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Bridging the Gap: Translating Research Centered on Diasporic Indigenous students to Engineering Education (Work In Progress)

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Abstract

The homogenization of all Latine people has rendered the Latine Indigenous diaspora invisible in discussions about education and engineering in the United States. For the past 50 years there have been several interventions to support the increasing number of Latines in engineering, however these efforts have not adequately represented all Latines. Without acknowledging the unique backgrounds within the Latine community, we contribute to silencing the voices of the Latine Indigenous communities and erasing their identities. Engineering contributes to this erasure through its objective nature, often isolating students' culture and identity, which is essential for student success. The field of engineering can learn from existing literature on diasporic indigenous students in other spaces and disciplines (K-18 education, sociology, psychology, etc.). Therefore, the purpose of this literature review is to synthesize what has been done in other fields and identify opportunities in which engineering can explore the needs of the Latine Indigenous diaspora within this field. This literature review will be guided by the following research questions 1) What research has been conducted on diasporic Indigenous students in U.S. education? 2) How does this review contribute to engineering education discourse about Latine students? This work has broader implications by providing a platform to study the diverse perspective of the Latine Indigenous diaspora, which can serve as a model for understanding other diaspora communities.

In engineering education, despite the heterogeneity of Latine students, they are often treated as a monolith. The homogenization of Latine students results in an inaccurate representation, leading to resources and support systems that fail to address the needs of all Latine students adequately. Revelo et al. (2017; 2024) examine the gap in Latine studies in engineering education by conducting a literature review to understand the diversity within Latine engineering education research. None of the studies examined captured the complexities of Latine/x/a/o or Hispanic term selection, and most papers did not explicitly investigate race, ethnicity, or language, even though studies have shown these factors affect Latine students differently (Revelo et al., 2017; 2024). The lack of engineering education studies exploring the complexities of the Latine population highlights a significant gap in understanding the diversity among Latine students in this field. Some studies briefly mention a diversity of Latine students, but none focus on how these differences impact their engineering education experience. For example, one study explored the racialized ideologies impacting Latine engineering students and found that six participants indicated they spoke indigenous languages at home, including Mixteco, Zapoteco, Maya, Otomi, Quechua, and Garifuna (Mejia, 2023). Although this paper briefly highlights Indigenous languages spoken by diasporic Indigenous students or spoken in their homes, the nuance of how these student experiences might differ from non-indigenous Latine student experiences is unexplored.

The varied language use among Latine students in engineering is one example of heterogeneity in the Latine experience that has long been untapped in engineering. Mejia (2023) and Revelo et al. (2024) highlight the lack of understanding of various races, ethnicities, and languages among Latine students, contributing to their homogenization in engineering. The homogenization contributes to the invisibility of certain Latine groups, especially diasporic Indigenous populations. Diasporic Indigenous refers to Indigenous communities from Abya Yala (a term coined by the Kuna people of Panama, meaning "land in its full maturity") that now reside in the United States while maintaining familial, relational, and transnational connections to their Indigenous homelands (Kovats Sanchez, 2021). Recognizing and valuing the presence of these diasporic Indigenous populations is essential to providing an inclusive learning environment in engineering. Thus, the experiences of diasporic Indigenous students in engineering must be further explored.

Engineering can benefit from the diverse ways of knowing carried by diasporic Indigenous students, yet Western ways of knowing remain the norm. Relying on one way of knowing, such as the Western perspective, is limiting in engineering. Western science and engineering are often described as objective, suggesting that science is separate from the scientists involved. (Mejia & de Paula, 2019). Moreover, the false notion of objectivity presents science and engineering as apolitical and neutral, influencing students in the U.S. to believe that science and engineering design are devoid of social, ethical, and political contexts. The concept of objectivity can lead to psychological conflicts, such as feelings of alienation for those raised in different cultures (Cajete, 2020). Thus, teaching science exclusively from a Western perspective may negatively impact

students. While Western science has potential drawbacks, Indigenous communities understand the importance of integrating Western and Indigenous knowledge (Cajete, 2020). Some engineering education researchers also recognize the value and strength that this combination provides. Traditional ecological knowledge (TEK) is an example of Indigenous knowledge that has been utilized for many years in STEM research in biology and engineering (Traditional ecological knowledge for application by service scientists, 2011; Hess & Strobel, 2013).

Western science and TEK have complemented one another in the past, and there is an increasing discussion about utilizing TEK in engineering (Mejia de Paula, 2019; Hess & Strobel, 2013; Seniuk Cicek et al., 2020). For example, Forest and Cicek (2021) argue that traditional engineering approaches often operate as closed systems, neglecting the surrounding environment and associated social and economic factors. In contrast, TEK offers valuable insights considering these contexts, promoting a more holistic engineering approach that acknowledges the complex interplay between design and the environment. This perspective encourages a more integrated understanding of how engineering solutions can impact the world around us. Another example of the integration of Indigenous knowledge and Western engineering is the concept of ethnoengineering. Hess and Strobel (2013) discuss ethno-engineering, which they define as "alternative ways of knowing and doing to combine our understanding of indigenous and engineering". The growing discussion and research on the benefits of incorporating Indigenous knowledge into engineering offers valuable insights for a more holistic approach to design. It is important to ensure that the diversity among Indigenous peoples is acknowledged, including the experiences and perspectives of diasporic Indigenous communities. Exploring these varied ways of knowing can enhance our understanding of how Indigenous knowledge can benefit engineering practices. Therefore, investigating the experiences of diasporic Indigenous students is vital to expanding this body of knowledge.

By examining educational research beyond engineering, we can enhance our understanding of the experiences of diasporic Indigenous students and integrate Indigenous ways of knowing with engineering practices. Although there are studies on Latine and Indigenous individuals in engineering and STEM fields, research focusing on diasporic Indigenous students in these areas is lacking. Discussions in broader education research have started to focus on the experiences of diasporic Indigenous peoples within the U.S. education systems, which can provide a valuable perspective for initiating conversations in engineering education. Some studies examine the experiences and identities of diasporic Indigenous youth in K-12 education, with a few also focusing on higher education. For example, Casanova (2023) examined the experiences of U.S. Yucatec Maya students and compared them to their non-Yucatec Maya peers to understand the perceived discrimination faced by Yucatec Maya students in a K-12 setting. In another study, Kovats Sanchez (2021) examined the experiences of diasporic Indigenous students at higher education institutions, specifically Hispanic Serving Institutions (HSIs). This research marks an initial effort to understand the experiences of diasporic Indigenous students in higher education; however, their experiences may vary across disciplines that have their own cultures, such as engineering. Beyond studies in K-12 spaces and higher education contexts, some studies have developed frameworks and recommendations to help educators and researchers create supportive learning environments for their diasporic Indigenous students (Calderon & Urrieta, 2019; Kovats Sanchez et al., 2022; Mesinas & Casanova, 2023). While these recommendations broadly apply to

educators and education researchers, they may differ by discipline and institution. Therefore, it is essential to investigate how these frameworks adapt within engineering education to better support diasporic Indigenous students. Existing studies, while not specifically centered on engineering, offer valuable insights into the experiences of diasporic Indigenous students. These insights can be leveraged to enhance their representation in engineering, promoting a more inclusive and equitable environment in the field.

Methods and Scope

The purpose of this Work in Progress paper is to begin exploring the scope of literature regarding diasporic Indigenous students in U.S. education systems and to connect the field of engineering. This literature review was guided by the following questions: 1) What research has been done regarding diasporic Indigenous students in U.S. education systems? 2) How does this review contribute to engineering discourse about Latine students?

To address these questions, we conducted a literature review using the following steps: identifying keywords, searching for relevant literature, organizing and filtering the literature, evaluating the literature, and identifying themes and gaps. In these sections, we will provide an overview of these steps to provide insights into our review process.

Key Word Identification: We identified specific keywords to guide our literature search. The initial set of words includes "Latin American," "Latine/x/a/o/," "Indigenous," and "Engineering." These terms were chosen to encompass a broad representation of the Latine community and Indigenous peoples, as well as to focus on engineering, which is the field of interest for our research. Due to the lack of literature that met the initial criteria for the literature review, the scope was expanded to include the experiences of diasporic Indigenous students within the U.S. education system. Additional keywords were incorporated, including Hispanic, Education, STEM, Diasporic Indigenous, Zapotec, Mixtec, Triqui, Maya, Quechua, Nuu Savi, Mixe, Purépecha, Garifuna, Otomi, Aztec, and Nahuatl. The term "Hispanic" was originally not used in the search due to its problematic origins, but it was later included to broaden the search (Alarcon et al., 2022). Including "STEM" aimed to broaden the research on diasporic Indigenous students, while "education" further expanded the search parameters. The term "Indigenous" is quite broad, with most research articles primarily focusing on Indigenous populations in the U.S., Canada, Australia, and New Zealand (Vasquez, 2019). Since this research specifically concentrates on diasporic Indigenous students from the Latin American diaspora, we included Indigenous groups from Latin America to align more closely with this demographic. This list was developed based on prior readings concerning Indigenous populations referenced in educational studies (Casanova, 2023; Lopez et al., 2022; Kovats Sanchez, 2021; Casanova et al., 2016; Mesinas & Perez, 2016; Vasquez, 2016; Moran, et al., 2024; Barillas Chon, 2022; Lopez & Fernandez, 2020; Sanchez, 2018) Given the diversity of Indigenous groups in Latin America, we focused on the prominent groups studied in the literature.

The selection of databases and sources for the literature search include ERIC, JSTOR, ScienceDirect, and Google Scholar. In addition to the databases, articles were identified through citation chaining or following citations and references in identified articles. This helped uncover additional literature not captured in the initial search. The search was limited to peer-reviewed

articles and academic conference papers to maintain the quality of the literature review. The articles selected were not limited to engineering and engineering education journals and included education, sociology, psychology, and social science journals. The following inclusion and exclusion criteria were used to limit the scope of the literature.

Inclusion Criteria:
1) Focus on U.S. education,
2) Include populations identified as Latin American or using terms such as Latinx/a/o/e and Indigenous
3) Feature discussion or experiences of diasporic Indigenous individuals.

Exclusion Criteria:
1) Does not explicitly involve Latin American, Latinx/a/o/e populations, 2) Does not discuss the U.S education system

Overall, 41 articles were identified, 13 articles were excluded, 12 will be reviewed for this paper, and 16 are under review. Articles were excluded because they either did not specifically focus on diasporic Indigenous groups, and/or they did not examine educational settings in the U.S. or education-related contexts. The goal of the data collection was to compile a comprehensive set of studies that illuminate the diverse experiences of diasporic Indigenous students in U.S. education. This effort aims to provide a nuanced understanding of the challenges, opportunities, and contributions of diasporic Indigenous students and relate to the engineering context.

Limitations

Due to the limited scope of key word terms and sources, all articles relevant to this literature review may not have been identified. This scope focused on academic journals and conference papers which limited information from other sources such as such as books, press releases, and local newspapers. Latin America is home to over 500 Indigenous groups (Davis-Castro, 2023), making it challenging to list all their names as keywords. It's important to note that these Indigenous groups are highly diverse, and our understanding of them is limited due to the focus on a few groups.

First Author Positionality

Before presenting the results of this Work in Progress review, it is essential to acknowledge that my personal identity and experiences as a Zapotec woman and a member of the San Bartolomé Quialana pueblo in Oaxaca, Mexico, have driven my interest in understanding the experiences of diasporic Indigenous students in engineering. Although I was not born in my pueblo, I have deep connections with my people and land, considering it my true home. However, I recognize the privileges associated with being U.S.-born and the opportunities this has granted me. It is crucial to note that the term "diasporic Indigenous" encompasses a vast range of experiences and people. While I identify as diasporic Indigenous, my experiences and perspectives do not reflect those of all diasporic Indigenous peoples. Furthermore, I acknowledge the complexities and implications of living as a diasporic Indigenous person on another Indigenous people's land. The findings presented here are guided by these experiences and reflections.

Findings and Discussion

Of the 12 articles reviewed, 6 were in a K-12 context, 3 in a higher education context, and 3 were frameworks and recommendations for educators and researchers. The articles reviewed investigate the experiences of diasporic Indigenous students in K-12 and higher education settings, focusing on various student populations, school settings, and research foci. (Please review appendix for literature table)

Diasporic Indigenous Experiences in K-12

These studies primarily investigate the experiences of middle and high school students from diverse Latin American Indigenous groups, such as Yucatec-Mayan, Triqui, Nuu Savi (Mixtec), Bene Xhon (Zapotec), K'iche', and Kaqchikel. Most of these articles concentrate on Mexican Indigenous students, with only two focusing on Guatemalan Indigenous students (K'iche' and Kaqchikel). One article examines educational environments in the United States and Mexico, offering cross-national perspectives on perceived discrimination and cultural experiences (Casanova, 2023). Most of the research emphasizes the complex identities and experiences of diasporic Indigenous youth. One study delves into the perceived discrimination these students face, considering factors such as generation, gender, and language use (Casanova, 2023). This study highlights how these intersecting identities influence their experiences. Three studies explore the intricacies of Latinidad and Indigenous identities, analyzing how students navigate and reconcile these identities in school settings, including the preservation of Indigenous languages and cultural practices. (Casanova et al., 2021; Lopez & Irizarry, 2022; Vasquez, 2019). Two articles delve into diasporic Indigenous students' experiences, examining their engagement with their cultural and linguistic heritage inside and outside educational environments (Casanova et al., 2021; Moran, Catalano, and Martinez, 2024). Another article investigates the role of language policies in elementary schools and their effects on the educational experiences of diasporic Indigenous students (Campbell-Montalvo, 2021). All studies underscore the significance of maintaining an Indigenous identity on students' educational experiences and outcomes, stressing the vital role of supportive teachers and community programs. Overall, these studies shed light on the unique challenges and strengths of diasporic Indigenous students in K-12 education, emphasizing the need for more nuanced literature. In addition, these students are mainly focused on Mexican Indigenous and Guatemalan Indigenous students, showing that research on Indigenous groups from Latin America is limited.

Diasporic Indigenous Students in Higher Education

Limited research has explored the experiences of diasporic Indigenous college students, with one study focusing primarily on HSIs (Kovats Sanchez, 2018; 2021; 2024). These studies reveal the challenges these students face, including the complexities of Latinidad, misrepresentation in curriculum, and the need for inclusive spaces. Despite these obstacles, diasporic Indigenous students demonstrate resilience by cultivating kinship networks and fostering communal spaces outside institutional settings (Kovats Sanchez, 2024). Further research is warranted to understand the impact of institution types, such as Predominantly White Institutions (PWIs) and public versus private institutions, and the influence of various academic disciplines on student experiences.

Framework Development and Recommendations

Several articles offer frameworks and recommendations for practitioners working with diasporic Indigenous populations. One article introduces the Critical Latinx Indigeneities (CLI) framework, which examines the colonial experiences of Indigenous Latin Americans and provides educators with recommendations such as incorporating CLI in K-12 ethnic studies curricula, highlighting the colonial history of Indigenous peoples (Dolores & Urrieta, 2019). Another article emphasizes creating positive learning communities for diasporic Indigenous students to promote belonging and healing within U.S. classrooms (Kovats Sanchez et al., 2022). The authors suggest educators discuss Latine history through an anti-colonial lens to allow healing for students. Additionally, one study highlights the significance of communal and intergenerational settings for transformative social and emotional learning (TSEL). It suggests that researchers work with educators to center Indigenous voices and integrate Indigenous communal practices into TSEL (Mesinas & Casanova, 2023). These articles highlight the importance of schools engaging with local Indigenous communities and provide valuable recommendations for practitioners working with diasporic Indigenous students. While the findings have yet to be explored in engineering or higher education contexts, these frameworks and recommendations offer potential avenues for fostering inclusivity and belonging within engineering settings, both inside and outside the classroom.

Discussion

The studies on K-12 students primarily examined how their identities impact their experiences within the K-12 education system. Among the six papers reviewed in the K-12 context, a few specifically focused on identity. These papers revealed that the identities of diasporic Indigenous students are complex, often intersecting in various ways. For instance, one study investigated the Zapotec identity in educational settings and found that some diasporic Indigenous students identified as Indigenous, while others did not identify as Indigenous at all (Vasquez, 2019). Some participants referred specifically to their Indigenous group, such as the Zapotec. Interestingly, even among those who spoke Zapotec and were actively involved in their Zapotec community, some individuals did not consider themselves Zapotec. In addition, all students in the study identified as Mexican and Oaxacan. One participant noted that while they identified with Mexican and Oaxacan identities, they felt that they were distinctly different. Thus, these students' identities are complex. It is essential to explore how these identities affect various aspects of their lives, including their educational experiences relating to their academic disciplines, such as engineering. Research in engineering and STEM education has shown that engineering identity and racial or ethnic identity are often interconnected for students of color (Chow-Garcia et al., 2022; McAlister et al., 2022). Many students of color pursue STEM fields out of a desire to help their communities (Herrera & Kovats Sanchez, 2022). Engineering education should further investigate how the unique identities of diasporic Indigenous students influence their engineering identity and how these identities intertwine.

A few studies focused on diasporic Indigenous students in higher education, highlighting the limited discussion regarding the diverse ethnic composition of Latinx students on college campuses. One notable study (Kovats Sanchez, 2021) concentrated on HSIs, examining the concept of "servingness" of HSIs through the lens of diasporic Indigenous students, highlighting how these individuals may go unnoticed. Examining HSI are significant in the literature

concerning diasporic Indigenous students, as they are generally associated with serving the Latinx population, often maintaining monolithic notions of Latindad through the emphasis of Mexican and Chicanx culture (Kovats Sanchez, 2021; Vega et al., 2022). Analyzing the types of institutions and academic disciplines can provide valuable insights for developing tailored programs and interventions for these students. Furthermore, existing articles exploring diasporic Indigenous students in higher education are not discipline-specific, revealing a need to investigate how the experiences of these students may differ based on their academic field, environment, and cultural background.

The same study highlighted that students feel a sense of representation in certain Chicanx and Latinx studies courses (Kovats Sanchez, 2021). Exposure to Latin American Indigenous groups, albeit pre-colonial representations, marked the beginning of an identity exploration and resilience journey for many students, as this is often their first experience feeling represented. However, this experience might differ for engineering students, who are required to complete STEM courses that include some General Education Development (GED) classes. While these classes may offer an opportunity to engage with these important topics, participation is often optional, which could result in engineering students missing out on the chance to feel represented. Engineering eductors should consider strategies to enhance students' sense of representation within engineering classrooms. An example of integrating Indigenous representation in the classroom through presenting case studies in engineering that showcase how engaging with communities and incorporating aspects of Indigenous knowledge can improve engineering design (Hess & Strobel, 2013). This approach not only allows students to tap into their Indigenous knowledge and identity but also encourages a holistic engineering design approach.

To study diasporic Indigenous students, researchers must be equipped with appropriate frameworks that support and empower these populations. The articles reviewed reveal a pattern of using Critical Latinx Indigeneities to examine diasporic Indigenous students. Out of six articles in the K-12 education sector, three utilize CLI as a framework. Casanova et al. (2023) highlight CLI as an appropriate lens for studying diasporic Indigenous students. This framework emphasizes the intersectional experiences of Indigenous communities in the United States, recognizing their existence within multiple contexts. In their study, they used CLI to understand how different types of cultural knowledge can be an asset for diasporic Indigenous students. Another study by Vasquez (2019) applies CLI as a hemispheric approach to understanding indigeneity across the Americas and reveals the colonial structures present in education. Moran et al. (2024) stress the importance of CLI in understanding the experiences of diasporic Indigenous students, particularly how they confront colonial oppression in the United States. Their research points out that schools may perpetuate this oppression, including the suppression and erasure of Indigenous languages in educational settings. In their study, CLI is employed to analyze how Spanish functions as a “colonial tool of power”, illustrating how the linguistic diversity of diasporic Indigenous students has been repressed (Moran et al., 2024). In higher education, two out of three articles focusing on diasporic students also use CLI as a conceptual framework. Kovats Sanchez (2021, 2024) applies CLI to investigate how dominant structures shape the understanding of Latinidad as well as how colonization and dispossession affect diasporic Indigenous students in U.S. higher education spaces. Overall, the use of CLI across multiple studies in this review demonstrates its effectiveness

as a framework for examining the experiences of diasporic Indigenous students and how prevailing structures may perpetuate colonial frameworks.

Lastly, most studies primarily focus on Mexican and Guatemalan Indigenous peoples, offering a limited exploration of other Indigenous groups from the Latin American diaspora. Although the term "diasporic Indigenous" encompasses all Indigenous groups from Abya Yala, it is essential to recognize that diasporic Indigenous people in the U.S. have distinct experiences that should not be assumed to be universal. Therefore, understanding and examining these unique populations is crucial.

Future Work

Future work will focus on a thematic analysis of the article content, as this paper provides an overview of the existing literature on diasporic Indigenous students. These studies offer a valuable foundation for future investigations into the experiences of diasporic Indigenous students in engineering. Currently, the first author is leading the design of a study to explore experiences of diasporic Indigenous students in engineering. While these articles were outside of the field of engineering, they provide valuable insight for engineering researchers and educators such as:

- Understanding the potential challenges faced by diasporic Indigenous students in engineering
- Designing surveys that incorporate demographic options that include Latin American Indigenous students' identities to capture diverse experiences and backgrounds.
- Identifying opportunities for more inclusive representation that transcends pre-colonial narratives and embraces contemporary Indigenous perspectives.

Overall, these articles offer valuable insights for engineering researchers and educators to better understand the experiences and needs of diasporic Indigenous students.

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Appendix

Table 1.
Population, Research Foci, and Education Setting in articles.

Author(s)	Year	Diasporic Indigenous Setting	Research Focus	Educational Population
Casanova, S. Conlisk	2023	Yucatec-Maya	intersectionality	K-12
Indigenous Yucatec-Maya Mexican students; perceived discrimination; Xicana pedagogies; forms of resistance; experiential learning; indigenismo;				

Gallegos, L.	2021	N/A	decolonial	College
Casanova, S., Mesinas, M., & Martinez-Ortega, S.	2021	Mexican Indigenous	Mexican Indigenous youth, learning, education, cultural knowledge	K-12
Calderón, D., & Urrieta, L.	2019	Diasporic Indigenous	Education, diasporic Indigenous students, CLI	K-12
Luna, N., Evans, W. P., & Davis, B.	2013	N/A	Mesocentric curriculum; program evaluation	K-12
Indigeneity, Latinidad, López, J., & Irizarry, J. G.	2022	Kaqchikel and K'iche'	critical race theory, urban education, Latinx students	K-12
Higher education, Kovats Sánchez, G.	2021	Mixtec/Ñuu Savi, Zapotec, and Nahua	diasporic Indigenous student experience	College
Personal narrative, diasporic Indigenous Alberto, L.	2017	Zapotec	student experience	K-12, College
Kovats Sánchez, G., Mesinas, M., Casanova, S., Barillas Chón, D. W., & Pentón Herrera, L. J.	2022	Diasporic Indigenous	Learning communities, framework for educators	U.S. Classrooms*

Mejia, J. A., & de Paula, M. N.	2019	Mbyá-Guaraní	Indigenous knowledge/practices, engineering design	N/A
Pentón Herrera, L. J.	2024	Maya	Language in educational setting	K-12
Indigenous Mesinas, M., & Casanova, S.	2023	Diasporic Indigenous	knowledge/practices, TSEL, framework development	U.S. Classrooms*
Kovats Sánchez, G.	2020	Ñuu Savi	Student experiences, higher education, identity	College
Indigeneity, race, immigration, Sanchez, D.	2018	Mexican Indigenous	transnationalism	N/A
Kovats Sánchez, G.	2024	Ñuu Savi/Mixtec, Bene Xhon/Zapotec	Student experiences, Indigenous resistance	College
Vásquez, R.	2019	Zapotec	Student identity	K-12
Moran, D., Catalano, T., & Palala Martínez, H.	2024	K’iche’	Language in educational setting	K-12
Campbell-Montalvo, R.	2021	Mexican Indigenous	Language in educational setting	K-12
Catalano, T., Palala Martínez, H., & Moran, D.	2022	K’iche’, Kaqchikel	Language in educational setting	K-12
Lang, M. G.,		Mexican and		

& García, G. E.	2022	Guatemalan Indigenous	Language in educational setting	K-12
Chavez, A. F., Ke, F., & Herrera, F. A.	2012	N/A	Students' meaning making	College
Barillas Chón, D. W.	2024	K'iche', Mam, and Nahua	Students' meaning making	K-12
López, J., & Fernández, E.	2020	K'iche' and Kaqchikel	Student experiences	K-
Morales, P. Z., Saravia, L. A., & Pérez-Iribe, M. F.	2019	Mexican Indigenous	Language in Educational Setting	K-12
Pentón Herrera, L. J.	2019	Ixil - Maya	Student Experiences	K-12
Baquedano-López, P.	2020	Maya	Framework Development, Indigeneity, Language	College
Pentón Herrera, L. J.	2022	Maya	Vulnerability in U.S. Classrooms	K-12
Torrez, J. E., Ramos, S., Gonzales, L., Del Hierro, V., & Cuevas, E.	2017	N/A	Course and Program Evaluation	K-12, College
Intersection of Latinidad and Indigeneity at Sanchez, G.			Hispanic Serving	

K.	2022	Mexican Indigenous	Institutions	College
Montes, P., Landeros, J., & Urrieta, L.	2023	Indigenous Latinx	N/A	N/A
Mutual Belonging, Relationality, Native/Indigenous Land				
Nicolas, B.	2024	Indigenous Oaxacan	Acknowledgments	N/A
Transborder Comunalidad, Framework				
Nicolas, B.	2021	Zoochina Zapotec	Development	N/A
Barillas Chón, D. W.	2019	Maya, Mexican Indigenous	Understanding Indigeneity	N/A
Cervantes, A. G.	2019	Tlapaneco, Mixteco, Maya, Indigenous Mexican, and Indigenous Guatemalan	Immigration Laws, Political Discourses	N/A
Barillas Chón, D. W.	2021	Maya	Storytelling, Reflection, Recommendations for Educators	K-12
Canizales, S. L., & O'Connor, B. H.	2022	Maya	Language Socialization	N/A
Mendoza-Mori, A., & Sprouse, R.	2022	Quechua	Language Reclamation Programs	College
Black, J. L., RunningHawk Johnson, S., Silfee, D. E., & Gallardo, C. M.	2022	Ngäbe Buglé	Study Abroad Program Evaluation	College, Study Abroad

Casanova, S.	2019	Yucatec-Maya	Youth Experiences	N/A
Perez, M., & Perez, W.			Indigenous Identity, Relationship with Cultural Involvement	
	2016	Zapotec		N/A
Gonzalez, E.	2019	Indigenous Mexican	Identity Development	N/A