Begin with the Familiar:
The Value of Family Literacy for American Indians

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This chapter documents the importance of family involvement in children's literacy activities and describes the Bureau of Indian Education's Family and Child Education (FACE) program. It begins with a brief review of the historical perspectives of Family Literacy programming and recent research on it. Following this, we turn our attention to literacy and the importance of parents and family to the development of speaking, reading and writing for their children, giving historical examples of how culturally sensitive teachers won their students' support of their literacy efforts. Throughout, we emphasize the importance of educators recognizing the need learn about the homes and communities that their students inhabit. The conclusion of the chapter provides recommendations for parents and teachers.

Frank Smith (1988) in his book entitled *Joining the Literacy Club* writes about how some children make reading an important part of their life, usually with parental and teacher support, and join the "literacy club." These children tend to do well in school while others never see literacy as part of their identity, do not learn to enjoy reading and tend not to do well in school. This chapter describes how children can be enrolled in the literacy club at a young age at home and in school, thus increasing their chances of school and life success. Stephen Krashen (2004), following up on Smith's theme, cites extensive research showing that students who read well do better in school. Joining the literacy club hinges a great deal on whether children grow up in a literacy environment, which ideally begins in their homes.

The notion that the family is the child's first and foremost teacher is self-evident. However, very few of the hundreds of efforts to engage families more fully in their children's education include the child's home culture and parental beliefs and work to include them as critical parts. In contrast, Family Literacy programming and more specifically the Bureau of Indian Education's (BIE's) Family and Child Education (FACE) program[1] do just that. Family Literacy programs have three important and integrated elements: adult education, parenting education and early childhood education. Support for the integration of these elements brings families and their children together to engage in interactive literacy, cultural, home and community activities that foster a child's development, allowing parents to play the role of their children's first and foremost teachers. Family Literacy programs honor parent beliefs and culture and build upon the historical perspectives that make each community unique. The spirit of these programs is to begin with the familiar—what children experience in

Cite as from J. Reyhner, J. Martin, L. Lockard & W. S. Gilbert. (Eds.). (2020). *Honoring Our Students* (pp. 25-38). Flagstaff, AZ: Northern Arizona University.

their home community, including the home language as well as its local dialect that the child hears and speaks at home. A child's parents, extended family and community become the agents of change and support for successful school and life experiences.

The importance of the familiar cannot be understated, as the need to honor the identity, tribal ancestry and culture of American Indians is very important to America and the world. This is particularly true in today's political and societal environment where inequity, discrimination, ethnocentrism and a prevailing ignorance to varied cultural perspectives abound. For this reason, FACE programs utilize specific elements to protect and encourage tribal ancestral practices. For example, one component for the home-base model is the FACE Family Circle, which brings families and their children together for communal literacy and cultural activities. The Family Circle encourages strong social cultural bonds between families and their children and across families and community members within FACE programs across the county. The strength of this practice comes from the emphasis on parent-child interaction, development-centered parenting and family well-being, within the wider context of the community and its culture.

Family Literacy: Historical Perspectives

The original model for family literacy programing began with an adult educator from Kentucky in 1985. Sharon Darling, now an internationally respected and award-winning educator and president and co-founder of the National Center for Families Learning (NCFL),[2] saw the need to support—and to some extent protect—families who she worked with that languished in poverty. Since its beginnings, the NCFL has worked to eradicate poverty through education that focuses on the family by leveraging the philanthropy of communities and national and international partners.

Family Literacy programs have developed across the U.S.A. to include over 140 communities in 38 states, with over two million participating families since their inception. One of the earliest and longest lasting partnerships that the NCFL developed was with the U.S. government's Bureau of Indian Education. Established in 1990, its FACE program is one of the most successful and long-lasting family literacy programs in the country. It began with only six schools, four of which still serve families today. In 2017, FACE was implemented in 63 BIE funded schools, some of which had been in operation for 27 years (Yarnell, Lambson & Pfannenstiel, 2018—See appendix for a list of BIE schools with FACE programs). The longevity of these programs is evidence of their overall impact and support from the communities in which they exist and from tribal governments and Elders, especially because of their incorporation of American Indian cultural perspectives.

FACE primarily serves families with children prenatal to five years of age by providing home- and center-based early childhood, parenting and adult education services in order to:

- Support parents/primary caregivers in their role as their child's first and most influential teacher.
- Strengthen family-school-community connections.
- Increase parent participation in their child's learning and expectations for academic achievement.
- Support and celebrate the unique cultural and linguistic diversity of each American Indian community served by the program.
- Promote school readiness and lifelong learning (Yarnell, Lambson & Pfannenstiel, 2018, p. 1).

Families who are expecting or have children birth to three years of age can receive services in their home, while families with children three to five years of age receive services at their school or a preschool. Some FACE program sites extend their services to kindergarten through third grade. In the home-based setting, services include home visits, FACE Family Circles (as described above), developmental screenings and the provision of resources through school and community networks. In the center-based settings, services are provided through: adult education, early childhood education, parent time (opportunities for parents to gather and learn about their children's development) and parent and child together (PACT) Time® that is also conducted in kindergarten through third grade school classrooms (see Darling & Lee, 2003).

FACE adult education programing finds its roots in family literacy from Sharon Darling's first vocation—that of an adult educator. Darling finds literacy to be generational—it can impact the educational and economic challenges that have haunted families across generations. Adult education programs can take many forms. FACE programs partner with community-based adult education and/or workforce programs and support adult students academic and vocational goals, while providing technological resources for student use and learning.

Programming for children is offered in home and center based options through a unique collaboration with the BIE, local education authorities, the Parents as Teachers (PAT)organization[3] and the NCFL. PAT sets the standard and provides curricular materials for the home-based programing for children birth to age three, while NCLF provides for the preschool and school aged children in centers. Both organizations provide training and technical assistance. The PAT curricular structure includes an emphasis on development centered parenting, parent-child interaction and family well-being. Thus, it is both an interactive child development and parent focused curriculum. Home visits are weekly or biweekly and include monthly Family Circles and various other services (e.g., screening, health and wellness, referrals, etc.). Center-based early childhood services are often provided within BIE elementary schools and resemble typical early childhood setting for three to five years old children, save for the integration of adult education, parent education and parent and child together time. Parents and other family members are an integral component to family literacy programming, whether home or center based.

The integrated nature of family literacy programs allows for parents to learn about developmental needs of children through early childhood education and various engaging, interactive literacy, cultural, home and community based activities, making for a naturalistic, less formal parent education program. Parents benefit from an individualized approach that often includes their children in the process, ranging from parenting content on everyday matters (e.g., installation of car safety seats for children) to more specific topic focused content (e.g., learning about possible handicapping conditions). Barbara Wasik (2004) writes eloquently of the family's role in children's development: "Today, there is relatively widespread recognition of the family's importance in the children's development of early literacy skills and dispositions towards reading and writing, an appreciation for both informal and formal literacy practices in the home" (p. 8). Thus, in family literacy programs, parent education is no more or less important than adult or early childhood education.

A uniquely 'family' oriented FACE element is 'PACT' time. In many educational settings, adults are limited in the time, level of engagement and even access to their children as they learn, so as not to disturb or distract the children. Within family literacy programs, however, parents and family members are encouraged to participate, and activities and experiences are planned specifically for the purpose of integrating adults into the developmentally appropriate and often experiential activities of early childhood programs.

FACE Evaluation Results

In 2017 Research & Training Associates published their evaluation of the BIE's FACE Program. They reported the participation of 2,058 adults and 2,109 children from 1,798 families served at 43 sites (see Table 1 below). Two-thirds of participants received home-based-only services, 29% participated in center-based-only services and 5% participated in both home- and center-based services in PY2017. Of the center-based children, more than half (53%) also participated in home-based services sometime during their FACE services. As part of the Program, children were also screened for health conditions.

Table 1. Number and Percentage of Participants by FACE Services Received During PY17

	Center-based only		Home-based only		Both Center- & Home-based		All Services
	#	%	#	%	#	%	#
Adults	564	27	1,335	65	159	8	2,058
Children	634	30	1,430	68	45	2	2,109
All Participants	1,198	29	2,765	66	204	5	4,167

Source: Research & Training Associates. (2017). *BIE Family and Child Education Program 2017 Study: Executive Summary*. Washington, DC: U. S. Department of the Interior Bureau of Indian Affairs, Bureau of Indian Education. Retrieved from https://www.bie.edu/cs/groups/xbie/documents/document/idc2-084605.pdf

Center-based staff members and parents were trained to implement a reading strategy designed to increase children's vocabulary and language comprehension. Preschool children were assessed with the Expressive One-Word Picture Vocabulary Test (EOWPVT) to measure growth in expressive vocabulary. Teachers administered the assessment in the fall, at midterm, and in the spring. Scores are standardized to a mean of 100 and a standard deviation of 15. The children significantly and meaningfully increased their performance at post-test. Among the 505 children with pre- and post-test scores, the average pre-test score of 96 (equivalent to the 39th national percentile) increased to an average post-test score of 104 (equivalent to the 61st national percentile and above the national average). Parents believed that FACE helped their children:

- Eighty-one percent of parents believed that FACE participation has a large impact on increasing their child's interest in learning.
- Approximately three-fourths of parents reported that FACE participation has a large impact on increasing their child's interest in reading, increasing their child's verbal/communication skills, increasing their child's self-confidence, and preparing their child for school.
- Seventy percent of parents reported a large impact on improving their child's ability to get along with other children, while almost 30% reported somewhat of an impact.
- Home- and center-based parents reported that FACE participation has a large positive impact on their home literacy practices.
- Three-fourths of FACE center-based parents read to their 3- to 6-year-old children daily or almost daily. This is a considerably higher percentage than parents nationwide. Only 55% of parents nationally read to their 3- to 6-year-old children this frequently. (Research, 2017, n.p.)

The Research & Training Associates evaluation noted that:

> A goal of the FACE program is to support and celebrate the unique cultural and linguistic diversity of each American Indian community served by the program. At the end of the year, adults rated the FACE program on its impact in helping them increase their usage of their Native language. Adults reported that increased cultural awareness is an outcome of FACE. Sixty-eight percent of adults indicated that participation in FACE helped increase their use of their American Indian language; the average rating is 2.0 (somewhat). (Research, 2017, n.p.)

Promoting Literacy[4]

As parents, teachers and researchers we honor children by listening to them and seeking to understand where they are coming from, including what they are learning in their homes and community and what their interests and hopes are. This is nothing new. Perceptive parents and teachers have always listened to children to learn what interests them. Even in the nineteenth century, when

it was possible to get a one room school teaching position with an eighth-grade education, smart teachers adapted their teaching to particular needs of their students. More educated teachers of the time with a two-year normal school education were even more likely to make such adaptations. However, if they were teaching students whose parents were similar to their own, there was less need for adjustment. Conversely, if students came from a different culture from their own, more modification was required to be successful as can be seen in accounts of non-Indian teachers of American Indian students. Albert H. Kneale recalled in his 1950 autobiography *Indian Agent* how anything Indian was too often considered "savage," and he remembered monotonous lessons in the one room Bureau of Indian Affairs day school where he taught in South Dakota on the Pine Ridge Reservation from 1899 to 1901:

> Few of the pupils had any desire to learn to read, for there was nothing to read in their homes nor in the camp; there seemed little incentive to learn English, for there was no opportunity to use it; there seemed to be nothing gained through knowing that "c-a-t" spells cat; arithmetic offered no attraction; not one was interested in knowing the name of the capital of New York. (pp. 52-53)

One of the things that won over his students was his willingness to learn to speak his students' Sioux language as his students learned English. Franc Johnson Newcomb (1966) started teaching Navajo children at the Fort Defiance boarding school in 1912. She found her students had no interest in learning to speak English, let alone read it, till she asked her students to teach her to speak Navajo, writing:

> The first graders from ten to fourteen years of age would not admit to understanding one word of English…. They had been brought by government employees to the boarding school against their own choosing and were simply not going to learn anything more about the three R's than they were forced to…. It was not until I asked them, one and all, to teach me the Navaho (sic) language, that I made any headway. After that things went better… (p. 7)

However, too often there were strict government rules against students speaking their Native language in schools and even in the boarding school dorms. Even in the twenty-first century students can be discouraged from speaking anything other than Standard English in school, which can turn them off to school.

With the advent of the child-centered approach of Progressive Education in the twentieth century there was some softening of the English-only very assimilationist approach to American Indian education that saw no value in Indian cultures. In 1937 the Indian Office's supervisor of elementary education, Rose K. Brandt, edited a children's book entitled *The Colored Land: A Navajo Indian Book Written and Illustrated by Navajo Children* with text from Evangeline

Dethman's students at Tohatchi, New Mexico, and artwork from sixth graders at the Santa Fe Indian School. It included the poem IF:

> If I were a pony.
> A spotted pinto pony.
> A good racing pony.
> I would run away from school.
> I'd gallop on the mesa
> And I'd eat on the mesa,
> And I'd sleep on the mesa,
> And I'd never think of school. (Brandt, 1937, p. 44)

As a third-grade teacher at Tesuque Pueblo in New Mexico in the 1920s Ann Nolan Clark found her students were not interested in learning to read, thinking that reading was white man's stuff and not for them. She found that to motivate them to learn to read she had to change the curriculum to reflect the views of her students, and she had her students print a Tesuque third grade reader that described their Pueblo, which was published in 1941 by Viking under the title *In My Mother's House* and named a Caldecott Honor Book. She found that:

> what a book 'says' must be interesting to the child who reads it or listens to it read to him. The story must be vital to him. He must be able to 'live it' as the pages turn. It must enrich the world he knows and lead him into a wider, larger unfamiliar world. The experience of having known it must have been an adventure and a delight. A good book has an inner quality that may have a deep, personal, special meaning for some child, somewhere. It is an unfortunate adult who does not remember certain books of his childhood that he will hold forever dear. (1969, p. 101)

She found that her students needed "to have books written for them that will help them develop an understanding of themselves, their potentialities and resources, and the pressures and problems of their immediate world" and "books to be written that will help give them an insight into, and an acceptance of, the larger world outside their own" (1969, p. 88). Her experiences taught her, "Books for children should help develop an appreciation of life and all that life means and holds and promises" (1993, p. 97). The reality is that stories in the textbooks used to teach reading seldom have reflected the communities and ways of living that American Indian children experience.

Polingaysi Qöyawayma, a Hopi teacher, wrote about her experiences as a first-grade teacher in the 1930s. She was nervous, but she felt that she at least knew the language her students spoke. However, her supervisors soon reminded her that under the government's English-Only policy, and she was forbidden to speak Hopi to her students. In her mind she questioned their directives and the mainstream English curriculum she was required to teach. Defiantly, she chose teaching material from the experiential background of her students:

> What do these white-man stories mean to a Hopi child? What is a "choo-choo" to these little ones who have never seen a train? No! I will not begin with the outside world of which they have no knowledge. I shall begin with the familiar. The everyday things. The things of home and family. (p. 125)

She substituted familiar Hopi legends, songs and stories for Little Red Riding Hood and other European tales. Initially reprimanded for her insubordination, a change in administration in Washington, DC moved her from being a pariah to being asked to give workshops for other teachers. Florence Little, one of the first Navajo "college graduate" teachers, took a similar approach in the mid-twentieth century. She used words such as "yucca," "piñon" and "hogan" as the initial English vocabulary for her students rather than "post office," "bank" and "skyscraper" (Boyce, 1974). This problem of vocabulary and reading material not relating to children's experiential background does not go away as they grow older and widen their horizons.

Many thoughtful teachers, Indigenous and non-Indigenous, have found success teaching Indigenous students. In the 1940s Sylvia Ashton-Warner learned in New Zealand to teach reading using material drawn from her Māori students' experiential background, rather than from commercially available reading programs, helping ensure that her students would have the prior knowledge necessary for reading comprehension. She emphasized the power of words, an idea that is familiar to many Indigenous cultures, and wrote about her experiences in her book *Teacher*: "First words must have intense meaning for a child. They must be a part of his being. How much hangs on the love of reading, the instinctive inclination to hold a book! . . . Pleasant words won't do. Respectable words won't do. They must be words organically tied up, organically born from the dynamic life itself. They must be words that are already part of the child's being" (1963/1971, p. 30).

Ashton-Warner's teaching experience led her to believe that in order for her to get students' maximum attention, they needed to already have a deep emotional tie with the first words they were learning to read, not the many unfamiliar words found in reading textbooks. Using words written on the chalkboard that were suggested by her students, she built up a "key vocabulary" for her students, and these words were put on cards for the children to identify and were reviewed daily. The words were then combined to form sentence-length captions for drawings done by the students. Children then wrote their own simple storybooks, which were used to teach reading. She also encouraged daily autobiographical (journal) writing, an activity well worth encouraging throughout the school years and as a lifelong activity, as it leads students to practice writing and to examine their own lives. Ashton-Warner emphasize the need to not criticize students' words and writing. As she notes, getting to know your students' key words is getting to know your students—their hopes, fears, and the challenges they face growing up. She believed in using, rather than suppressing, students' energy, letting them work together and having them read to each other. It is important that students

learn that reading it not just something one has to do in school; it can be an enjoyable recreational activity.

More recently, Lucy Moore (2006) who taught as a federally funded preschool in Chinle, Arizona, in 1970 recalled how her Navajo students taught her Navajo as she taught them English. However, a Navajo kindergarten teacher in the Chinle Public Schools testified in 1973 to the U.S. Civil Rights Commission on how she was reprimanded by her school administrator for telling her Navajo speaking students what an English word translated to in Navajo because Arizona's English-only legislation required "All schools be conducted in the English language" (U.S. Civil Rights Commission, 1975, p. 61). A similar law is still in effect in Arizona.

Promoting a Literacy Environment

An international study by Evans, Kelley, Sikora and Treiman (2010) found that "children growing up in homes with many books get 3 years more schooling than children from bookless homes, independent of their parent's education, occupation, and [social] class" (p. 171). Their research that covered data from 27 countries found that children growing up in homes that had more than 100 books were more likely to graduate from high school and:

> Children who grew up without books completed about 7 years of education on average. Those growing up with a couple of dozen books complete 11 years, and offspring of the most bookish parents completed 14 years of education, about the level of an American junior college degree. Thus, on average, 7 years of education separate those who grew up without books in the home from those who grew up with 500 or more, a huge difference. (p. 179)

At the 2005 annual meeting of the National Indian Education Association (NIEA) held in Denver, Colorado, one of the authors heard Cecelia Fire Thunder, then President of the Oglala Sioux Nation, speak about how her "reading specialists" were the *National Geographic* and *Readers Digest* magazines to which her parents subscribed. She got to practice her reading with them after her parents read them. Dr. Lori Arviso Alvord (1999, p. 9), the first Navajo woman surgeon, describes in her autobiography how her parents encouraged her "to read and dream," and that she was even able to get out of chores by reading. Alvord attended the public high school in Crownpoint in the Navajo Nation where she recalls, "I made good grades . . . but . . . received a very marginal education. I had a few good teachers, but teachers were difficult to recruit to our schools and they often didn't stay long. Funding was inadequate. I spent many hours in classrooms where, I now see, very little was being taught" (1999, pp. 25-26). What saved her from failing classes in college was her "strong reading background." She writes, "I read my way through the tiny local library and the vans that came to our community from the Books on Wheels program."

Studies, such as Evens et al. (2010), support the need for initiatives like FACE and Reading is FUNdamental[5] that help get student selected reading material into homes. Parents should not let smart phones and television dominate their children's lives. Parents who have a variety of reading material—including books, magazines and newspapers—in their homes become role models, showing their children the importance of reading. Of course literacy is also promoted by writing and reading letters and reading material on computer screens. Reading instructions to build models and to play card and board games also add to a literacy environment. Even reading signs on road trips promotes literacy, and it would not be surprising in modern America to find that "M" for McDonald's is the first letter a child learns.

One reason that many middle class children do not have a decline in academic skills during summer vacations is that their parents often take their children to visit museums, zoos, art galleries and parks. Religious texts are another source of literacy experiences for children. Storytelling—including American Indian Coyote stories, Hispanic Consejos and Aesop's Greek fables—promotes a literacy environment that teaches values and valuable life lessons about trying to be over clever, not crying wolf to just excite people and slow and steady can beat fast and furious. Also, heritage stories of child's family and/or group history, including heroes/exemplars of the past, are also important, for example stories of Navajo Code Talkers, etc. While cultural stories are important, many children are interested in things like dinosaurs, whales and various Guinness records. When one of the authors was a principal on the Rocky Boy's Reservation in Montana, the *Guinness Book of Records* was one of the books the Chippewa Cree children there were most interested in.

Children need frequent opportunities, in and out of school, to read interesting books reflecting their own experiential/cultural background as well as classic and contemporary works of children's literature in order to get the practice to become fluent readers (Krashen, 2004). Unfortunately, Meyer and Whitmore (2011, p. 246) describe a grave problem in the U.S. and elsewhere called, "readicide" that kills the love of reading as government curricular mandates, scripted commercial reading programs and high stakes testing repress students' voices and choices (see also Gallagher, 2009).

Oglala Sioux educator and NIEA Lifetime Achievement Award winner Sandra Fox (2000, pp. 3 & 7) writes, "reading to children is the single most important activity that parents can provide to help their children succeed in school" and recommends that teachers: (1) "Use reading materials that relate to children's lives, to help them understand that literature is experience written down and that it is interesting to read"; (2) "Strengthen and expand children's language abilities by providing them many opportunities to have new experiences, to learn new words, and to practice oral language in English and in their Native language." Children who are encouraged to read and have more access to reading material they find interesting will develop larger vocabularies, comprehend what they read better, have better mastery of complex sentences and have improved spelling and writing (Krashen, 2004; Moss & Young, 2010).

Conclusion

The FACE educational approach is congruent to culture-based education (CBE) that includes traditional Indigenous values such as generosity, respect for others (especially Elders), and reciprocity (see e.g., Castagno & Brayboy, 2008). The Kamehameha Schools Research & Evaluation Division in Hawaii surveyed 600 teachers, 2,969 students and 2,264 parents in 62 schools and found that CBE:

- positively impacts student socio-emotional well-being (e.g., identity, self-efficacy, social relationships).
- is positively related to math and reading test scores for all students, and particularly for those with low socio-emotional development, most notably when supported by overall CBE use within the school. (Kana'iaupuni, Ledward & Jensen, 2010)

One of the largest studies examining what educators have learned from teaching American Indian students was done by Linda Miller Cleary and Thomas D. Peacock (1998) and published in their book *Collective Wisdom*. Cleary and Peacock interviewed 60 Indigenous and non-Indigenous teachers of Indigenous students working on or near nine reservations located across the U.S. and in two cities with high American Indian population. They also interviewed 50 teachers in Australia and Costa Rica working with Indigenous students. Overall teachers found that using dominant culture teaching approaches often failed to meet the needs of their Indigenous students. As one non-Indigenous teacher stated:

> We're basically bussing them into a white school, teaching them all of our history and our language and our culture, and then tossing them back out and expecting them to get a job and conform and be exactly like us. (Cleary & Peacock, 1998, p. 70)

Cleary and Peacock concluded their literacy chapter with a list of things to consider when teaching American Indian children that we cannot improve on:

- Understand and help parents understand that reading is acquired when children see its usefulness, the potential fun in it, and when they practice it
- Find reading material that will have real meaning for children, materials they can connect with their experience
- Engage students in writing that will have real purpose and audience, which will show students the usefulness of writing for themselves in the modern world
- Give student the explicit lessons that will help them define their difficulty with standard English dialect as connected to their early learning of another rich dialect that also has rules (but different rules). Help students to see the difference in the rules of each dialect.
- Give students explicit lessons in the difference in structures between their traditional story telling and fiction from the dominant culture

- Give students explicit lessons, lessons connecting their writing to real purpose and audience, which will show them the need to decontextualize language so that those out of their immediate environment can understand their thoughts
- Engage students in literacy acts that will empower them or their communities
- Above all, let students engage in literacy acts that draw on or connect to their strengths (creative strengths or any strengths). (Cleary & Peacock, 1998, pp. 198-99)

Notes

[1]See https://www.bie.edu/Programs/FACE/index.htm

[2]See https://www.familieslearning.org/

[3]See https://parentsasteachers.org

[4]Parts of this and the following section are adapted from Reyhner & Cockrum (2015) and Reyhner & Hurtado (2008).

[5]See https://www.rif.org/

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Appendix
FACE Sites in Program Year 2016-2017[1]

Alamo Navajo Community School, Magdalena, NM
American Horse School, Allen, SD
Aneth Community School, Montezuma Creek, UT
Atsa Biyaazh Alternative School (Shiprock), Shiprock, NM
Baca/Dlo'ay azhi Community School, Prewitt, NM
Beclabito Day School, Shiprock, NM
Blackwater Community School, Coolidge, AZ
Bread Springs Day School, Gallup, NM
Casa Blanca Community School, Bapchule, AZ
Chi Chi'l Tah-Jones Ranch Community School, Vanderwagen, NM
Chief Leschi School, Puyallup, WA
Dunseith Indian Day School, Dunseith, ND
Dzilth-Na-O-Dith-Hle, Bloomfield, NM
Enemy Swim Day School, Waubay, SD
Fond du Lac Ojibwe School, Cloquet, MN
Gila Crossing Community School, Laveen, AZ
Greasewood Springs Community School, Ganado, AZ
Hannahville Indian School, Wilson, MI
John F. Kennedy Day School, White River, AZ
Kayenta Boarding School, Kayenta, AZ
Kha'p'o Community School, Espanola, NM (formerly Santa Clara)
Lac Courte Oreilles Ojibwe School, Hayward, WI
Leupp Community School, Winslow, AZ
Little Singer Community School, Winslow, AZ
Little Wound School, Kyle, SD
Many Farms Community School, Chinle, AZ (formerly Chinle Boarding School)
Mariano Lake Community School, Crownpoint, NM
Na'Neelzhiin Ji'Olta Day School (Torreon), Cuba, NM
Nazlini Community School, Inc., Ganado, AZ
Oneida Nation Elementary School, Oneida, WI
Pearl River Elementary School, Philadelphia, MS
Pine Ridge School, Pine Ridge, SD
Pueblo Pintado, Cuba, NM
Ramah Navajo School, Pine Hill, NM
Rough Rock Community School, Chinle, AZ
Salt River Elementary School, Scottsdale, AZ
St. Francis Indian School, St. Francis, SD
Tate Topa Tribal School, Fort Totten, ND
Theodore Jamerson Elementary School, Bismark, ND
T'iis Nazbas Community School, Teec Nos Pos, AZ
T'iis Ts'ozi Bi'Olta' Community School (Crownpoint), Crownpoint, NM
To'Hajiilee-He Community School (Canoncito), Laguna, NM
Tse 'ii' ahi' Community School, Crownpoint, NM
Wingate Elementary School, Fort Wingate, NM

[1]Source: Research & Training Associates. (2017). *BIE Family and Child Education Program 2017 Study: Executive Summary*. Washington, DC: U. S. Department of the Interior Bureau of Indian Affairs, Bureau of Indian Education.