

# Native American Underrepresentation in International Education

( 米国における先住民の人々と  
国際教育の現在 )

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**SUMMARY IN JAPANESE:** 今日の米国の教育システムにおいては、先住民学生の国際教育への参加が妨げられている。本稿では、留学プログラムへの先住民学生の参加率の低さや、先住民学生を対象とした高等教育機関による国際教育の提供の難しさの理由について考察する。留学する先住民学生が少ない現状の背景には、多くの米国先住民が直面する国内の経済格差、教育分野における自身が先住民の専門家の少なさ、そして先住民学生向け教育プログラムの開発の遅れといった問題が存在する。これらの問題は、植民地主義的政策によって米国の諸先住民族が経済活動の場や教育の場から長年にわたって疎外された結果として生じたものであり、先住民の人々の努力不足として捉えられるものではない。一方で、先住民族の文化や社会の復興に寄与する教育は、グローバル社会で活躍するために必要な能力を伸ばすことにも役立つ。よって、米国における先住民学生に対する国際教育の促進は、先住民族の文化や社会の復興、そして植民地主義によってもたらされた困難の克服と相関性を持つものであり、それらは連動して展開できると考えられる。

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## Introduction

Education provided for Native American people in past centuries based on colonial ideas was a source of various problems. Jon Reyhner, a scholar of indigenous education, and Jeanne Eder, a Native American (Dakota Sioux) historian, described how European settlers forced cultural assimilation on indigenous peoples through schooling.<sup>1</sup> This description is reasonable, considering the history of Native American education. Native American students were separated from their families and communities and sent to federally operated boarding schools since the end of the 19th century, and they were forced to lose their identities as Native Americans.<sup>2</sup> Although conditions in Native American education started to improve after criticisms about this federal policy, represented by the Meriam Report in 1928 and the report of the National Advisory Committee on Education in 1931,<sup>3</sup> it took several more decades until the need for culturally sensitive education for Native American students came to be discussed more frequently. Even after World War II, educational programs for Native American students were aimed at providing vocational training for Native Americans to assimilate into mainstream society as low-wage workers.<sup>4</sup> Native American (Shawnee, Sac & Fox, Muscogee Creek, and Seminole) historian Donald Fixico indicates the following idea. During the time Native American students were treated unfairly in educational institutions, the attitudes and behaviors of Native American students were constantly blamed, whereas the problematic educational system remained unreformed.<sup>5</sup>

Native American people were aware of the necessity for an education in which their ideas and values were respected, and such demands were expressed as a part of the Native American rights movement, often called the Red Power movement, in 1960s and 1970s. In the proclamation issued by participants of the occupation of Alcatraz Island from 1969 to 1971 by Native Americans, establishment of educational and research centers for Native American students was one of the main topics.<sup>6</sup> Also in 1971, a group of Native Americans took over abandoned buildings and barracks in Davis, California, to open an educational facility called Deganawidah-Quetzalcoatl (D-Q) University. In 1978, D-Q University became an institution controlled by Native American people<sup>7</sup> and provided classes until it lost accreditation in 2005.<sup>8</sup> Many aspects of Native American education were improved from the

time of the Red Power movement. However, as the loss of accreditation of D-Q University symbolizes, the necessity of an education that fully respects the perspectives and values of Native American people can be easily forgotten by the non-Native American general public. According to Clara Sue Kidwell, a Native American (White Earth Chippewa and Choctaw) historian, and Alan Velie, a scholar of Native American literature, many Native American studies programs established in the 1970s either shrank or disappeared as early as in the 1980s.<sup>9</sup>

International education started to expand rapidly before the inclusion of Native American students in educational institutions and provision of culturally sensitive education were fully realized. In 2016, more than 70% of universities and colleges in the United States replying to a survey by the American Council on Education responded that efforts to internationalize their institutions had accelerated.<sup>10</sup> In the same survey, many institutions answered that preparing their students to be competitive in a globalized world was their first priority among many aspects of internationalization, which was followed by diversifying the populations of their campuses in terms of nationality and attracting prospective students, including international students.<sup>11</sup> Compared with institutions of higher education, secondary schools are receiving lower pressure for enhancing internationalization. Still, according to a study conducted in 2009 by Walter C. Parker, a specialist in the social aspects of K-12 instruction and curriculum in the United States, a movement for enhancing international education started in the mid-1990s among public secondary schools, mainly in urban areas. Parker concluded that this movement was caused by the need for economic development and military defenses of the U.S. federal government after the 9/11 attack as well as the need for promotion of multiculturalism and world citizenship.<sup>12</sup> In such discussions, diversity and multiculturalism, based on the framework of nation-states, are celebrated, and the existence of Native Americans and other ethnic minorities in the United States is invisible. Native Americans are simply counted as “Americans,” and their unique positions and problems in international education are not always clear, particularly for non-Native American people.

This article aims to shed light on the condition of Native American participation in international education, mostly in higher education. I analyze published data on international education and Native American education and

ethnographically describe the current condition of an institution providing higher education specifically for Native American students. By doing so, I aim to point out that Native American students are systematically excluded from international education because of the effects of centuries of colonialism imposed on them.

This article is more descriptive than analytical, primarily because previous research on this issue is quite limited. In an article published in 1995, Fixico showed that academically analyzing problems surrounding Native Americans in higher education was difficult because of the lack of previous studies and available information.<sup>13</sup> This situation has continued. In addition, as Shari M. Hundorf, an Alaska Native (Yu'pik) scholar of ethnic studies, states, marginalization of contemporary issues on Native American people in academic discussion has been accelerated in a time of transnationalism, as many scholars have come to focus on external relationships between the monolithic United States and other countries.<sup>14</sup> Out of lack of both discussion about Native American participation in higher education and discussion about conditions surrounding Native Americans in a time of transnationalism and globalization, participation of Native American students in international education has been barely analyzed.

Before starting, I would like to provide some information regarding the term "Native American" in this article. It may refer to different groups of people depending on the data source. When not specified, "Native American" in this article refers to people who identify as a member of one of the indigenous peoples in the continental United States, including Alaska. On data prepared by the federal government, they are described as "American Indian and Alaska Native (AI/AN)" people. Data on Native Hawaiian people and indigenous people in islands in U.S. territories are often separated from that of Native American people. Therefore, topics relating to them are not covered in this article. Yet, I need to mention that culturally sensitive education for indigenous people, particularly in Hawaii, is known as a unique and advanced model.

## **1. Underrepresentation of Native American Students in Study-Abroad Programs**

Studying abroad is an important component in international education to enhance the global competence of students. However, the number of Native American students who participate in programs to study abroad is limited. Moreover, Native Americans and other ethnic minorities are regarded just as one type of American in published data, and not enough attention is paid to their existence. Neglect and exclusion of Native American students negatively affects Native American society.

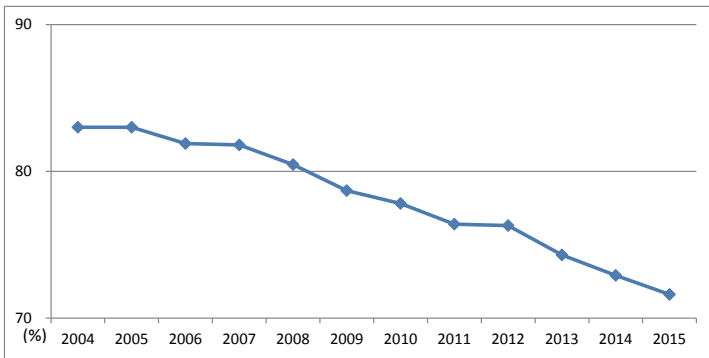
### **1-1. Number of Native American Students in Study-Abroad Programs**

The number of school-age Native American people is small compared with people of other ethnicities. Demographic data released by the U.S. Census Bureau shows that approximately 1.5% of the U.S. population between 15 and 24 years old as of 2017 are Native Americans.<sup>15</sup> Moreover, in 2016, the enrollment rate of Native American students at colleges was 19%, which was 22% lower than the national average.<sup>16</sup> As a result, Native American students in higher education are quite small in number, and they are often invisible in academic institutions. In addition, not all students complete higher education. According to the American Indian College Fund, the percentage of Native Americans who hold college degrees is about 14%, and that is less than half of the national average.<sup>17</sup>

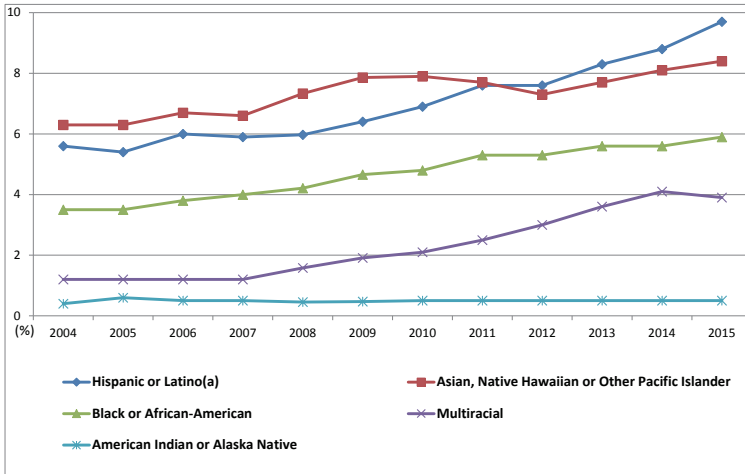
Even taking such a situation into consideration, Native American students who participate in study-abroad programs are highly underrepresented. Data prepared by the Institute of International Education and the U.S. Department of State's Bureau of Educational and Cultural Affairs indicates that 325,339 American undergraduate and graduate students participated in credited study-abroad programs in 2015-2016.<sup>18</sup> Out of the total undergraduate and graduate students in the United States who studied abroad in 2015-2016, 0.5% were Native American.<sup>19</sup> Among all races and ethnicities listed in the data of the Institute of International Education, the percentage of white students has been constantly high, although it had dropped more than 10% in the past 12 years

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(Figure 1). Figure 2 indicates that all of the groups of non-white students comprised less than 10% of all American students who studied abroad. The percentage of Native American students was the lowest among non-white students. Also, it is notable that percentages of other non-white students have been slowly yet steadily increasing, whereas that of Native American students is staying almost the same (Figure 2).



**Figure 1: Transition of Percentage of White Undergraduate and Graduate Students Studying Abroad<sup>20</sup>**



**Figure 2: Transition of the Percentage of Non-White Undergraduate and Graduate Students Studying Abroad<sup>21</sup>**

Economic inequality in the United States is a primary reason preventing Native American students from studying abroad. Generally, studying abroad is associated with a considerable amount of money. In 2016, 26.2% of Native Americans were facing poverty, which is the highest among racial groups in the United States, and the number is about 12% higher than the national average.<sup>22</sup> For some Native American students, tuition and other necessary costs for attending college are hard enough to afford, and studying abroad is financially impossible. Poverty among Native Americans is systematically created by colonization. In his book published in 1984, Francis Paul Prucha, an American Jesuit priest who dedicated his life to research on Native American history, wrote that Native American economic development and Native American educational development had always been linked under federal Indian policy.<sup>23</sup> The cycle of poverty and deprivation of educational opportunity among Native American people has continued through to the time of international education.

## **1-2. Native American Leaders in a Global Era**

The lack of Native American participants in study-abroad programs can result in a lack of Native American leaders, and it has a negative effect on international politics. Native Americans are key players in international meetings and organizations today. The adoption of the United Nations Declaration on the Rights of Indigenous Peoples in 2007 accelerated representation of Native American people and indigenous people in other areas and countries in the arena of international politics. Completion of the first International Decade of the World's Indigenous People from 1995 to 2004, and the Second International Decade of the World's Indigenous People from 2005 to 2014, didn't end this trend. The United Nations will celebrate the year 2019 as the Year of Indigenous Languages, and I assume other UN initiatives and events will follow. The same trend is seen in non-UN international organizations. For instance, some Native American organizations are invited to participate in meetings of the Arctic Council to offer thoughts and opinions on management of this region.<sup>24</sup> There is a certain need for leaders in Native American society who have a solid background in communication among sectors in and outside of the United States to solve the problems this globalized world is facing.

Kelsey Leonard, a young Native American from the Shinnecock Indian

Nation in the state of New York, is an example of a Native American expert in a globalized world. According to her official website and media reports, Leonard studied sociology and anthropology at Harvard University. While at Harvard, Leonard traveled to Samoa and Dominica to work with indigenous peoples in these countries.<sup>25</sup> She proceeded to a graduate program to learn water science and policy at St. Cross College of the University of Oxford. In 2012, she became the first Native American person to receive a master's degree from the University of Oxford.<sup>26</sup> After receiving a law degree at Duquesne University, Leonard represented the Shinnecock Indian Nation on the Mid-Atlantic Regional Planning Body of the U.S. National Ocean Council. While doing so, she is pursuing a Ph.D. in Comparative Public Policy at McMaster University in Canada.<sup>27</sup> On her website, she presents herself as a "water scholar/activist advocating for Indigenous water rights and an international speaker."<sup>28</sup> Traveling internationally, participating in international meetings, or even addressing opinions in front of large audiences from all over the world requires skills and experience. In the case of Leonard, she publically states that she is an international speaker. It symbolizes her confidence in her global competence developed through living and studying in multiple countries.

### **1-3. Changes Brought by Participation of Native American Students in Study-Abroad Program**

Unfortunately, Leonard's life seems to be an exceptional case. In general, underrepresentation of Native American students in study-abroad programs is prominent. It is negatively affecting all Native American society as tribal governments, Native American-owned companies, and organizations related to Native Americans are losing opportunities to connect with foreign citizens, governments, companies, and organizations.

Interactions between the Turkish Coalition of America (TCA) and Native American tribes indicate how active participation of Native American students in study-abroad programs can cause changes in Native American society. TCA, a nonprofit organization established in 2007 in the United States, is one of the few organizations that provide scholarships to study abroad specifically for Native American students. The mission of TCA is to serve Turkish Americans as well as to foster friendship between the United States and Turkey.<sup>29</sup> TCA scholarships annually support up to



100 African American, Armenian American, Bosnian American, Filipino American, Hispanic American, Macedonian American, or Native American undergraduate or graduate students. The scholarships cover costs to study in language schools or universities in Turkey, the Turkish Republic of Northern Cyprus, and Bosnia and Herzegovina, which have close historic and cultural relationships with Turkey.<sup>30</sup> In addition, TCA offers another scholarship for African American, Native American, and Hispanic American students to cover full tuition and part of their living expenses to study at Bahcesehir University in Istanbul.<sup>31</sup>

On their website, TCA clearly shows that these scholarships have been founded out of concern that ethnic minority students in the United States are greatly underrepresented in study-abroad programs, and TCA hopes to enhance cultural exchanges between Turkish people and young Americans from ethnic minority groups.<sup>32</sup> According to the story of TCA recipient Jacquelyn Spring, appearing in the quarterly magazine *American Indian Science and Engineering Society*, interactions among recipients of TCA scholarships and local students have been happening. Spring was an undergraduate student from the Chitimacha tribe. She was majoring in biology and studied at Bogazici University for a summer.<sup>33</sup> Spring concluded that her studying abroad experience was an opportunity to foster self-confidence. Also, she said interacting with Turkish students, particularly in an American literature class, was memorable.<sup>34</sup>

For college students, encounters with foreign exchange students can be opportunities to learn about the world. As stated in the former section, most American students who study abroad are white and belong to the dominant U.S. society, and less than 1% of American students studying abroad are Native Americans. This means study-abroad programs are increasing foreign college students' contact with the values and ideas of dominant U.S. society. By selectively supporting non-white U.S. students to study abroad, TCA is providing opportunities for Turkish students to learn about multiracial and multicultural aspects of U.S. society.

What is even more notable about TCA scholarships for Native American students is that cultural and economic ties have been nurtured among Turkey, Turkish Americans, and Native American tribes. Interaction between Native American tribes and Turkey through TCA has been activated, and TCA organized a trip for Native American tribal leaders to Turkey in 2010.<sup>35</sup> As

a result, the Indian Tribal Trade and Investment Act was introduced in 2011 by Tom Cole, a Native American member of Congress from Oklahoma. Although it didn't pass Congress, this act aimed to enhance the economic activities of Turkish companies in Native American reservations and eventually to invite companies from other foreign countries to reservations.<sup>36</sup> TCA explained that they were concerned with high unemployment and poverty rates on Native American reservations; this act could help Native American tribes improve the living conditions of their members.<sup>37</sup>

Even after this act failed to pass, TCA kept its relationship with Native American tribes and planned a special event to promote a Turkish and Native American relationship. It happened as a part of one of the biggest annual business events for Native American tribes and enterprises, called the Reservation Economic Summit, in 2015. The Turkish embassy and many Turkish organizations joined to make this event happen.<sup>38</sup> Also, TCA has been making great contributions to improving living conditions on Native American reservations across the United States.<sup>39</sup> In sum, sending Native American students to Turkey became an opportunity for Turkish people to learn about the problems Native American tribes and communities are facing in the contemporary world. Furthermore, it created a movement among Turkish communities in Turkey and the United States to help Native Americans directly instead of contacting them via non-Native American organizations in the United States. In sum, TCA brought big changes to Native American society.

## **2. Tribal Colleges and Universities in the Age of International Education**

Just like Native American students, educational institutions serving Native American students, which are generally called tribal colleges and universities (TCUs), are excluded from international education. The lack of interest in TCUs by non-Native Americans and economic disadvantage seem to be the main reasons for these institutions not to be able to fully internationalize themselves. The lack of Internet connections caused by economic disadvantage is preventing TCUs and other institutions on Native American reservations to participate in international education online.

## 2-1. Exclusion of Tribal Colleges and Universities

TCUs are institutions that serve specifically Native American students. As of August 2018, there are 37 TCUs across the United States.<sup>40</sup> According to the website of the Postsecondary National Policy Institute, as of 2010, only 7% of Native American students proceed to TCUs, and other students go to general colleges and universities.<sup>41</sup> Although the number of students who proceed to TCUs is small, they play crucial roles in Native American education as Native American people realize educational self-determination through these institutions. In the words of Jon Reyhner and Jeanne Eder, tribally controlled schools and colleges are providing hope for a brighter future for Native American reservations and communities.<sup>42</sup> As of August 2018, there are 573 American Indian tribes officially recognized by the federal government,<sup>43</sup> and each tribe has its own governmental body, called a tribal government. Tribal governments control most TCUs. The Bureau of Indian Education (BIE) of the federal government oversees two TCUs: Haskell Indian Nations University in Kansas and Southwestern Indian Polytechnic Institute (SIPI) in New Mexico.<sup>44</sup>

In addition to general academic disciplines, TCUs offer courses in Native American languages, cultures, and histories. Although two universities were established in the 1880s in Oklahoma and North Carolina for providing college education to Native Americans,<sup>45</sup> it is commonly said that the history of TCUs started in the 1970s through the Native American civil rights movement. The American Indian Higher Education Consortium was also established in 1972 as an organization to support Native American education,<sup>46</sup> and issuance of the Tribally Controlled Community College Act in 1978 enhanced establishment of TCUs.<sup>47</sup> At the passage of the Elementary and Secondary Education Act of 1994, 29 tribal colleges existed and then received land grant status.<sup>48</sup> Degrees offered by TCUs range from associate degrees to master's degrees. As of 2017, 14 institutions offer baccalaureate programs, and five institutions offer master's programs.<sup>49</sup> Opportunities for international education in TCUs are limited, compared with general colleges and universities. Even if students are motivated enough, not many TCUs are capable of accepting non-Native American and international students, and the numbers of professors and visitors from foreign countries are limited.

I came to realize this tough reality when I visited SIPI in February 2013 to give an academic talk as the first guest speaker of the SIPI Global

Cultural Awareness Program. My talk was about the current situation of the Ainu people in Japan. Although my main research focus is Native American people instead of the Ainu people, I tried to cover topics that I had learned about through working at a research center in Hokkaido. The event was held on a cold evening, but about 70 students and community members gathered at a *hogan*, an octagon-shaped Navajo log house, built on the SIPI campus on the northwestern edge of Albuquerque. The room was quiet, and I could feel that people in the *hogan* were interested in the topic. After the talk, a student raised his hand and asked, “I think Native Americans in the United States can offer a lot to the Ainu people. Are there any opportunities for us to help them?” After the event was over, many people shook my hand and thanked me for visiting from such a far place as Japan. The next morning, I visited the SIPI campus to visit several people on campus. What I saw on campus totally amazed me. There were people who attended my talk, waiting to thank me again. “It was the first time I heard someone from a foreign country give a talk,” a staff member who had worked at SIPI for a long time told me, holding my hands. It was clear that SIPI students, faculty and staff members, and community members had great interest in issues concerning foreign countries. There is a sad reality that many foreign researchers visit Albuquerque, but they either don’t know about SIPI or don’t pay a visit to this unique institution in which motivated, young Native Americans are studying for the survival of themselves and their people.

SIPI lost its accreditation from the Higher Learning Commission (HLC) in July 2010.<sup>50</sup> In a 2013 newsletter, it is written that a part of the goals of SIPI’s education is to help students be able to work effectively with others in their communities and global society and also to recognize cultures and traditions in the United States and the world.<sup>51</sup> By the time SIPI regained its accreditation in 2014, the importance of intercultural education had come to be highlighted in its mission. The internationalization of faculty and staff members is being enforced. In April 2018, it was reported that Christopher Harrington, a chairperson of the Department of Liberal Arts and Business Education, SIPI, was selected as a recipient of the Fulbright Grant to conduct research in Pakistan in the academic year 2018-2019. Harrington said he hoped to build a strong relationship between indigenous peoples in the United States and in Pakistan, and SIPI’s president Sherry Allison gave a comment to support it.<sup>52</sup> Encouraging their faculty and staff members to involve

themselves in international activities may be another way for SIPI and other TCUs to internationalize their institutions and curriculums.

Among many TCUs, SIPI and Haskell Indian Nations University have some advantages as they are directly operated and funded by BIE. Some other TCUs struggle even harder to receive sufficient funds, and it is almost impossible to provide constant financial support to their faculty and staff members to enhance international education. The financial crisis of TCUs is partially due to the fact that their students are economically disadvantaged and cannot afford high tuition fees. Another problem unique to TCU results from the relationship of American Indian tribes and the federal government. Tribal governments have a direct relationship with the federal government, which is often referred as a nation-to-nation relationship or government-to-government relationship. Most state governments use this fact as an excuse to refuse to provide financial support to TCUs.<sup>53</sup> As a result, the budgets of TCUs are smaller than those of general colleges and universities. Nation-to-nation relationships exist to bring benefits to Native American people. However, in the context of education, they are used to further oppress them.

## **2-2. Disconnection From the Internet**

Internet technology helps some geographically isolated educational institutions conduct international education, and institutions with limited financial resources, through guest speakers, can give talks through online video systems, or students can interact using online message boards. However, there are obstacles for conducting international education using the Internet in TCUs. Most TCUs are located on or near Native American reservations. Robin Máxkii, a Native American who graduated from a TCU with a degree in psychology, wrote a commentary in the *Chronicle of Higher Education* in 2017. She explained that Native American students in TCUs cannot move far from home due to financial problems. However, Máxkii continued, many students in TCUs are content with their decisions and enjoy receiving a culturally sensitive higher education.<sup>54</sup>

Yet, the Internet connections available in Native American reservations are quite limited, and this prevents TCUs from incorporating IT-based international education. The Federal Communication Commission of the U.S. government reports that only 330,000 Native Americans living on their tribal reservations had access to broadband Internet services in 2018. In addition,

1.2 million Native Americans on reservations still lack mobile LTE Internet services.<sup>55</sup> Furthermore, some reservations are even without electricity. In February 2018, the Department of Energy announced that up to \$11.5 million will be spent to improve energy infrastructure on reservations.<sup>56</sup>

Even under such conditions, some Native American tribes are working hard to improve communication infrastructure, which could improve the quality of education on reservations as well. In 2014, it was reported that the Navajo tribal government, in collaboration with the National Telecommunications and Information Administration of the Department of Commerce, was working to install a modern wireless system to cover the Navajo reservation. The tribal government hoped that schools on their reservation would be able to use online educational resources for teaching, and young people living on the reservation would be able to enroll in online college courses.<sup>57</sup> For Navajo students, it is even possible to receive degrees from universities in foreign countries that offer online education. Navajo Technical University and Diné College, two TCUs on the reservation, have already benefited from improvement of Internet access, and now they offer degrees associated with computer science and digital technology.<sup>58</sup>

When Internet connections are improved on many Native American reservations across the country, international education provided through TCUs for Native American students will improve in quality. However, there is no clear answer to how quickly infrastructure on Native American reservations and communities will be improved. Many tribal governments are busy solving other fundamental needs of their people and cannot focus on this issue, and many promises between Native American tribal governments and federal or state governments have been broken.

### **3. Enhancing Global Competence of Native American Students**

As stated in the two previous sections, there are multiple issues Native American people are facing, and these issues are preventing them from being fully active in international education. Still, Native American professionals in the field of education are seeking ways for their students to be more successful in a globalized world. Some professionals create study-abroad programs to suit the demands of Native American students. Others design

educational curriculums for Native American students to learn about their own cultures and values, which can contribute to the development of global competence.

### **3-1. Designing Study-Abroad Programs for Native American Students**

Anne Calhoun<sup>59</sup> is a Native American (Cherokee) researcher in education. With some other scholars, Calhoun created a study-abroad program for Native American college students. The insights they gained through this educational project are expressed in an article titled “Creating Meaningful Study Abroad Programs for American Indian Post-Secondary Students.” The program they designed was a faculty-led summer program held in the Altai Republic in Russia. Students at Gorno-Altai State University in the Altai Republic, along with Native American students at Kansas State University, the University of Kansas, and Haskell Indian Nations University, which is a TCU in Kansas operated by BIE of the federal government, participated in this program. It started to be planned in 1999, and six Native American students with two faculty members visited the Altai Republic in 2001. In the following year, four students and four faculty members from Gorno-Altai State University visited Kansas. Four students sounds small in number, but the total number of students participating in preparatory sessions of this program was 15. The main theme of the program was water quality and traditional ecological knowledge, and students participated in scientific activities through this program.<sup>60</sup>

Calhoun and other scholars pointed out in the article that some Native American students are responsible for multiple tasks for their families and communities. Because typical study-abroad programs require them to be away from the United States and their Native American communities for a long period of time, Native American students cannot participate.<sup>61</sup> In other words, Calhoun and other scholars indicate that study-abroad programs are designed to exclude Native American students.

Calhoun and others provided plenty of time for students to prepare for the program to maximize their limited time in the Altai Republic. Communication through e-mail and exchange of documents and ideas using the Internet among students were considered essential parts of this study-abroad program, and helped students to develop professional skills.<sup>62</sup> As communication was mainly in English, many students learning English

at Gorno-Altai State University helped. In contrast, Native American participants were required to take courses in the history and culture of the Altai Republic and Russian language.<sup>63</sup> Communication didn't always go smoothly, but faculty members who supported this project regarded it as an opportunity for their students to demonstrate traditional Native American values, which honor generosity and respect for others.<sup>64</sup>

While visiting the Altai Republic, cultural events were held in addition to the main scientific program. Native American students shared their own cultures, and students at Gorno-Altai State University introduced their Altai culture to them. About 30% of the total population of the Altai Republic are Indigenous Altaians. Therefore, instead of exchanging the dominant U.S. and Russian cultures, students were encouraged to focus on indigenous cultures of their own countries.<sup>65</sup>

The program was designed as a short-term program so Native American students were not away from their homes for long. There are other points unique to this program designed for Native American students by Native American professors. First, Native American professors associate the learning outcomes for their students with Native American values, such as generosity and respect. Through this program, Native American students seem to have developed the general competence necessary to be successful in a globalized world, including skills to communicate internationally by e-mails. Calhoun and others also believe students developed skills to be successful particularly in Native American society. Second, in this program, students were not categorized by nationalities as "American" or "Russian." Their identities as indigenous people were fully respected.

Through conducting this study-abroad program, Calhoun and other scholars realized the interest Native American students would have toward study-abroad programs when they were properly designed for them. Calhoun and others created educational materials to assist Native American students to apply for study-abroad programs, which provided opportunities for Native American students to collaborate with indigenous people in other countries.<sup>66</sup>

In fact, study-abroad programs among educational institutions serving indigenous students are becoming more popular. Although their systems are not exactly the same as TCUs in the United States, Australia, Canada, and New Zealand are known for having educational institutions for higher education designed for indigenous people,<sup>67</sup> and the first national institution



for higher education for indigenous people in Taiwan will be established in the near future.<sup>68</sup> In July 2018, *The Pie News*, an online news media for international education, reported that a new exchange program for indigenous college students and indigenous-serving institutions in New Zealand, Australia, Canada, and the United States will be launched. According to the article, this program was planned to increase participation and inclusion of indigenous students in international education.<sup>69</sup> This new program will enhance the global competence of many indigenous students.

### **3-2. Enhancement of Culturally Sensitive Native American Education**

In addition to participating in study-abroad programs designed for them, Native American students can develop skills necessary to be successful in a globalized world by learning about their own Native American cultures, histories, and societies while living in the United States. The Programme for International Student Assessment (PISA) of the Organisation for Economic Co-operation and Development (OECD) in 2018 defined global competence as consisting of the following components: (1) examining local, global, and intercultural issues; (2) understanding and appreciating the perspectives and world views of others; (3) engaging in open, appropriate, and effective interactions across cultures; and (4) taking action for collective well-being and sustainable development.<sup>70</sup> By learning their own cultures, Native American students can develop these skills.

Acquisition of Native American languages, and interaction among speakers and non-speakers of Native American languages, can help students learning about worldviews outside of the dominant U.S. society. According to an analysis of U.S. Census Bureau data by the Department of Health and Human Services, about 372,000 people who were five years and older spoke one Native American language as of 2010, and the number had increased by 18,700 from the year 2000.<sup>71</sup> However, most Native American children and youth grow up speaking mainly in English. To some students, Native American language classes in educational institutions have become places to familiarize themselves with languages inherited from their ancestors. For these students, learning Native American languages may have similar effects as learning foreign languages.

In addition to TCUs, many primary and secondary schools specialized in Native American education offer Native American language courses. Even in

general public schools that have a high number of Native American students, Native American languages are taught. In New Mexico, bilingual education in English and one of the Native American languages is operated in 15 public school districts. In the school year 2015-2016, 7,920 students participated in Native American-English bilingual programs.<sup>72</sup> Moreover, in some schools, immersion education is provided, and Native American language is used as a medium of instruction. In Waadookodaading Ojibwe Language Immersion School in Wisconsin, 80% to 90% of K-4 programs were offered in the Ojibwe language in the year 2003-2004, according to a teacher of this school.<sup>73</sup> Most Native American people today primarily use English at home. Therefore, by learning Native American languages at school, Native American children can acquire plural worldviews.

In terms of the skills to take action to make changes, many TCUs and schools for Native American education have outreach programs. One outstanding activity is a project of SIPI. The Vision Care Technology Program of SIPI helps Lion Club International donate eyeglasses to economically marginalized communities around the world. An article published in 2009 said 233 pairs of glasses were sent to South American countries as a result of their efforts.<sup>74</sup> Native American people are often described as those who receive help from outsiders. However, through a program like SIPI's eyeglasses donation, Native American students can learn that Native American people can take action to change their communities and the world.

## **Conclusion**

There are multiple reasons behind the underrepresentation of Native American students in international education. As shown in the criticism by Fixico mentioned earlier, there is a tendency to blame Native American students for their academic failures while leaving the educational system as it is. Rather it is the current system of international education that is causing underrepresentation of Native Americans and not any inability within Native American students.

Economic disadvantages both as individuals and as groups seem to be greatly affecting Native American participation in international education.

Poverty among Native Americans is a result of colonization. Under colonial ideas, settlers arrived in the Americas and took land and resources away from Native American people. Moreover, the educational system forced Native American people to become low-wage workers, and federally-led Native American relocation programs in 1950s accelerated the number of Native Americans engaging in low-wage work.<sup>75</sup> It has been less than a century since then, and Native American people have not fully recovered from the financial damage. Insufficiency of financial resources prevents Native American students from studying abroad. Also, it prevents TCUs from securing sufficient funds to realize international education. Furthermore, it prevents Native American reservations and communities from improving infrastructure, including Internet connections, which are useful for international education. TCA scholarship programs are an example of how to end this cycle of poverty and exclusion from international programs. It is notable that this effort was made by people outside of the dominant U.S. society.

Low numbers of Native American professionals in the field of education is another result of colonialism, and it is a big obstacle for enhancement of Native American participation in international education. Historically, the education available for Native American people was a tool to forcibly assimilate them into the dominant society and turn them into obedient workers instead of leaders. The first generation that benefited from education in which Native American rights and values were respected is around the age of retirement, and Native American professionals in education are still small in number. Therefore, inclusion of Native American perspectives in educational curriculums and policies has not been fully realized, and the importance of cultural sensitivity based on the ethnic affiliations of students in international education has not been indicated. When the number of Native American professionals in education is increased, more ideas for better models of study-abroad programs and educational programs in the United States will be generated.

Additionally, raising questions about the current models of international education will lead to a Native American revival. Educational activities to enhance the global competence of Native American students are strongly associated with principles of Native American empowerment, which have been repeated from the time of the Red Power movement. The mission

statement of D-Q University says that the curriculum will include academic courses on Native American cultures and languages. Also, the statement emphasizes that the university will recognize the value of community involvement as well as diversity and inclusion.<sup>76</sup> It is not coincidental that elements of the global competence education of PISA match the ideas of the Red Power movement. Global competence education is meant to foster citizens who can interact respectfully with others,<sup>77</sup> whereas the Red Power movement was meant to claim respect for Native American rights and sovereignty in the United States. As mentioned earlier in this article, the importance of respecting Native American values in education can be easily forgotten, and non-Native Americans have to be repeatedly reminded. Discussions on inclusion of Native American students in international education are an example of these reminders.

Ultimately, realization of international education that includes Native American students is a step toward Native American decolonization. Non-Native Americans can help with this step by supporting Native American students involved in international education programs and promoting international education curriculums in which Native American values are fully respected.

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