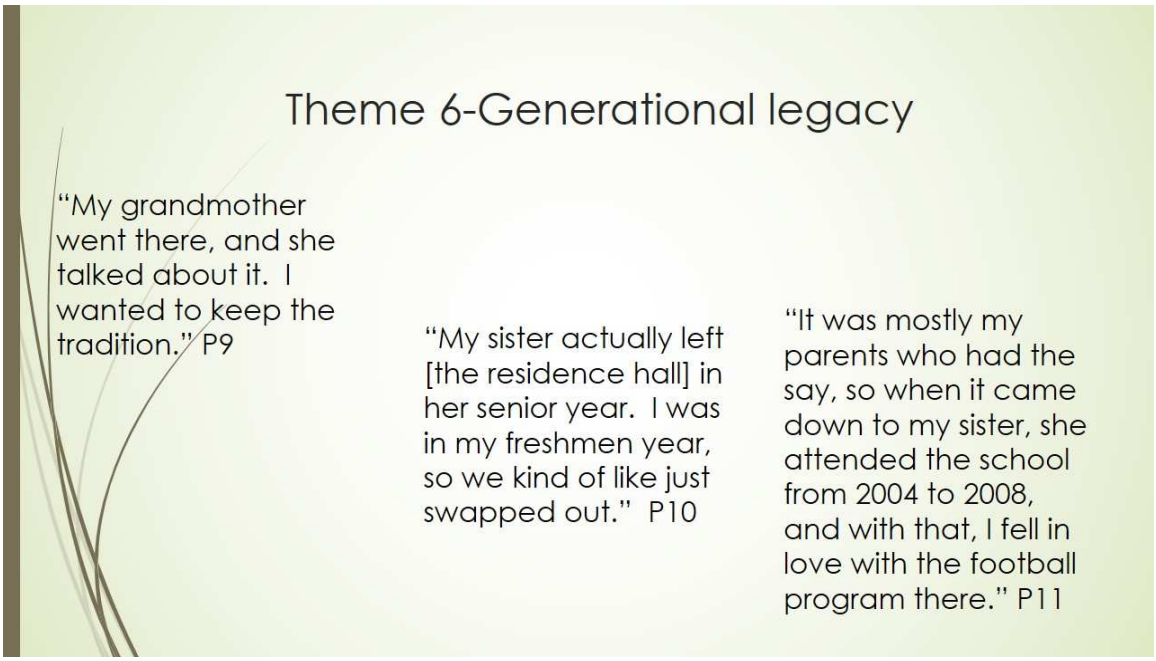
"Teachers really helped you if you were failing or if you needed extra help they were there to help you." P8

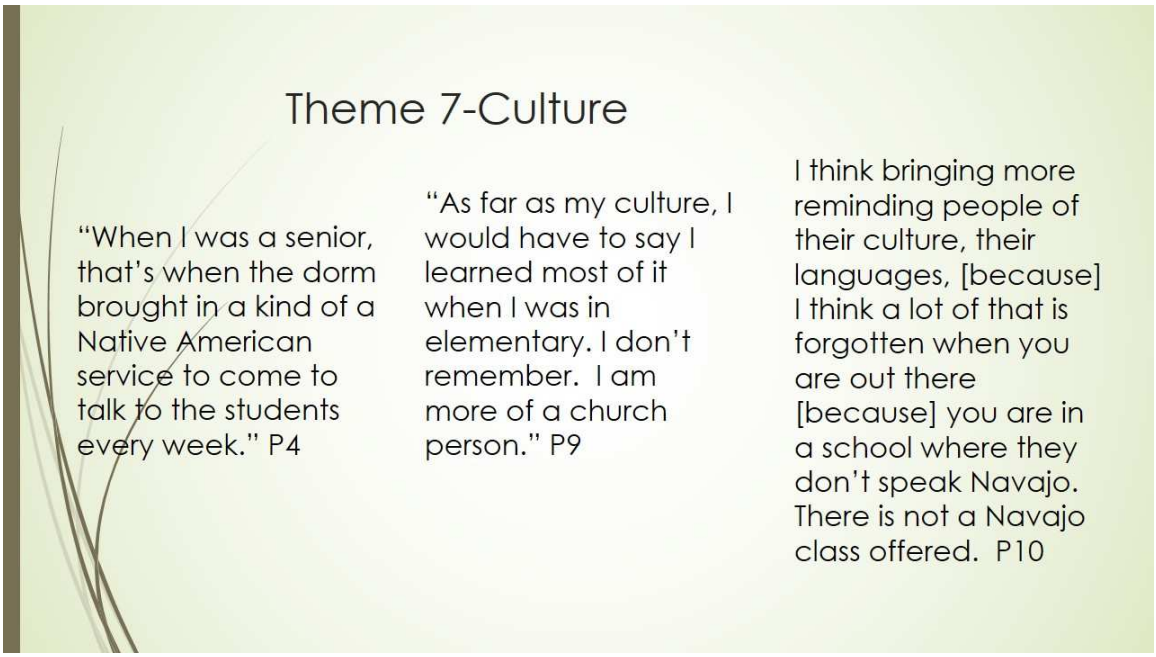
Theme 5-Responsibility & Independence

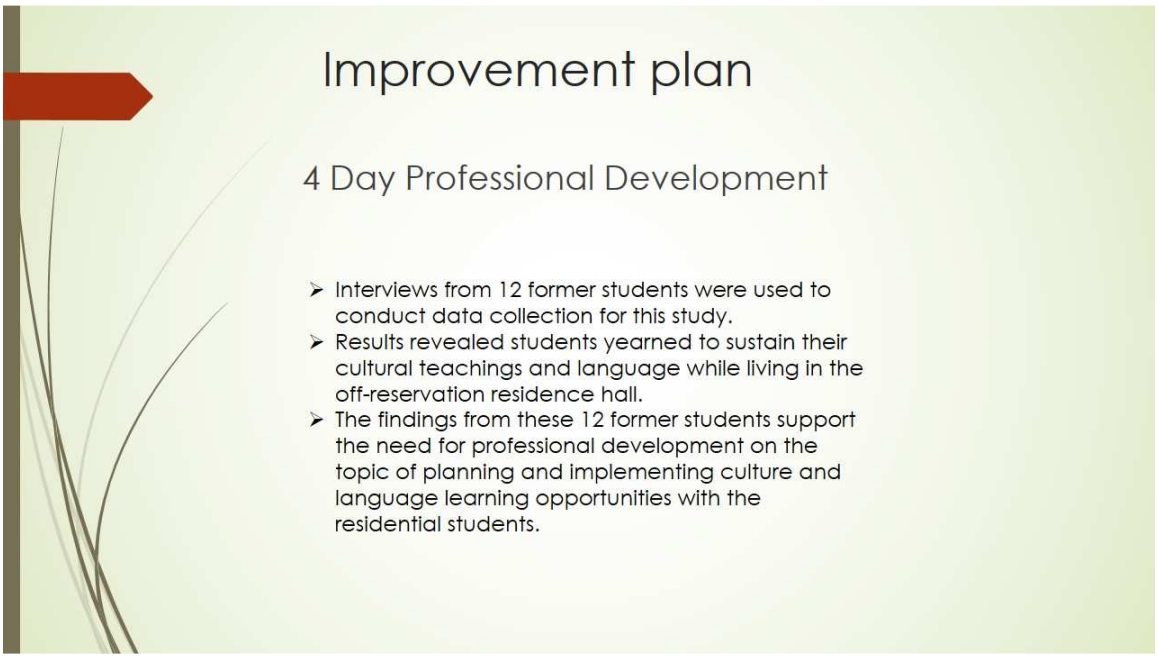
"Like living on your own. You have to make your own decisions and clean up after yourself make sure you're doing your homework and not depending on your parents." P1

"I think it's good for students from the reservation to experience living in the dorm. It helps you be more independent and not depend on your parents to do everything for you. I think everyone should experience it." P7

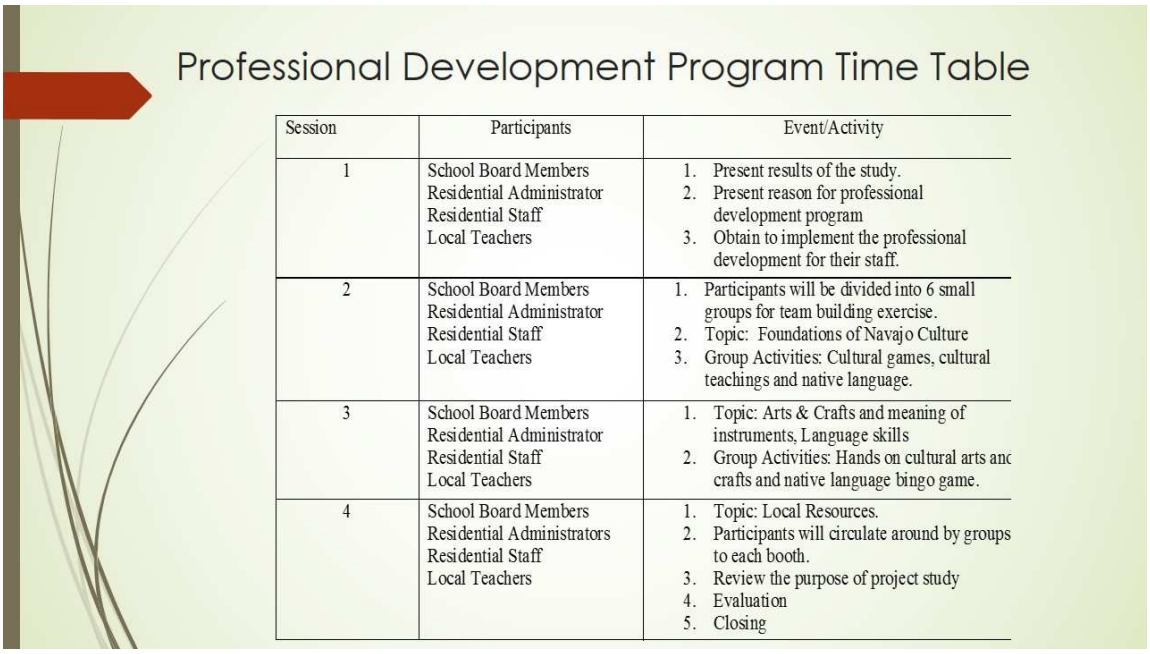
"It's good. It affected me in a positive way where I learned responsibility at a young age and I won't forget. I won't forget feeling like what do I do, what do I do in this situation, and then now it helps me to better solve life situations because of experiences of being there." P10


Theme 6-Generational legacy
"My grandmother went there, and she talked about it. I wanted to keep the tradition." P9
"My sister actually left [the residence hall] in her senior year. I was in my freshmen year, so we kind of like just swapped out." P10
"It was mostly my parents who had the say, so when it came down to my sister, she attended the school from 2004 to 2008, and with that, I fell in love with the football program there." P11


Theme 7-Culture
"When I was a senior, that's when the dorm brought in a kind of a Native American service to come to talk to the students every week." P4
"As far as my culture, I would have to say I learned most of it when I was in elementary. I don't remember. I am more of a church person." P9
I think bringing more reminding people of their culture, their languages, [because] I think a lot of that is forgotten when you are out there [because] you are in a school where they don't speak Navajo. There is not a Navajo class offered. P10


Improvement plan
4 Day Professional Development
Interviews from 12 former students were used to conduct data collection for this study.
Results revealed students yearned to sustain their cultural teachings and language while living in the off-reservation residence hall.
The findings from these 12 former students support the need for professional development on the topic of planning and implementing culture and language learning opportunities with the residential students.


Participants
School Board Members
CEO of Residential Hall
Administrators
Residential Staff
Business Manager
Registrar
Cafeteria Workers
Homeliving Manager
Homeliving Assistants
Recreation Aide



Professional Development Program Time Table

Session	Participants	Event/Activity
1	School Board Members Residential Administrator Residential Staff Local Teachers	1. Present results of the study. 2. Present reason for professional development program 3. Obtain to implement the professional development for their staff.
2	School Board Members Residential Administrator Residential Staff Local Teachers	1. Participants will be divided into 6 small groups for team building exercise. 2. Topic: Foundations of Navajo Culture 3. Group Activities: Cultural games, cultural teachings and native language.
3	School Board Members Residential Administrator Residential Staff Local Teachers	1. Topic: Arts & Crafts and meaning of instruments, Language skills 2. Group Activities: Hands on cultural arts and crafts and native language bingo game.
4	School Board Members Residential Administrators Residential Staff Local Teachers	1. Topic: Local Resources. 2. Participants will circulate around by groups to each booth. 3. Review the purpose of project study 4. Evaluation 5. Closing

Agendas for Days 2, 3, and 4 of the Professional Development Program

Session 2: Writing Navajo Language/Story-telling Day

7:30 a.m. - 8:00 a.m. Breakfast/Registration

8:00 a.m.- 10:00 a.m. Breakout Session 1

- Topic 1: Teaching advanced language to students by Navajo Nation Diné Culture Program
- Topic 2: Teaching writing in Navajo to students by San Juan Cultural Program
- Topic 3: Navajo language 101 by Diné College Navajo Studies Program
- Topic 4: Emergence/creation stories by San Juan College Traditional Studies Program

10:00 a.m. -10:15 a.m. Break

10:15 a.m.- 12:15 p.m. Breakout Session 2

- Topic 1: Teaching advanced language to students by Navajo Nation Diné Culture Program
- Topic 2: Teaching writing in Navajo to students by San Juan Cultural Program
- Topic 3: Navajo language 101 by Diné College Navajo Studies Program
- Topic 4: Emergence/creation stories by San Juan College Traditional Studies Program

12:15 a.m. - 12:45 p.m. Lunch on your own

1:00 p.m. - 3:00 p.m. Breakout Session 3

- Topic 1: Teaching advanced language to students by Navajo Nation Diné Culture Program
- Teaching writing in Navajo to students by San Juan Cultural Program
- Topic 3: Navajo language 101 by Diné College Navajo Studies Program
- Topic 4: Emergence/creation stories by San Juan College Traditional Studies Program

3:00 p.m. -3:15 p.m. Break

3:15 p.m. - 5:15 p.m. Breakout Session 4

- Topic 1: Teaching advanced language to students by Navajo Nation Dine Culture Program
- Topic 2: Teaching writing in Navajo to students by San Juan Cultural Program
- Topic 3: Navajo language 101 by Dine College Navajo Studies Program

- Topic 4: Emergence/creation stories by San Juan College Traditional Studies Program

5:15 p.m. Evaluation of the Day and Adjournment

Session 3: Dine Arts & Crafts Day

7:30 a.m. - 8:00 a.m. Breakfast/Registration

8:00 a.m. – 10:00 a.m. Breakout Session 5

- Topic 1: Basket making by Local Elder
- Topic 2: Weaving by Sheep is Life Program
- Topic 3: Sash and Belt Making by Local Elder
- Topic 4: Moccasin Making by San Juan College Cultural Program

10:00 a.m. – 10:15 a.m. Break

10:15 a.m. – 12:15 a.m. Breakout Session 6

- Topic 1: Basket making by Local Elder
- Topic 2: Weaving by Sheep is Life Program
- Topic 3: Sash and Belt Making by Local Elder
- Topic 4: Moccasin Making by San Juan College Cultural Program

12:15 a.m. – 12:45 p.m. Lunch Break (on your own)

1:00 p.m. – 3:00 p.m. Breakout Session 7

- Topic 1: Basket making by Local Elder
- Topic 2: Weaving by Sheep is Life Program
- Topic 3: Sash and Belt Making by Local Elder
- Topic 4: Moccasin Making by San Juan College Cultural Program

3:00 p.m. -3:15 p.m. Break

3:15 p.m. – 5:15 p.m. Breakout Session 8

- Topic 1: Basket making by Local Elder
- Topic 2: Weaving by Sheep is Life Program
- Topic 3: Sash and Belt Making by Local Elder
- Topic 4: Moccasin Making by San Juan College Cultural Program

5:15 p.m. Evaluation of the Day and Adjournment

Session 4---Navajo Food Demonstration

8:00 a.m. - 8:30 a.m. Breakfast/Registration

8:30 a.m. - 9:00 a.m. Ice breaker

9:30 a.m. - 11:30 a.m. Navajo Food Demonstration

- Topic 1: Butchering and Preparing Mutton by Navajo Food Access Navigation Program
- Topic 2: Frybread Making by Office of Miss Navajo
- Topic 3: Bluecorn Mush Making by Local Elder

11:30 a.m. - 1:00 p.m. Mutton Feast

1:00 p.m. - 2:00 p.m. Final Evaluation of Multiday program & Adjournment

Professional Development Evaluation

Topic(s): _____ Presenter: _____

To what degree do you agree with the items Rate the item using scale below? (5 Strongly Agree – 1 Strongly Disagree)

	Strongly Agree	Agree	Neutral	Strongly Disagree	Disagree	Strongly Disagree
This session had enough time.						
This session was relevant to my needs.						
This session facilitated my learning.						
This session enhanced my learning of the topic presented.						
This session helped me learn new ideas.						
This session provided resources for me.						

How will you use what you have learned?

What was the most useful part of this professional development? Why?

What was the least useful part of this professional development? Why?

What additional training/support do you need?

Appendix B: Overview of Primary Codes from Participant Interviews

Codes	Ideas	Themes
Background	I don't speak it	Loss of Native
Belief	I can't speak it	Language Ability
Believe	I never really spoke it	
Friends	I don't understand it	
Heritage	Say my clans but that's it	
Contemporary		
Depressing		
Fluently		
Importance		
Cooks	I understand it	Yearning for Native
Staff	I use to sing the songs	Language
Foundation	Parents spoke it	
Friends	Staff tried to teach us	
Conversation	Joked around	
Respect	Others shared words	
Improvement	No culture programs	
	Pageant	
	Speakers	
	We lost sight of our traditions and our teachings	
Curriculum	English	Tutoring
College	Math	
Disciplined	Spanish	
Mandatory	Mandatory	
Opportunities		
Participate		
Class	Helped us	Supportive Teachers
Classes	Pushed us	
Classrooms	Gave the extra time	
Comfortable	Taught more than one subject	
Connection	Some were familiar with beliefs	
Encouraging	High school	
motivational	College	
Recommendations	Encouraging	
Requirements		

(table continues)

Table continued

Codes	Ideas	Themes
Chores	Cleaned/details	Responsibility and
Clean	Assigned scheduled	Independence
Cleaning	Rules and regulations to follow	
Discipline	How to live on your own	
Experience	Keep place clean	
Environment	Get along with others	
Independently	Discipline	
Personality	Outspoken	
Responsibility	Stepping stone	
Responsible	Eye opener	
Surroundings	Meeting new people	
Cheii	Sisters	Generational Legacy
Child	Brothers	
Choice	Mother	
Choices	Grandmothers	
Daughter	Aunts	
Family		
Grandparents		
Relationships		
Traditions		
Butchered	I really don't attend any	Culture
Bluemush	Traditional	
Catholic	Religion	
Morman	Clans	
Ceremonies	Baptized Catholic	
Ceremony	Native American church	
Christ	Ceremonies	
Christianity	Respect	
Clans	Traditional food	
Corn		
Dancers		
Ethnicities		
History		
Lifestyle		
Nationalities		
Presentations		

Appendix C: Interview Guide

Name of Person Interviewed: _____

Date:_____Time: _____

Place of Interview: _____

The questions:

1. Please give me your background information including your name, age, native tribe, and where you have lived.

2. How much can you tell me about your language, culture, and religion.

3. How did your language, culture and traditional teachings help you in the residential hall?

4. How did living in the residential hall affect your life in general? How do you think it affected your cultural values and the development of your identity as a Navajo?

5. What did you miss from not living with your family and native community?

6. How long did you live in the residential hall?

7. Did you graduate from high school? Have you enrolled in college?

8. Why did you live in this residential hall when attending the public high school?

9. Who made the decision for you to live in this residential hall? Describe how the decision was made, if possible.

10. What types of programs, activities, and tutoring did you experience while living in the residence hall?

11. Did the residence hall provide hall provide activities, experiences or education related to your Navajo culture?

12. How did these experiences in the residential hall help you?

13. What did you like best about living in the residential hall?

14. What were your impressions of and experiences with your fellow residence hall mates?

15. Was there a residence hall staff person who affected your high school education? Why or why not?

16. What negative experiences did you have in the residential hall?

17. How do you think these negative experiences living in the residential hall have affected your life in general?

18. What were your impressions of and experiences with the public high school's classes, teachers, or students?

19. How did living in the residential hall affect your life in general?

20. What recommendations do you have for improving future residential hall students' experiences both within the hall itself and at the local high school?