CHAPTER – III

REVIEW OF RELATED LITERATURE.

3.1.0: Introduction:

Literature means writings and a body of literature refers to all the published writings in a particular style on a particular subject. In research, a body of literature is a collection of published information and data relevant to a research question. A review of the literature is an essential part of your academic research project. The review is a careful examination of a body of literature pointing toward the answer to the research question. Literature reviewed typically includes scholarly journals, scholarly books, authoritative databases and primary sources. Sometimes it includes newspapers, magazines, other books, films, and audio and video tapes, and other secondary sources.

- Primary sources are the origin of information under study, fundamental documents relating to a particular subject or idea. Often they are firsthand accounts written by a witness or researcher at the time of an event or discovery. These may be accessible as physical publications, as publications in electronic databases, or on the Internet.

- Secondary sources are documents or recordings that relate to or discuss information originally presented elsewhere. These, too, may be

accessible as physical objects or electronically in databases or on the Internet.

All good research and writing is guided by a review of the relevant literature. The literature review will be the mechanism by which the research is viewed as a cumulative process. That makes it an integral component of the scientific process. The purpose of the literature review remains the same regardless of the research method the researcher uses. It tests the research's question against what already is known about the subject. Through the literature review the researchers will discover whether his/her research question already has been answered by someone else. If it has, the researchers must change or modify your question.

The literatures which are to the present study are reviewed by the research. Sixty one studies, the researcher has been reviewed which are given below:-

3.2.0: Review of Related Literature:

Acharya, S. (1980), had conducted a study on Education in Bengal (1813-1859) - A Historical study and analysis to analyze and explain the emergence and growth of a new education system in Bengal (19813-59) and its role in the advent of modern waves in Bengali society. The chronological limit of the study was set by the Charter of 1813 and Lord

Stanley's Despatch of 1859. The major issues discussed and the outcomes of the study were: 1. A brief sketch of the evangelical and utilitarian movements which dominated British liberal ideas and expression through T.B. Macaulay in Bengal. 2. The state of classical Hindu and Muslim education in the first half of the 19th century and official efforts to revive them by adaptation with western culture. Evolution of higher education in Bengal from Bentinck's Resolution of 1835 to Stanley's Dispatch of 1859. 3. Explanation of the growth of the new elite and its role in the modernization of the Bengal society. 4. Stress on the analysis of the development of education from inside along with the larger social context in which the educational institutions had to grow.

Ackerman et al. (2012) investigated a study entitled "A comparative Analysis of Indian gaming in the United States Previous research on Indian gaming in South Dakota discovered very restrictive and unfavourable tribal-state compacts that appear to border on economic racism". This article expands this previous research by exploring the influence of tribal-state Indian gaming compacts for the Indian casinos located in the contiguous United States. The purpose is to describe the current state of the Indian gaming industry. For the states that have Class III Indian gaming the authors document the number of casinos, numbers of gaming devices, and gaming revenues. They also provide an in-depth

analysis of common practices in compact negotiation and how tribal-state compacts vary geographically. States are ranked based on the degree of control that they attempt to exercise over sovereign Native American tribes. Concern is raised over the growing interest by certain states to require greater revenue sharing from the tribes gaming operations. The researcher find that the Indian Gaming Regulatory Act (IGRA) does not fairly regulate Indian gaming and does not protect Native American sovereignty, and they suggest changes to provide a more equitable policy to deal with Native American gaming operations.

Aepatretamannil et al. (2011) examined a study entitled "Intrinsic Motivation, Extrinsic Motivation, and Academic Achievement among Indian Adolescents in Canada and India". The purpose of the present study was to examine the relationships among intrinsic motivation, extrinsic motivation, and academic achievement for the Indian immigrant adolescents in Canada in comparison to their counterparts in India. Descriptive discriminate analysis indicated that the Indian immigrant adolescents in Canada had higher intrinsic motivation and academic achievement than their peers in India. By contrast, the Indian adolescents in India had higher extrinsic motivation than their counterparts in Canada. Hierarchical multiple regression analyses revealed the positive predictive

effects of intrinsic motivation on academic achievement for both the Indian immigrant and Indian adolescents.

Agarwal, B. B. (1980), conducted a study entitled on Development of Educational Policy in British India from 1854-1899. The objective of the study was to relate the origin working, growth, and development of education policy during the period 1854-1899. The major findings of the study were - (i) The official policy was not consistent. It changes according to the changing circumstances to suit the predilection of the imperialistic consideration of the consolidation and perpetuation of the British rule in India. During the period proceeded the year 1854. (ii) It was found that the period prior to 1854, three movement elite particularly in Bengal and Maharastra.

Anderson & Carl (2012) investigated a study entitled "Misplaced Multiculturalism: Representations of American Indians in U.S. History Academic Content Standards". The study's multi perspective critical conceptual framework interrogates the standards not only on the basis of inclusion of American Indians in curriculum content, but also on the different ways in which this inclusion challenges, problematizes, or disrupts simplistic social representations in curriculum documents. The analysis reveals stark differences between how the respective state education policy makers conceptualize American Indian-European

American interactions. In Arizona historical content "is" the curriculum, while in Washington historical content "informs" the curriculum, which is geared toward critical reflectiveness about public policy issues. Both standards documents ultimately fall short in promoting critical thinking about American Indian-European American interactions because they succumb to separate pratfalls of multicultural inclusion orthodoxy. Arizona policy makers tend to shoehorn content on American Indians into a singular and simplistic narrative of U.S. economical, political, and social development, while Washington policy makers tend to construct artificial social binaries to create an accessible and relevant narrative template. The standards documents exemplify the zero-sum nature of curricular politics, wherein we can learn as much about a society's ascendant values from what gets "excluded" from the curriculum as from what gets "included" in the curriculum.

Areepattamannil (2012) conducted a study entitled "Mediational Role of Academic Motivation in the Association between School self-concept School Achievement among India Adolescents in Canada and India". The present study examined the meditational role of academic motivation in the association between school self-concept and school achievement among 355 Indian immigrant adolescents in Canada and 365 Indian adolescents in India. Surveys were administered among Grades 9-12

students in Canada and India to assess their academic self-concepts, academic motivation, and academic achievement. Meditational analyses revealed the meditational roles of both intrinsic and extrinsic motivation in the association between school self-concept and school achievement for Indian immigrant adolescents in Canada, while intrinsic motivation solely mediated the relations between school self-concept and school achievement for Indian adolescents in India. A motivation was not a significant mediator for both the Indian immigrant and Indian adolescents. Implications of the findings are discussed.

Azmat et al. (2011) conducted a study entitled "Understanding Aspirations and Expectations of International Students in Australian Higher Education". The aspirations and expectations of the growing international student cohort in Australia are implicitly incorporated into recruitment and internationalization strategies but have received little academic analysis. They then interrogate the model and its applicability in Australian HE through the case study of an Indian international Study Tour conducted in Australian HE institution in 2009. In the present context of decreased international student enrolments in Australia in 2010, where we seek to better understand our international students, the proposed model provides a basis for identifying international students'

expectations and aspirations and developing prospective international relations.

Bartlett et al. (2012) conducted a study entitled "Two-Eyed Seeing and Other Lessons Learned within a Co-Learning Journey of Bringing Together Indigenous and Mainstream Knowledge's and Ways of Knowing". This is a process article for weaving indigenous and mainstream knowledge within science educational curricula and other science arenas, assuming participants include recognized holders of traditional ecological knowledge and others with expertise in mainstream science. It is based on the "Integrative Science" undergraduate program created at Cape Breton University to bring together indigenous and mainstream sciences and ways of knowing, as well as related Integrative Science endeavours in science research, applications, and outreach. It is considered critical for sustaining success over the long-term given that institutional and community politics profoundly influence the resourcing and recruitment of any academic program and thus can help foster success, or sabotage it. The article concludes with thoughts on why "Two-Eyed seeing" may seem to be desired or resisted as a label in different settings. "Traditional Indian education is an expression of environmental education par excellence". It is an environmental education process that can have a profound meaning for the kind of

modern education required to face the challenges of living in the world of the twenty-first century.

Benton (2012) studied a study entitled "Educating Students, Transforming Communities: Tribal Colleges Bridge Gap from Poverty and Prosperity". Tribal colleges are often performing little miracles in their communities. Most tribal colleges operate without benefit of local and state taxes. Tribal colleges not only educate individual students, but also promote positive economic impact across reservations and regions. The presence of a tribal college enhances a community, making it attractive to potential business ventures. Currently, there are 37 tribal colleges in the United States and one international member in Canada. According to data gathered by the American Indian Higher Education Consortium (AIHEC) in 2000, tribal colleges attract businesses and industry by increasing the skills of the local workforce. They also help develop small businesses and entrepreneurs by providing Small Business Development Centers, incubation services, and specially targeted programs. And they contribute to technology transfer by demonstrating new technologies and serving as information clearinghouses.

Benton, & Sherrole (2011) investigated a study entitled "Crossing the Digital Divide: College of Menominee Nation Uses Technology to Restore". In the wild river region of north-eastern Wisconsin, the

Menominee people conserved a portion of their ancient homelands now known as the Menominee Indian Reservation. The Menominee are nationally known for their majestic forests. At the College of Menominee Nation (CMN), the Menominee people are developing new ways to teach their culture and language. This article discusses how instructors, students, and elders at the college are using technology to restore language.

Birdi, Bimlesh (1987) studied about the growth and development of the primary education in Punjab from 1947 to 1987 with the following objectives. i) to trace the growth and development of the primary education in Punjab, in its various aspects such as schools, teachers, enrolment and expenditure, ii) to find out the impact of the changed curriculum and other facilities, iii) to trace the changes in the administrative and supervisory system, and iv) to suggest, on the basis of the data, how the primary education programme can be effectively carried on or elimination of illiteracy from Punjab. The major findings of the study were- (1) In 1947-48, there were 31% students in the age- group 6-11 years who were enrolled in primary schools. In April 1962, the Compulsory Primary Education Act was introduced in the State. The enrolment rose by 23% within two years, but compulsion had not been introduced by 1987. The all-India percentage of enrolment in 1986-87

was 90.3, but for Punjab it was 61.77. During 1987-88, the number of boys and girls enrolled in the primary classes was 10.29 lakh, and 8.74 lakh, respectively, which was 61.98% of the total population in the age-group 6-11 years; the corresponding figure for India was 82.50%. The punitive clauses of the Act mostly remained on paper and the Department showed a lukewarm attitude in the implementation of the Act properly. (2) The condition of buildings, furniture and equipment was unsatisfactory in almost all the primary schools. The rapid expansion, which has not been accompanied by the necessary resources, has been lowering the academic standards. (3) In 1947-48, there were 5,337 teachers, and in 1964-65 the number rose to 50,654. During 1987-88, the total number of the teachers was 47,493, which was nearly nine times of that observed in 1947-48.

Birdi, Hardev (1990), conducted a study of the implementation of National Educational Policies in India. The objectives of the study were: i) To trace the development of education in India as reviewed by various Commissions and Committees, ii) to find the impact of the qualitative and quantitative aspects of national educational policies since 1854, particularly the educational policies of 1854, 1904, 1913, 1968, 1979 and 1986, on the development of primary, secondary, higher, professional, vocational, technical, women's and adult education, and on

administration and supervision of education, and iii) to suggest how national educational policies can be more effectively implemented. Major findings were: 1.The policy decision of 1814 by the British Government to develop oriental languages can be called the first policy on education in India. 2. In 1813, it was for the first time that the British Government decided to grant one lakh rupees for the development of oriental languages in India. But the provisions of the Charter Act of 1813 were not given practical shape for about twenty years, because of a controversy between anglicists and orientalists. 3. Lord Macaulay's Minute of 1835 set the controversy to rest. It was decided that a sum of one lakh rupees would be spent on the propagation and development of the English language. Lord William Bentinck through his Government Resolution dated 7 March 1935 accepted this resolution, which may be called the Second Policy Resolution on Education.

Black & Jason (2012) conducted a study entitled "A Clash of Native Space and Institutional Place in a Local Choctaw-Upper Creek Memory Site: Decolonizing Critiques and Scholar-Activist Interventions". This essay a combination of authorial narrative and scholarly critique-examines a grassroots organization's campaign to preserve a site in West Alabama where a pivotal Choctaw-Upper Creek battle took place in 1785. The organization has faced opposition from city planners and

business leaders intent on developing the site. The researcher argues herein that these institutional agents have manoeuvred within colonial contexts and neo-colonial ideologies to mute the voices of indigenise cantered preservation efforts, mostly by occluding a key Native-cantered narrative that affirms the battle's location. In the process, Native memories and indigenous "space" have been ignored, and a presentation of these memories has been left out of the "place" of the site. Here, Native memories are made illegitimate by the trumping of oral stories with paid-for physical evidence deemed authoritative as a part municipal "governing rules". In addition to demystifying the institutional agents' colonial and neo-colonial renderings, this essay offers an interventionist charge through prescriptive de-colonial tactics to remedy this particular moment of decolonization. These more local de-colonial prescriptive are then extended to general struggles involving Native memory and "space".

Boyer (2012) conducted a study entitled "Tribal Empowerment". An unlikely promoter of tribal development, the National Science Foundation (NSF) has set the bar for collaboration and capacity building. At first glance, the NSF was an unlikely and even unpromising administrator for a program promoting tribal development. Unlikely the Bureau of Indian Affairs or the department of Education, the NSF did not have a historic mission to serve tribes, nor did it have extensive experience with Indian

education. While their experience with Native education was limited, they believed in their agency's broader mandate to increase minority participation in STEM fields. From this uncertain beginning, the NSF development what many tribal college leaders agree is one of the most effective federal programs to strengthen Indian higher education and, more broadly, the tribal nations they serve. Narrowly defined, it has a mandate to support "education, research, and outreach" within tribal colleges as well as a smaller number of Alaska Native- and Native Hawaiian-serving institutions.

Bull (2012) examined a study entitled "Journey to Freedom: Reflecting on Our Responsibilities, Renewing Our Promises". Over the past four decades, tribal colleges and universities (TCUs) have emerged as a cutting-edge approach to post-secondary education in the United States and across the world. They have emerged as exceptional institution and their leaders still have promises to keep and new goals to achieve. As people look to the future of the tribal colleges, they can expect to continue more teachers and counselors, training more nurses and health care providers, helping build tribal and individual enterprises through business and management training, and supporting the development of a stronger workforce. However, the author suggests that leaders and

educators should closely examine the impact tribal colleges have on their home reservations and on Indian education in general.

Carnoy et al. (2012) conducted a study entitled "Goals and Governance of Higher Education in India". In the paper the researcher has explore the evolution of the Indian State's role in governance, and the implications this has for goal setting. They find that the Indian government's activist role in governance marked a change from the colonial period. That, they suggest, was not due to changes in the relative influence of different stakeholder groups. It was instead due to new national developmental goals, particularly industrialization. Fairly quickly after independence, they also find that higher education governance came to be exercised in different ways between the center and the states. Control over the system's governance was to later become an arena of contest between the national (central) government and the provinces (states), leading to disagreements on strategies, such as on funding and regulation. In later phases, particularly in the third phase that began in 1984 and continues to the present, the disagreement intensified because educational priorities started changing due to the changes in the relative influence of stakeholder groups and new forces such as globalization.

Estrada, & Gabriel (2011) conducted a study entitled "Native Avatars, Online Hubs, and Urban Indian Literature". Teaching American Indian

literature with online resources can help diverse urban Indian and multicultural students connect with American Indian cultures, histories, and Nations. This online-enriched pedagogy adopts Susan Lobo's sense of the city as an "urban hub" or activist community center, an urban area linked to reservations in which Native American peoples adapt their cultures in ways that resist mere cultural assimilation into US metropolitan society. Building upon Lobo's ideas of the urban hub, Jennifer Ladino finds that urban Indian literature can reinforce "a fluidly defined community" that "can emerge to combat alienation and provide emotional and material support". Ladino argues that urban hubs are especially important given that the two-thirds of the total US Native American population reside in cities. What this essay adds to Lobo's and Ladino's sentiment is a sense of how teaching American Indian literature in a face-to-face classroom blended with online technologies can add to Native urban hubs. This essay builds upon multiple insights and suggestions regarding blended pedagogies that can enhance the appreciation of American Indian literature.

Flynn et al. (2012) investigated a study entitled "An Emergent Phenomenon of American Indian Postsecondary Transition and Retention". This study examined 21 American Indian students, postsecondary transition and retention experiences through a

phenomenological methodology. Postsecondary transition is the process of leaving home and adjusting to postsecondary education. Postsecondary retention is achieving success and remaining at a university for at least 6 months. Data sources included individual interviews, journal analysis, and document analysis. The 10 emergent themes described an interconnected phenomenon centered on institutional, social, and interpersonal dimension.

Fonseca, J. (1988), conducted a study entitled on An Analysis of the Relationship between the political system and education with particular reference to primary and secondary Education in Bombay (1906-60). The major objectives of the study was to analysis the relationship between the political –making, aims, priorities, control and access to primary and secondary education. The major findings of the study were: - (i) During the Dyarchy (1921-37) too, mass education was neglected. (ii) Thought the Bombay Primary Education Act of 1981 which aimed at Universlisation of Primary Education was passed by the Legislative Council, its implementation was unsatisfactory.

Grimberg et al. (2013) conducted a study entitled "Teaching Science from Cultural points of Intersection". This study focuses on a professional development program for science teachers near or on American Indian reservation in Montana. This program was framed by

culturally relevant pedagogy promises and was characterized by instructional strategies and content foci resulting from the intersection between three cultures: tribal, science teaching, and science. The study employs a quasi-experimental design and quantitative methods to examine the impact of the program on teachers' practice and beliefs, and to determine the relationship between student-centered equity-focused instruction and students' science test score gains. Results of the analyses indicate that after 2 years in the program teachers changed their teaching practices and beliefs about their ability to teach science and to implement equitable instruction in a way that positively impacted students' performance and obtained from this study contribute to the identification of characteristics of a professional development program that positively impacted the science teaching of American Indian students.

Hatcher (2012) examined a study entitled "Building Cultural with Aboriginal Learners and Their 'Classmates' for Transformative Environmental Education". The educational gap between Aboriginal and non-Aboriginal Canadians is the most significant social policy challenge facing Canada. This gap is particularly evident in the science fields. Educational institutions are still regarded as mechanisms of colonization by many Aboriginal people. They participate fully in academic science and to share their deep understandings about sustainable living. In

Indigenous cultures, the development of respectful relationships among all participants must precede any effective learning. The development of this respect among all learners results from the successful incorporation of Indigenous culture into the classroom. Two-Eyed seeing is a mechanism to cross cultural borders, and has been very effective in the science classroom at many levels, as the researcher will describe in this paper.

Henderson (2012) examined a study entitled "Design of a Randomized Controlled Trial of a Web-Based Intervention to Reduce Cardiovascular Disease Risk Factors among Remote Reservation-Dwelling American Indian Adults with Type 2 Diabetes". We describe a randomized controlled trial, the Lakota Oyate Wicozani Pi Kte (LOWPK) trial, which was designed to determine whether a Web-based diabetes and nutritional intervention can improve risk factors related to cardiovascular disease (CVD) among a group of remote reservation-dwelling adult American Indian men and women with type 2 diabetes who are at high risk for CVD. Enrolment on a rolling basis of 180 planned participants began during 2009; an average 18-month follow-up was completed by June 2011. The primary outcome variable is change in glycosylated haemoglobin level after an average 18-month follow-up period. Secondary outcome variables include changes in low-density lipoprotein

cholesterol, systolic blood pressure, body mass index, and smoking status, as well as an evaluation of intervention cost-effectiveness.

Henia (1988), studied the growth and development of education in Manipur (1947-68) with the objectives-i) to critically analyses the historical and political background of Manipur, ii) to examine the state of general education in the state and how the education administration functioned according to the changing political climate from time to time, iii) to study the progress of primary, secondary and higher education in Manipur since Independence, iv) to analyses the state of education in the hill areas, and v) to study the missionaries contribution towards education in Manipur. The researcher observed from his study that- 1. The modern system of education developed late in Manipur. During the monarchical days education was based on physical prowess; physical education was more valued and literary education was neglected. The arrival of Hindu Vaishnavism along with Bengali language and the Bengali script for the Manipuri language marked a turning point in the State's education. With the coming of colonial rule a formal system of education was introduced in Manipur. 2. The Western Christian missionaries contributed a lot to the rapid development of Hill Tribal Education. After Independence, and especially after the special constitutional provision for tribal education increased in geometrical proportion by getting all incentives and

facilities. 3. Adult education or social education was launched in Manipur to removed illiteracy by opening up adult literacy centers, community-cum-information centers, village libraries, rural youth services, etc. 4. The earlier role and contributions of Christian missionaries in the rapid educational development of Manipur were noteworthy. The Mission education quickly flourished in the valley- plain areas, especially in and around Imphal. 5. A complex of political and insurgency activities then hampered the progress of education in the hill areas.

Iyer & Vidya (2011) examined a study entitled "Understanding Turnover Intentions and Behaviour of Indian Information Systems professional: A Study of Organizational Justice, Job Satisfaction and Social Norms". Despite the phenomenal growth projected for the Indian information technology (IT) industry, one of the biggest challenges it faces is the high rate of turnover in offshore supplier firms based in India. In spite of the seriousness of this problem, only a few studies have addressed the determinants of turnover among Indian IS professionals. In this dissertation, researcher further explored three determinants of turnover that emerged as potentially important predictors of turnover intentions in our prior study social norms, job satisfaction and job attributes. Though the construct of organizational alternatives was not supported in our

previous study, researcher decided to test it as a predictor of turnover intentions to see if it has any impact in changing market conditions. The research design was longitudinal to assess turnover behaviour and its relationship with turnover intentions. Telephonic interviews were conducted with 75 Indian IS professionals based in India. Researcher made important contributions to the literature of turnover by being one of the few studies actually measuring turnover behaviour and not adopting the prevalent approach of using turnover intentions as a surrogate for turnover behaviour. A major gap in the turnover literature is lack of studies in diverse cultural settings, and we addressed this by studying Indian IS professional working in India.

Karky (2010) conducted a study entitled "International Students in an Indian Technical University". A case study methodology was employed with document analysis and interviews to perceive how technical faculty managed students from varying culture backgrounds. International students were admitted by the Center for International Affairs, a body in the university, in the three categories, namely, foreign national (FN), children of non-resident Indians (NRI), and children of Indian workers in Gulf countries (CWIGC). The majority of the international student populations were the culturally similar students of Indian origin, with non-resident-Indian parents or relatives, living and working in Western

and Middle East countries. Although cultural differences were few in such a case, there were inherent differences between the Indian education system and the educational system of the origin countries, which provided the necessary focus. Perspective on the impact of travel abroad, the reasons of internationalization in Indian universities, and the various problems international students face in a different education system were explored. The faculty counselors expressed their view that the university needed many preparatory reforms before it could confidently welcome a large number of international students from various countries.

Kartner et al. (2012) conducted a study entitled "The Development of Mirror Self-Recognition in Different Socio-cultural Contexts". The overarching goal of the present study was to trace the development of mirror self-recognition (MSR), as an index of toddlers' sense of themselves and others as autonomous intentional agents, in different socio-cultural environments. A total of 276 toddlers participated in the present study. In addition, researcher considered three factors that cover with culture and that might compromise the cross-cultural validity of MSR as a behavioural measure of toddlers' sense of themselves as independent agents: familiarity with mirrors, culture-specific norms of expressive behaviour, and motivation for tactile exploration. Finally, they analyzed toddlers' reaction to their specular image across time and

culture as well as their relation to MSR. The results indicate that MSR increased with age in all socio-culture contexts.

Kodaseet et al (2012) examined a study entitled "In Pursuit of a Computing Degree: Cultural Implications for American Indians". This article employs cultural relevancy theory as a framework for defining the role of culture among the American Indian population and its impact on enrollment, retention, and degree completion in CS. Using data derived from in-depth interviews of 50 American Indians students at six Hispanic serving Institutions (HSIs) and Tribal colleges and universities (TCUs), this article examines these students' experiences in CS programs. It shows slightly more than half of the students experienced different types and levels of conflicts between their culture and a career in CS. This was the case more with American Indian students attending HSIs than TCUs. The study suggests that increasing the number of American Indians attaining a CS degree hinges on (1) the expansion of CS programs at TCUs, (2) HSIs embracing and responding to American Indian culture knowledge, perspectives and responsibilities, and (3) greater collaboration between TCUs and HSIs.

Lee et al. (2012) investigated a study entitled "A Cardiovascular Risk Reduction Program for American Indians with Metabolic Syndrome: The Balance Study". The Balance Study is a randomized controlled trial

designed to reduce cardiovascular disease (CVD) risk in 200 American Indian (AI) participants with metabolic syndrome who reside in southwestern Oklahoma. Major risk factors targeted include weight, diet, and physical activity. Participants are assigned randomly to one of two groups, a guided or a self-managed group. The guided group attends intervention meetings that comprise education and experience with the following components: diet, exercise. AI culture, and attention to emotional wellbeing. The self-managed group receives printed CVD prevention materials that are generally available. The duration of the intervention is 24 months. Several outcome variables will be compared between the two groups to assess the effectiveness of the intervention program.

Lutenski, Emily (2012) investigated a study entitled "Tribes of Men: John Joseph Mathews and Indian Internationalization". In this article, the author discusses John Joseph Mathews and Internationalization. As an old man, Osage intellectual, writer, and historian, John Joseph Mathews recalled his expatriation from the United States during the 1920s. His story parallels those of other modern expatriates, from Ernest Hemingway to Gertrude Stein to Claude McKay. But while his story echoes tropes of modernist travel and dislocation is clear, the way these tropes are inflected by Indian experiences of location seems opaque. A closer look

at his experiences and narratives of expatriation, however, shows: Mathew's internationalism is not outside the frame of Osage experience. Instead, it is deeply informed by the particularities of Osage history and indigeneity. And while Osage land and history remains its center, when Mathews travels, both in his life and in his writing, he builds a new architecture of tribal identity; he extend the bonds of tribalism internationally, via gender.

Makoemnaw et al. (2012) conducted a study entitled "Welcome to a New World: Experiences of American Indian Tribal College and University Transfer Students at Predominantly White Institution". This study utilizes an Indigenous methodology and phenomenological methods to better understand the experiences of eight American Indian tribal college and university (TCU) students who transferred to four-year Predominantly White Institution (PWIs). This study focuses on the attributes of successful American Indian college students. It specifically examines the relationship between the participants' interaction and engagement with their campus and their successful transition to a PWI. Transferring from a predominantly American Indian institution, the participants showed a lack of interest in interacting with non-native faculty, staff, and students and faced ignorance and stereotypes not present at TCUs. This paper has important implications for future

research, theory, and practice related to the successful transition of American Indian students from TCUs to PWIs.

Mishra, N. (1989), studied the development of a programme of the primary education for Orissa with special reference to the coastal districts i.e. Puri, Cuttack and Balasore. The main aim of the study was to suggest ways and means to improve the following dimensions of the primary education which include: structure and other related problems of the primary education, formulation of aims and objectives of the primary education in the present context, development of a suitable syllabus and other teaching components of the primary education; co-curricular programme for primary schools; provision of education for the weak and the gifted students at the primary level, introduction and concept work experience at primary stage, method of teaching in primary schools, discipline in primary schools, primary school library, wastage and stagnation in primary education, examination at primary level, primary school teachers' training, primary school teachers' recruitment and promotion, and school and society. Some of the conclusions were- 1. A majority of respondents favored the introduction of eight years of the primary schooling, so that students could equip themselves with the necessary knowledge and skills to face the future. 2. Positive incentives should be provided to improve discipline. Parent-teacher associations

should be activated to maintain discipline of the school. 3. To check wastage and stagnation at the primary level, adequate financial help in the shape of cash or kind should be given to the needy students. 4. There should be a common central examination in Classes III, IV and VII to improve the standard of the students. 5. Better qualified and trained primary teachers should be appointed. To improved teacher training the syllabus should be re-designed with greater emphasis on skill-oriented education. 6. For better social relations, all developmental programmed operating in the village should be carried under the supervision and with the cooperation of the school.

Mohapatra (1988) conducted a study of the development of the primary education in the Orissa Division of the Bengal Presidency from 1803 to 1903. The objectives of the study were- i) To delineate the state of the indigenous educational system and its gradual decay during the 19th century ii) to trace the growth and development of primary education during the period under study iii) to document the quantitative growth of the primary education during the period, iv) to indicate the changes in the curriculum, v) to indicate the changes in educational administration, and vi) to briefly indicate the role of persons in shaping the primary education. Major findings were- (1) A brief of the Orissa Division and its people during the 19th century was provided as the backdrop. The coming

of the British ushered in urbanization, reformation in social life, the development of modern literature and the publication of printed books, magazines and newspapers. (2) Adam's survey of indigenous education indicated the existence of a large network of indigenous schools. (3) English education was introduced in 1835, and the missionaries were the pioneers in the field. Initially, the people resisted this education, but later accepted it because it was a passport for all governmental jobs. Hardinge established village schools. However, Anglo-vernacular schools were more popular.

Mukhapadhyay, G.C. (1983) focused attention on the 19th century renaissance in Bengal and its influence on Indian education. The aspects studied were i) historical background of the renaissance and the factors responsible for it, ii) the nature of the renaissance and its manifestations, iii) the different leaders and their contributions to the renaissance movement, and iv) the educational bearing of the movement in relation to the concepts and aims of education, organization and expansion of education, curriculum and textbooks, growth of language and literature, woman's education and the influence of Bengal on other regions of India. This was a library based research with data from primary and secondary sources. Some of the main observations of the study were- 1. The 19th century was a crucial period in Indian history. It marked the transition of

Indian society from medievalism to modernism. In this period, the renaissance began in Bengal and spread all over the country. It was very closely interlinked with the activities of the Christian missionaries and the introduction of English education. 2. The renaissance movement resulted in an increase in the number of primary schools and the establishment of the institutions like the Hindu college, followed by a large number of institutions both in and outside Calcutta- such as Calcutta School Book Society. 3. During this century, three universities were established—in Calcutta, Bombay and Madras. Along with the expansion of educational institutions, the renaissance period saw the expansion and the enrichment of curriculum also.

Nagarjun, C.S. (1983), studied growth and stagnation of school Education in Karnataka from 1961 onwards with the following objectives- i) to ascertain the policies, objectives and strategies for reducing educational disparities across districts as well as population sectors, ii) to examine the change in the status of school enrolment among the districts from 1961 to 1973, covering the second and forth five year plans, and iii) it examine the interaction of educational expenditure and educational enrolment at the school level during the fifth five year plan. The major findings were: 1. Qualitative analysis of the plan documents revealed that the specific programmers and targets in each of the plans

were not directly related to the overall thrust of the. There was no indication of depth in the planning exercises done to arrive at specific strategies and programmers. 2. In specific terms, during the second and third five year plans much attention was given to consolidating school education and improvement of quality of education; even though the third five year plan mentioned compulsory education, the programmers were not directly related to the objectives; the forth five year plan had specific strategies to achieve CPE; the fifth five year plan took cognizance of the regional disparities.

Naik, Sipra, (1992), researched on development of the primary education in Sundargarh district, Orissa with special emphasis on the role played by local leadership with the objectives-i) To trace the development of the primary education in Sundargarh District in the post-Independence period, ii) to survey a representative sample of the primary schools to find the types of facilities available, iii) to identify and describe the role played by local leaders in the development of the primary education n their localities, and iv) to identify and describe the problems faced by primary schools in Sundargarh District. The author observed: 1.The average expenditure per student on primary education in Sundargarh District was Rs 154.48 as per the figures for the late 1980s. The average non-teacher cost was 1.02% of the total expenditure. 2. The percentage of

boys dropping out of the primary schools was more than girls being in access of 55% in case of boys. 3. The Sevashram type schools had very poor building facilities. The student hostels provided were also found to be inadequately furnished. The amount sanctioned by the government came to Rs 65 per pupil per month.

Nam et al (2013) conducted a study "Perceptions and Practices of Culturally Relevant Science Teaching in American Indian Classrooms". This study explores the perceptions of culturally relevant science teaching of 35 teachers of American Indian students. These teachers participated in professional development designed to help them better understand climate change science content and teaching climate change using both Western science and traditional and cultural knowledge. The results show that teachers with higher survey scores tended to perceive culturally relevant science teaching as a two-way learning process between teachers and students where the teachers can learn traditional science knowledge from the students. They also tend to perceive using concrete traditional science examples as effective teaching strategy for culturally relevant science teaching and building strong relationship with American Indian students as the most important purpose of culturally relevant science teaching.

National Center for Education Statistics (2012) investigated a study entitled "National Indian Education Study 2011: The Educational Experiences of American Indian and Alaska Native Students at Grades 4 and 8 NCES 2012-466". Since 2005, the National Indian Education Study (NIES) has provided educator, policymakers, and the public with information about the background and academic performance of fourth- and eighth-grade American, Indian and Alaska Native (AI/AN) students in the United states. NIES was administered in 2005, 2007, 2009, and 2011 as part of National Assessment of Educational Progress (NAEP), which was expanded to allow for more in-depth reporting on the achievement and experiences of AI/AN students. It fulfills a mandate of Executive Order 13592 issued in 2011 to improve educational outcomes for all AI/AN students. NIES reports present finding that are relevant to research and collaborative provisions of the Executive Order. This report presents results on the performance of fourth- and eighth-grade AI/AN students in the NAEP reading and mathematics assessment, followed by information on their educational experiences based on responses to the NIES student, teacher, and school questionnaires. This represents a change from earlier studies in 2005, 2007, 2009 when performance and survey results were presented in separate reports.

National Indian Education Association (2011) examined a study entitled "Restoring the Trust in Native Education. Annual NIEA Legislative Summit (14th, February 7-9, 2011) Briefing Papers". Several briefing papers were presented during the 14th Annual National Indian Educational Association (NIEA) Legislative Summit. This briefing book contains the following papers presented during the summit : (1) Restoring the Trust in Native Education; (2) NIEA Legislative Priorities for 2011: "Talking Points"; (3) Reauthorization of the Elementary and Secondary Education Act: "NIEA's Ongoing Commitment"; (4) Investing in Tomorrow's Workforce, Colin Kippen, Op-Ed in "The Hill" publication, Jan. 21,2011; (5) "Education Secretary: "No Child Left Behind" has led to a 'Dumbing Down'", Emmanuel Touhey, "The Hill" Jan. 28, 2011; (6) "Jobs and American Competitiveness are Top Priorities", Rep. John Kline (R-Minn.), "The Hill" publication, Jan. 25, 2011; (7) Strengthening the Native Voice at the U.S. Department of Education; (8) The Present's FY 11 Budged Requests For Native Education; (9) NIEA Appropriations Priorities for 2011; (10) Bureau of Indian Education School; (11) Bureau of Indian Education Race to the Top; (12) The Johnson O'Malley Program; (13) Funding Indian Education Through Impact Aid; (14) Insufficient Funding for the Construction and Repair of Bureau of Indian Affairs Schools; (15) Tribal Education Departments; and (16)

Funding American Indian—Alaska Native Head Start and Early Head Start Programs.

National Indian Education Association (2012) conducted a study entitled "National Indian Education Association (NIEA) 2012 Legislative Agenda Advocacy Briefing". This volume contains advocacy briefing papers presented at the 15th Annual National Indian Education Association Legislative Summit held February 15-15, 2012 in Washington, DC. The following papers are included: (1) Become a Powerful Advocate; (2) NIEA Legislative Priority for 2012: Reauthorization of the Elementary and Secondary Education Act/No Child Left Behind Act; (3) NIEA Summary of the Native CLASS Act (4) Preserving Native Languages; (5) Encouraging Tribal-State Partnerships and Collaboration in Education through Consultation; (6) Tribal Education Agencies Pilot Project; (7) Provide Indian Tribes Access to Tribal Member Student Record; (8) Technical Amendments to ESEA/NCLB; (9) Fiscal Year 2012 BIE, Department of Education, and Head Start Funding Levels; (10) Bureau of Indian Education Schools; (11) The Johnson O'Malley Program; (12) Funding Indian Education Through Impact Aid; (13) Insufficient Funding for Construction and Repair of BIA School; (14) Funding for Tribal Education Departments; (15) Funding American Indian – Alaska Native Head Start and Early

Head Start Programs; (16) Establishing Higher Education Priorities for Native Students; (17) NIEA Urban Native Education Council Position; (18) Executive Order 13592: Improving American Indian and Alaska Native Educational Opportunities; (19) NIEA Summary of Executive Order 13592; (20) White House Memorandum on Tribal Consultation; (21) Executive Order 13175: Consultation and Coordination with Indian Tribal Governments; and (22) Condition of Indian Education 2011. Individual papers contain footnotes.

Palmer & Mark (2012) conducted a study entitled "Cartographic Encounters at the Bureau of Indian Affairs Geographic Information System Center of Calculation". The centering processes of geographic information system (GIS) development at the United States Bureau of Indian Affairs (BIA) was an extension of past cartographic encounters with American Indians through the central control of geospatial technologies, uneven development of geographic information resources, and extension of technically dependent clientele. Cartographic encounters included the historical exchanges of geographic information between indigenous people and non-Indians in North America. Scientist and technicians accumulated geographic information at the center of calculation where scientific maps, models, and simulations emerged. A

study of GIS development at the United States Bureau of Indian Affairs will demonstrate some centering processes.

Palmer (2011) in a study "Sold! The Loss of Kiowa Allotments in the Post-Indian Reorganization Era". This Study suggested that the fragmentation of large nineteenth-century reservations results in the creation of American Indian allotment geographies in the United States. Federal Indian policy, namely the General Allotment Act of 1887, allowed the US government to break up large reservation, allot land to individual Indians, and sell the surplus to non-Indian settlers. More than ninety million acres of land transferred from Indian to non-Indian ownership during the past 130 years. Reduction of land-allotment areas concerned tribal governments, Indian landowners, and the US Bureau of Indian Affairs (BIA). Implementation of the Indian Reorganization Act (IRA) in 1934 encouraged the preservation of Indian culture, the development of tribal government, educational opportunities, and the protection of Indian land. The purpose of this study is to investigate the allotment problem at a local scale, using historical land maps and BIA documents to determine why Indian-owned land bases continued to decline after 1934. The author's tribal affiliation with the Kio was of south-western Oklahoma led to the selection of their land base as a subject of inquiry and a geographical focal point. This research

contributed to a broader collection of literature regarding the dispossession of Indian land in the United States.

Pfleger et al. (2012) conducted a study entitled "Colorado Disciplinary Practices, 2008-2010: Disciplinary Actions, Students Behaviors, Race, and Gender." This discussion in Colorado as well as a national discussion about discipline, this report presents an analysis of the most complete set of Colorado discipline data. It adds to and reinforces existing studies, documenting some troubling patterns, and suggests important changes in policy and in future data gathering.

Pati, K. (1984), attempted to study the history of primary, secondary and higher education, missionary education, teacher education and woman's education in Orissa from 1803 to 1912. It was observed from the study that- 1. The British administration committed a grave mistake by completely overthrowing indigenous education in Orissa in the beginning of their rule. 2. Missionary activities were a mixed blessing for the spread of education in the province. 4. The economic degradation of the Oriyas by the British administrators was responsible for slow progress in education during the 19th century. 5. The grant-in-aid principle was not at all beneficial for a poor province like Orissa. 6. The policy of 'quality and efficiency' as introduced by Lord Curzon, was detrimental for Orissa in as much as it obstructed the expansion of institutions when the province

was in dire need of expansion. 9. The 'Payment by Result' system was highly effective in spreading primary education.

Pierce (2012) studied a study entitled "American Indian Adolescent Girls: Vulnerability to Sex Trafficking, Intervention Strategies." The Minnesota Indian Women's Resource Center offers harms reduction programming to at-risk adolescent American Indian girls, including outreach, case management, advocacy, healthy sexuality education, and support groups. To evaluate program impact, participants are assessed at intake and every 6 months afterward for current vulnerability to commercial sexual exploitation, violence, and addiction. Evaluation results indicate frequent exposure to sex traffickers and suggest that harm reduction methods can help girls reduce risk of commercial sexual exploitation.

Ralte,(1992) made an analytical study of primary education in Mizoram during the post-Independence period with the following objectives- i) to review the pattern of educational growth at the primary stage in Mizoram from 1947 to 1979, ii) to examine the pattern of enrolment, teacher strength and teachers' qualifications, facilities available in the schools and the expenditure pattern at the different stages of education since 1979, iii) to analyses the proportion of the teacher and non-teacher costs, and iv) to analyses the achievements of the primary school children in

English, mathematics and general science. Major findings were- (1) Primary education developed in a big way during the post-Independence period. (2) The female participation rate in primary education gradually improved from a low of 50 females per 100 males in 1947-48 to 93 in 1978-79. (3) The percentage of wastage of girls (36.8) was higher than that of boys (31.3). (4) The non-teacher cost per pupil was about Rs.27 in 1985 and Rs.75 in 1986-87. (5) The expansion in enrolment was not matched by a proportionate increase in teacher population.

Reinhardt et al. (2012) investigated a study entitled "She Has Great Spirit: Insight into Relationships between American Indian Dads and Daughters". Data from this preliminary study, the American Indian- Dads and Daughters Survey, shed light on how American Indian fathers think and feel about their relationship with their daughters. Respondents represent an array of tribal affiliations, age, occupations, socioeconomic status, and geographical / geopolitical locations, helping to ensure that these data are relevant across a broad spectrum of Indian Country. Among the many insights into the relationship revealed in these data are common themes involving spirituality, identity, and adherence to cultural values. These insights may help educators, and others, who work with American Indian families, gain a greater awareness and understanding of how the relationship between American Indian fathers and their daughters

impact both traditional American Indian communities as well as more mainstream westernized American Indian communities.

Roessel & Monty (2011) conducted a study entitled "Keynote Address 'Preserving the Past to Secure the Future': The Center for Indian Education- -The Next 50 Years". This article presents the keynote address given by Dr. Monty Roessel, Superintendent of the Rough Rock (Navajo) Community School, at the Center for Indian Education Relaunch Celebration held on the ASU Tempe campus May 6, 2011. Here, he research his father, Dr. Robert, both of these early efforts had a strong community focus and were designed to "amplify the voice of Native people" by (re)claiming Indian control over Indian education. Arguing that a viable future for Indian education requires a "both- and" approach, the author illustrates this approach with the current Navajo-language immersion program at Rough Rock Community School. Nothing that the Center for Indian Education serves as a conduit for the future of Indian people, he concludes by urging Native nations to work together, along with the Center, and to take the "next leap of faith" in exercising tribal sovereign power over education.

Sarche et al. (2011) conducted a study entitled "American Indian and Alaska Native Children and Mental Health: Development, Context, Prevention, and Treatment, Child Psychology and Mental Health". This

unique book examines the physical, psychological, social, and environmental factors that support or undermine healthy development in American Indian children, including economics, biology, and public policies. American Indian and Alaska Native youth suffer disproportionately higher rates of trauma, substance abuse, and youth suicide. The reasons for mental health issues among American Indian and Alaska Native children have not been well understood by investigators outside of tribal communities. Developing appropriate methodological approaches and evidence-based programs for helping these youths is an urgent priority in developmental science. This work must be done in ways that are cognizant of how the negative consequences of colonization contribute to American Indian and Alaska Native tribal members' underutilization of mental health services, higher therapy dropout rates, and poor response to culturally insensitive treatment programs. This book also examines the forces affecting psychological development and mental health in American Indian children today. .

Sharma, S.S., (1981), Secondary education in the urban community of Gwalior. The study aimed at (i) tracing the development of education in M.P. (ii) tracing the development of education in Gwalior. The research revealed that 1) The number of primary schools in Gwalior was 297 in 1947, 774 in 1970-71 and 1,068 in 1979-80. 2) The number of

secondary schools was 26 in 1947, 58 in 1970-71 and 62 in 1979-80. 3) The number of middle schools rose from 177 in 1970-71 to 264 in 1979-80.

Shastry,V.B., (1980), Researched on development of secondary education in Orissa from 1882 to 1986, with the objectives (i) to review the policies relating to secondary education, (ii) to trace the growth and development of secondary schools, and (iii) to study such important dimension of secondary education as administration, finance, curriculum and functioning of the Board of Secondary Education, Orissa.

Tippeconnic (2012) conducted a study entitled "Today American Indian Tribal Values: A Critical Consideration in the Education of American Indians / Alaska Natives". The education of American Indians and Alaska Natives has increasingly become more complex given the differences in tribal languages and cultures, especially as changing demographics and issues of Indian identity are considered. There are over 200 languages and vast cultural differences between and within the 565 federally recognized tribes in Indian Country. Adding to the complexity are the various types of schools, colleges, and universities that are educating Native students. Many educational institutions are identifying tribal values as a way to provide an overall framework or as "guiding principles" to teaching, learning, research, and governance. This analysis will examine the

literature on the use of tribal values, focus on a qualitative study of Comanche attributes, and discuss the implication for research and practice in education and American Indian Studies.

Treuer & David (2011) investigated a study entitled "The Cultural Twilight". In this paper, the author begins by saying how privileged he feels to be included in the celebration of the American Indian Culture and Research Journal (AICRJ) and to toast forty years of American Indian studies at Ucla. He looks back over the field of Native American literature and criticism, then peeks at the present, and last, makes some predictions as to where American Indian studies are going. As educators celebrate forty years of American Indian studies at Ucla – together in their differences and radically poised to take American-Indian studies (not to mention Native languages and cultures along with it) for another forty-year ride, the author believes that they are on the cusp of an explosion of expression and reinvigoration.

Van Lopik (2012) investigated a study entitled "Traditional Ecological Knowledge in the Tribal College Classroom". This study emphasis the college classroom at a tribal college offers a dynamic perspective on the discussion of traditional ecological knowledge. It provides a unique view of the very few settings in higher education where the majority of students in the class are American Indian. Researcher's experience as a

non-native instructor at the College of Menominee Nation in northern Wisconsin over the past 10 years has provided me with not only an appreciation for traditional ecological knowledge, but actually an understanding for how it is essential in the global study of environmental sustainability. This paper will detail the basis for making such an assertion.

Verma, G.C., (1968), researched on growth and development of modern education. The study aimed at describing the growth and development of education Rajasthan from 1819 to 1949 onwards. The study reported the following findings- 1) The progress of education in Rajasthan largely depended on the views on education, hold by the ruler or his adviser or minister, 2) The indigenous educational institutions in Rajasthan were mainly of two kinds, namely, those dealing with elementary education, and those concerning higher education.

Vest et al. (2012) studied "The Legend of Jump Mountain: Narrative Dispossession of the Monacan in Postcolonial Virginia". In north central Virginia there is a local tale- The Legend of Jump Mountain, which purports to explain the origins of the Hayes Creek Indian Burial Mound. A highly romantic legend, it immortalizes post colonial intertribal warfare during the early nineteenth century while ignoring the antiquity of the mound and the local descendants of its aboriginal creators. It is not at all

uncommon to find such romantic tales in Indian country where the Native people have become invisible and there remain significant tribal artifacts' common to the landscape. However, the standing claim to authenticity remains a matter of significant concern. In this essay, the author considers the tale's effectiveness assessing Indian origins, local history and tribal heritages, as well as the implicit stereotypes and the romantic illusion that it may generate in the popular imagination.

Walker & William (2011) studied entitled "'We Don't Live Like that Anymore': Native Peoples at the Smithsonian's Festival of American Folklife, 1970-1076". In the summer of 1970, the Smithsonian's Festival of American Fokelife, an annual event on the National Mall featuring tradition bearers from around the country, premiered a new American Indian program that combined presentations of Native traditions with panel discussions of contemporary social, political, and economic issues facing Native communities. Conceptualized by Clydia Nahwooksy, a Cherokee woman from Oklahoma who worked in the federal bureaucracy, the festival's American Indian programs marked a significant departure from the Smithsonian's previous modes of displaying Native peoples. Instead of static ethnographic displays designed by white male curators, the festival was a dynamic "living exhibition" crated by both Native and non-Native peoples. In this article,

the author examines festival organizers' earlier attempts at presenting American Indian traditions and explores Nahwooksy's efforts to creat a new approach to the display of Native cultures at the 1970 festival.

Warner et al. (2012) investigated a study entitled "The Case of the Noble Savage: The Myth That Governance Can Replace Leadership". The Review of both indigenous leadership styles and governance structure, defined as Public Law 93-638 or the Indian Self-Determination and Education Assistance Act of 1975 will provide the framework for a critical analysis of culture and American Indian leadership and governance. The Researcher argues that the individualist and democratic culture of white America has generated a particular approach to American Indians that promotes western governance systems at the expense of indigenous leadership cultures. This implies displacing the indigenous cultures of leadership with the "universal" culture of democracy. This article will provide the context for discussions on the myth of self-determination, a construct of governance, and the indigenous leadership roles which continue to struggle against assimilation, cultural appropriation, and a history of genocidal policies. After comparing and contrasting indigenous concepts with western notions of governance, the authors propose a series of questions about the fundamental assumptions of governance in contemporary affairs.

Whalen (2012) examined a study entitled "Labored Learning: The Outing System at Sherman Institute, 1902-1930". In this article, the author talks about labored learning under the auspices of the "outing program" of Sherman Institute, an Indian boarding school in Riverside, California. The outing system functioned as a vital part of the larger federal Indian boarding school system that sought, in the words of historian Matthew Sakiestewa Gilbert, to make Indian students 'think, behave, work, and look less like Native people, and more like white Protestant Americans'. A deep look at the outing program at Sherman Institute reveals a complicated story, one that saw limited expectations and the significant risks of isolated, menial labor set against the lures of money, adventure, and for some, significant work experience. Much like the Indian School system, the outing system arose from the early Progressive Era conviction that Native American peoples could be "uplifted," that "savage" ways of thinking and acting could be completely abandoned in favor of the fruits of non-Indian civilization.

Wiedman & Dennis (2012) conducted a study entitled "Upholding Indigenous Freedoms of Religion and Medicine: Peyotists at the 1906-1908 Oklahoma Constitutional Convention and First Legislature". This article portrays a critical juncture in 1907 when the American nation-state imposed its full legal, economic, political, and value system upon more

than forty Indigenous nations by merging Indian Territory and Oklahoma Territory into the state of Oklahoma.

Wilson & Michael (2012) investigated a study entitled "Reclaiming Self-Determination from the Indian Self-Determination and Education Assistance Act of 1975". This paper examines the way the term "self-determination" is used in the Indian Self-Determination and Education Assistance Act of 1975. Its main thesis is that the Act does not in fact offer tribal governments self-determination, but instead reaffirms old power configurations that go back to the Indian Reorganization Act of 1934.

Wolfe (2012) investigated a study entitled "Against the Intentional Fallacy: Legocentrism and Continuity in the Rhetoric of Indian Dispossession". The road of US Indian law and policy, like its companion to hell, is paved with good intentions. Critics of its generally diabolic outcomes have had little difficulty demonstrating the moral chasm between the appealing rhetoric in which a policy or judgment was framed and the oppressive consequences to which it practically conducted. In this article, the author presents a historical critique of the intentional fallacy. Examples are widespread, not least in the writings of eminent historians. To reduce a pervasive phenomenon to manageability, however, this article focuses on a core historiography, moving from the three canonical

Indian judgments that Chief Justice John Marshall delivered during the 1820s and 1830s - -especially “Worcester v. Georgia” (1832), which many scholars have held to mark a high point in the assertion of Indian rights- -through the Indian-policy nadir of congressional plenary power. The researcher argues that the intentional fallacy has not only served as a legitimating device for judges and policy makers. With significant exceptions, it has also structured the narration of Indian law and policy in historical and legal-studies scholarship.