

COUNTING COUP WITH WESTERN EDUCATION IN A
POST-ASSIMILATED PARADIGM:
A QUALITATIVE RESEARCH STUDY ON AMERICAN INDIAN SUCCESS.

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with North Dakota State University's regulations and meets the accepted
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DOCTOR OF PHILOSOPHY

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ABSTRACT

“The beaver doesn’t try to be like the bear or the buffalo, he knows who he is . . . and he is proud of who he is” (Big Dog, 2012). The aforementioned quote depicts how this author interpreted the identities of his sample of ten purposefully selected Native Americans and exemplified their wish to remain who they are. These contemporary warriors illustrated the ability to transculture in a non-Indigenous world and to accomplish what had been forced upon their ancestor’s centuries earlier. Despite the invasion on North American soil and the near extinction of the Indigenous American through attempted genocide, colonization, assimilation, forced education and religion, these Native American advanced degree holders have illustrated an adept ability for walking in two worlds; indigenous and western. Emergent themes of family, spirituality, culture, and resilience were all influential in these participants’ stories as they successfully negotiated their way through a western-European educational paradigm while illustrating how Indian Reservations, code switching, boarding schools, and Native American Culture and Ceremony were major components in construction of these themes. This Native American researcher utilized both western and indigenous worldviews in ascertaining emergent themes through an Indigenous qualitative research methodology. The researcher’s theory of a conflict between acculturation and enculturation to have apparently juxtaposed meaning from pre-European to post-European invasion represents a data-grounded vision. This possible paradigm shift for the above theoretical position initiates a call for additional research. Historically, the Native American has seen traumatic distress of disease, high suicide rates, low socioeconomic status, loss of Indigenous language, and academic disparities and may be related to identity theft and could suggest inability to succeed by this underserved group of tribal college affiliates. However, literature instills the importance of the historical aspect and the calamity

endured; yet each participant was able to successfully achieve advanced degree attainment. The stories of these Native Americans demonstrated their understanding of successes in western education systems from the vantage point of timeless knowledge and Native value systems. “I would rather not be anything else. I want to be Native. I’m so glad that the creator made me Native” (Mshkiki, 2012).

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I am very thankful to the Native American contemporary warriors who provided me with such influencing stories about their path to degree attainment. Being immersed in part of their lives has been such a joy! One never really knows how valuable interviewing your participants in a qualitative study can be until they live the experience! I am so grateful to each and every one of you!

To my committee: I thank each of you for your level of expertise. A special thanks to Dr. Nathan Wood: Having a committee chair that is very well versed in research methodology and has a keen-eye for expertise in those around him is a blessing. Nate, Liz, Kelly, and Russ: You have all played a significant role in ensuring that I lived research, education, writing and indigeneity. Dr. Ed Galindo must be in the same paragraph as my committee as he was *that* influential: You are the man! I am so happy to have had a person at my beck and call that has achieved so much, is round and brown, and I can look up to knowing you don't look down at me! I truly believe people are put in our lives for a reason. Thank you my friend!

I am extremely grateful to Melody Volk who not only attended the 5th and 6th grade with me at Minnie H Elementary School, but also put up with me during the many iterations of the Indigenous Success Model. Special thanks to Melody for helping me develop my ISM model through her natural artistic ability.

Providing a doctoral student with motivation to complete their degree is a vital factor in education. I am thankful to the American Indian College Fund and the Andrew W. Mellon Foundation. This is a wonderful program that helps support Tribal College Faculty conduct research and pursue advanced degrees. Keep up the awesome support and thank you!

DEDICATION

I dedicate my dissertation and doctoral program to my family. Without my wife Shannon's support, I would have found a closet to clean or fish to fry rather than attending to the many papers and presentations this doctoral program demanded of me. The model of me sitting in a living room chair or at the kitchen table reading yet another research article or typing another research paper has revealed to my kids how important education is to me and for that, I owe them a ton of gratitude. "Daddy, you're always reading when you come home from work!" Having a 5-year old provide me with the aforementioned fact is both comforting and upsetting. However, if it weren't for Jalyn, Kaidyn, and Noah, I would not have been able to offer them a lesson that is both sacrificial and valuable.

I must also dedicate my study to my dad, Martin Joseph Azure (January 8, 2012) and brother, Ross Peter Azure (December 28, 2012). I never thought I would ever see the day when I would ever write about my diseased father and brother in the same sentence. I appreciate the education, love, and respect I received from both of them.

Finally, I dedicate these writings to the many women, men, and children that had to endure the invasion upon their lands and the interruption of their lives. I could not have completed this chapter of my journey without the sacrifices my ancestors had to undergo. I hope that one day we will have all lived up to your expectations.

PREFACE

“The beaver doesn’t try to be like the bear or the buffalo, he knows who he is . . . and he is proud of who he is” (Big Dog, 2012). This quote continues to maintain importance in my study. The rationale I used to move forward in this study was many of my students were struggling with achieving academically, mostly in mathematics. I say mathematics because this is what I did my undergraduate work in and taught this discipline to many of my Native American counterparts. However, while I was teaching, especially at the secondary level, I noticed that many of my students would use pseudo-insignia on their arms indicating they were from the east side or west side, or they were perhaps members of some group other than their cultural group.

I used to explain to them that the U.S. government was successful in making us (Native Americans) learn *their* (western education) way, living where they wanted us to live, then they crunched us into housing projects that resemble slum areas, and now you want to limit yourself to the east or west side of these projects? This of course was my psychology to my students. My hope was they would realize that these role models they were trying to be like were from another culture and as far away as our culture is beginning to be from us, we have to hold on to it is tightly as possible.

So, the excerpt that Big Dog said to me during our interview stands out as a valuable quote that I hope to carry with me until our young realize *our* culture is what we need to look forward to and desire to be like. Those that went on way before us; those role models that had to endure near genocide, assimilation, forced-education, cultural and language theft, and colonization suffered for us; I hope it isn’t in vain.

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CHAPTER ONE. INTRODUCTION

I remember when I first moved to Washington we lived on the Yakima reservation in a trailer park smack dab in the middle of the reservation (from this point forward, this author or his participants may refer to reservation as rez.). I never had an opportunity to live on a reservation, but I soon learned that my friends would be from the Yakima nation. Richard and Ernie had long black hair as I did and had a pretty dark complexion, as did I. Although proud “red men” these Indian boys were quite brown skinned and we had a pretty good summer together fishing and floating the irrigation ditches that ran through the Yakima Nation. Once summer was over and I began to attend junior high, I began to make friends who were involved in motorcycle riding and football-- - things that I enjoyed doing besides fishing and floating irrigation ditches. After-school activities for me were either football practice or dirt bike riding with some of my new found friends. It wasn't very long after I began to hang out with these new friends that I noticed some of my Indian buddies calling me an “apple.” I was completely naïve to what the word apple meant until another one of my Indian friends filled me in: “They mean you are red on the outside, but act white or are white on the inside.”

Upon learning what an apple was, I discovered that looking like an Indian was not enough; I had to act like one as well. Unfortunately for me, I didn't know how an Indian acted. This is not to say that I did not claim my ancestry, by all means; I was and am Turtle Mountain Chippewa through and through. It was simply that I did not have a choice to live on my reservation and grow up around my own people, other than my family. Many times we drove up to the Turtle Mountains to visit relatives, but we always came home. I was perfectly content with this arrangement. As I grew older I realized that subtle racism was something that existed among many tribes.

Subtle racism is putting it mildly and probably more of a wisecrack than anything, and I have found that this term can also be considered a form of horizontal violence (Beecher & Visovsky, 2012) and perhaps even part of the crabs in a bucket (Ness, 2001) ideology. Each of these terms has been augmented in order to fit my meaning. Although Beecher & Visovsky (2012) consider horizontal violence a particular form of violence that holds true in the Nursing profession, I deem this term valid as a form of violence that occurs in Indian country. We tend to display aggression towards someone like us, perhaps in tribal enrollment, which may progress or want to progress educationally or professionally. Additionally, Ness (2001) defined the term crabs in a bucket as a phenomenon that occurs when a member of an Indian community attempts to leave to gain an education or a better job, others from that community will insult or tease the tribal member leaving to try and get them to stay rather than leave.

After I had graduated and was a little older, I recall sitting around with a group of my friends during a period of time when I worked as an Irrigation Systems Operator for the Bureau of Indian Affairs (BIA). Two of my friends were versed in their language, one was Yakima (I forget his name now) and the other was a cross between Warm Springs, Colville, and Yakima (Phillip). Phillip spoke his language, usually after several alcoholic beverages, but I wasn't sure which language it was of the three tribes he was affiliated with. Nevertheless, this conversation erupted with me driving away mad because they assured me that in order to be an Indian, one had to speak Indian. At that time, I could tolerate this type of horizontal violence, and I guess I still can, but I really wasn't aware then that this sort of thing happens in more than one geographical location.

American Indians were indigenous (this author will identify the indigenous peoples of the United States as American Indians, Native Americans, and or Indians throughout this paper) to

this country prior to the settlement of Europeans in the 15th century. The history that follows is extreme, and I will touch and re-touch areas of these extremes throughout this paper.

I have used several authors in order to help support my writings. The following author has been known as an activist and is known to be somewhat outspoken. There has been controversy involving Ward Churchill and his alleged involvement with plagiarism. I do not believe Churchill directly or indirectly used someone else's work in order to make a better name or position for himself. Therefore, I reference his work where I deem necessary.

In *Kill the Indian, Save the Man*, (Churchill, 2004) George Tinker's forward left little room for imagination in how the forced education conducted by the United States left American Indian children sodomized, beaten, raped and forever traumatized. These facts probably directly and indirectly infect the Native American to this day. Indian children as young as four and five years of age being ripped from their mother's grip by Bureau of Indian affairs (BIA) agents (Churchill, 2004), daisy chained with handcuffs, and finally driven to a foreign destination hundreds of miles away is a typical story that one can hear from victims of the boarding school system.

I imagine the sight of my 5-year-old boy being pulled from his mother's arms knowing that we may never see him again, and I writhe with anguish and pain. I cannot imagine how I would have possibly bared the psychological impact on me, had I been taken at the age, of five and forced to do unnatural acts to an adult, and mandated to quit speaking a language that was taught to me by my mother and father, and then forcibly made to practice a religion that was nowhere near similar to the holistic nature of my familiar upbringings, I cannot imagine how I would have possibly borne the psychological impact on me. I look at the reservation children today that come to school to get a halfway decent meal and camaraderie...probably missing the

actual education that was meant for them. I wonder if their parents or guardians even realize what is actually taking place. The main point is the amount of mayhem the Indian had to withstand in order to survive goes beyond what most anybody will ever believe, but the effect that continues to drag along with the Native American is seen by few yet impacts so many.

What began nearly 500 years ago with the Native American still happens today (Churchill, 2004) in some ways, perhaps more subtly. “I have come to the realization the naivety or ignorance that exists about the Native Americans that lived on this continent pre and post colonialism is very blatant yet one still hears the non-Native and Native alike yell very subtly, why don’t those Indians just get over it?”

This story began long before my father or I were born, but continued through his boarding school years in Flandreau, South Dakota and lingers today. The story needs to be told in order to continue the memory of what my ancestors had to endure. Smith (2012) indicated in her book that history could be important to Indigenous researchers. I look at this statement and find the more I know about history, the more important it becomes for the Native researcher. The more I learn of the Native American and the genocide ideology (Churchill, 1997) that was trialed on them only makes me realize why Native Americans are the lowest achieving academically in the U.S. (Devoe & Darling-Churchill, 2008). I am no longer shy in saying genocide as it is hardly a secret that Richard Pratt initiated the phrase “kill the Indian and save the man,” during his campaign to educate the Indian (Senier, 2001) according to his military upbringings.

Some say that Native Americans lived on this continent for up to 40,000 years (McBroom, 1998). Much of what is recalled today in terms of Indian history is brought to us through oral history (Deloria, 1997). Usually, our grandparents told us about the stories of creation, and how as time progressed, we evolved. These stories were passed on from one

generation to the next. Although some tribes left insignia in caves or upon rocks, most histories were not written down and simply passed on as through oral tradition.

From writings (Cajete, 1994; Deloria, 2003) and actual conversations (Little Bear, Galindo, Grey Bear, Lambert) this researcher has learned that many of the education of Indians began when the child was able to learn. This holistic way of learning took place because the child had to learn or wanted to learn (Cajete, 1994). Wanting to know how to speak your language isn't something that you do because it is a requirement to pass a final test, but something that you want to learn so you can communicate with your family and friends. This is a small part of the topic. The child learned his or her ceremonial beliefs by watching his Uncle, Auntie, or Grandfather perform certain ceremonies to bless a meal or smudge off a new tipi. Hunting was part of everyday life for the young Indian boy or girl and learning how to hunt took place through experience, not reading from a book. This requirement of hunting or fishing, depending on what part of the nation you are from, was part of the Indian's life because it meant food to eat, not a trophy of a head to hang on a wall. Although there are many parts of the historical aspect of learning for the American Indian, the point is the introduction of this manuscript requires some intellectual background of how the Indian learned what it was they needed to know or wanted to know compared to how it is today and this historical perspective provides an example of what needs to take place prior to developing a research study.

As time progressed and the Government began to move west (Churchill, 1997), many tribes began to line up to put their mark on the documents that said they would provide access to their lands and not be hostile to the Europeans. Reservations were formed and this wasn't done in such a way that it was fair to the Indian; it was aligned to benefit the non-indigenous people. Continuation of this process brought forth education and religion (Szasz, 1988), the American

way, on the Indian people. In his book writings, Churchill shared how children were extracted from their families and moved hundreds of miles away so they could learn to be non-Indian. Sending young children away from their families meant they were no longer at home with their culture and language, and it was mandated they NOT speak their language and they NOT use their cultural ceremonies or upbringings.

Szasz (1999) wrote that the U.S. government considered Indians to be incapable of learning and that they were best to be barbers or farmers and eventually they would return to the blanket (1999). This cynicism is the mentality that actually took place during these times of oppression for the American Indian. Learning the Western European way was not the way we learned, and although some were able to identify with this type of learning, others weren't, and this caused misconception over the years of boarding schools and beyond. Finally, the years of boarding schools semi-succeeded in making Indians, non-Indians, non-indigenous, non-speakers of their language, non-traditionalists of their traditions, non-culturists of their culture. Their identity had been stripped away . . . or had it?

Tribal colleges and communities have been on a major campaign for many years to revitalize their Native language and culture. In many communities the loss of the language has been devastating. The near extinction of the language and culture has been posed throughout Indian country and the battle to determine how this part of Indian life can be brought back is strategized throughout. Many tribal college presidents have mandated that culture and language be a part of the curriculum in order to obtain a two-year degree. Other tribal college presidents have made language and culture an elective in their colleges. Additionally, some tribal colleges maintain that each faculty member must incorporate the culture into their syllabus and lessons over the course of their teachings. Finally, this author believes that while these presidents have

good intentions, forced assimilation of American Indians (Mallott, 2008) happened already. This paradox of forced education now appears to have been juxtaposed so the oppressed is learning to be the oppressor (Friere, 2001). In other words, forcing a culture and language on the American Indians is not the way to revitalize, it is possibly the same oppression that took place beginning in the 15th century to a group of people that have worked diligently to try and be accepted in the New Country.

American Indians are behind both mathematically (Hanks & Fast, 2002; Sells, 1978) as well as academically in the U.S. If we look at the many minorities that are within the boundaries of the U.S., we will see Chinese, Indians (from India), Latino, Hispanic, Black (African) Americans, (purposely excluding Anglo or White American) etc., and national studies (NSB, 12-01) show these folks are all doing better academically than the Native American.

Finally, the Native American was colonized, forced to assimilate to act White, and stripped of their culture and language (Mallot, 2008). This was land inhabited by only those indigenous to this continent, now it is not. The statistics that you see in national studies (NSB, 12-01) will allude that the Native American is behind as far as mainstream Americans are, both academically and economically. This study would easily propose rationale behind this as the lack of true Native American instruction, or indigenous ways of teaching the Native American. We can say this disparity is because the Indian doesn't know their culture and language and that if they did then they would learn better or be more successful in keeping up with the Joneses, but that would be simply a conjecture.

In the upcoming chapters I have explored portions of the lives of 10 individuals to try and isolate what it took for them to become successful in terms of western educational achievement. I can attest that although some of these individuals did utilize the word success in their

discussions, they never isolated western educational achievement as their measure for being successful. Some of these individuals indicated that success comes through family, spirituality, and culture. A true traditional person or even a layman that reads these stories will realize that the three aforementioned items are not earned or achieved without resilience.

Success

Success is different for me than it is for you or for my children. At this point, success to me is being able to support my family in such a way that I can put food on the table. One might consider having a table successful and I wouldn't argue that point. Many of, or some of my friends don't have a table to put food on. Are they unsuccessful? I don't think so.

Success to one person might look like a picture of a man or women standing next to another man or women dressed in a graduation gown, but to another it might look like a check for \$10,000 because he or she just won the traditional dance competition at the national powwow held in Yuma, Arizona. Success might be the smile on a four-year-old's face who has just landed his first two-pound walleye . . . or the smile on his dad's face. Success may be the results of the Dawes Act, as the image of a broken American Indian, bareback on a paint pony becomes an image etched into the Indian artist's brush.

Are the Cherokee more successful than the Dine' or are the Assiniboine more successful than the Colville? What is success? According to whom? One might suggest the Mandan/Hidatsa/Arikara are going to be successful soon as there are oil wells on their land. But, can they read or do math better than the Lakota? The Yakima own Mt. Adams, surely this means they are the most successful, but is their mountain worth more than the Paha Sapa (Black Hills)?

These are all huge questions. I think we could almost make a table that categorizes success and places bullet points on who or how each of the persons or establishments weighs

success. For example, the government, a tribe, a family, a person all has different ideas of what success is and the cost of obtaining success may be completely different to each of these entities. Again, I could point the finger and say the government was successful in obtaining a lot of land that didn't belong to them and it cost a lot more than money for tribes. Andrew Jackson was successful in getting his face planted on a \$20 bill, but it cost many Seneca, Cherokee, and Iroquois more than money. Abraham Lincoln managed to free the slaves, but there were over 300 Dakota Sioux that weren't so lucky during that time (Lewis, 2011). According to Lewis (2011), Abraham Lincoln approved the hanging of 39 of 303 convicted warriors on December 6, 1862 at Mankato, MN. During the last minute, one of the Dakota warriors was given a reprieve leaving 38 to be the official number. Unfortunately, there were several hundred more Dakota that ended up dying after that conflict because of the lack of rations and ways to keep warm in the brutal winter months. This conflict began because the Dakota were starving and needed to feed their families (Lewis, 2011), so it was not a war caused by a bunch of savages as some may have concluded.

Stories like the above can be shared with continuous references about the tragedies that occurred to the Native American, but I think the point has been made over and over again. Native Americans were part of a holocaust (Churchill, 1997) that can be compared to those in Germany and Poland, but the point is to help realize that the pain and suffering is not something that can be forgotten or gotten over. I tread lightly in how many of these tragedies that I have included in this document and I do so because I want to concentrate on the positive things that have contributed to each of these participants' journey through western education. As you will see, in spite of the negatives that did occur to each of them, or the uphill battles the each had to endure, they managed to continue to move forward.

My grandparents may think that it was successful for them to be proactive and move their families off the reservation, but is that the reason why I am not familiar with my own culture and language? So now I am on my way to achieving the highest degree among the members of my immediate family, but what is that costing my wife and children? Or do the benefits outweigh the costs associated to that higher education?

Interesting that one would ask the above question. What did I have to achieve to find success? Have I found it yet? When I wrote this portion of my dissertation I could see the age (92) of my dad creeping up on him. I mostly thought of him as the guy I could ask nearly any question about and he would be able to help find the answer. Strong and ambitious were his middle names. And he could speak his language. My dad raised his family ($n = 7$) at almost any cost. Traveling all over North Dakota while practicing his boarding school earned trade, and then finally to another state to ensure he fed his family. My dad never earned a degree, but he survived 12 years of boarding schools and another 70 some years of fending for his family. Did the U.S. Government succeed in assimilating my dad at the cost that his children would never know their Native Identity?

According to Pease Pretty on Top (2001), Native students that are able to speak a second language are more likely to succeed academically. In 2010, I also found (Azure, 2010) a positive correlation in students that were enrolled in a culture or Native American language class prior to taking mathematics achieved a higher math grade than those that had not taken a culture or language class prior to mathematics.

Native students should be aiming to make sure their culture or language does not die. Not only should they be aiming for good grades, but also they should be making sure they know their language and culture so they can pass it on to the next person in their family, their

kids. This is an extremely important (Cajete, 1994) issue and I say this even though I may have been placed in that category of success stories. I desperately want to be able to teach my son how to speak his language, but I can't . . . yet. I know more about the Dakota culture and language than I do my own (Ojibwa). This isn't my fault and it certainly isn't my dad's fault. So perhaps success begins by researching what others have done and then try to modify it so it fits where I am at today to help those students achieve what I so desperately wish I had?

Enculturation and acculturation are significant terms in this study. The definition of these words is important in order to understand how, through analysis of my data; it is becoming apparent that acculturation and enculturation may be switching positions. Through enculturation, the Native Americans began a way of life that was holistic and included spirituality, language, family, education, hunting, gathering, war, and storytelling. There were no classrooms with desks or teachers standing in front of the class teaching subjects like we see in Western-Education or the Western World View. Enculturation for the Native American defines who he or she is from the time they are conceived through gestation and living life. However, Chen and Silverstein (1999) defined acculturation as adapting to the values and behaviors of the dominant culture. The Native American never had to acculturate to anything prior to the European invasion on this continent. Through analysis of the data, I deemed the Native American very rarely or possibly never began a life like he or she used to prior to European migration to this continent. The Indian starts his or her life, possibly on a reservation, but most always begins to attend school or possibly Head Start. This paradigm was brought to us through the forced assimilation. My rationale for a paradigm shift in enculturation and acculturation is the Indian learns a culture that was once foreign to us, more specifically to our ancestors that were here on this continent in prior to 1492 . . . and probably

to some that lived after this time. Therefore, for us that want to learn more about who we are now, after we have already learned a culture, probably western-European, are acculturating into a culture that was once ours, but is foreign to us now. Although we are not learning a culture that is dominant, we are attempting to learn a culture in order to survive, mostly so the culture does not die or cease to exist.

So, Native American students should be aiming for fluency in their culture and language as well as acquiring a college education. Somehow or another they must balance the two so they intertwine. The question is how do you get the student involved in this? We can look back at our childhood and conclude that discipline our parents provided us was an important part of us growing up, and we wouldn't have had it any other way. Do we need to wish this on our children now? Have times changed that much that implementing a culture and language program on our children for their own good is inhumane? God forbid that we would force something like this on them! Perhaps we should wait until technology provides an answer for us.

The definition of this word success, even to me, is going to change according to the context. I have already defined my dad as successful. I define Dr. Little Bear of Chief Dull Knife College as successful because he is offering his culture and language to his students in a non-threatening way, and he is willing to talk to people like me rather than thinking he is above me. I define Dr. Gerald "Carty" Monette as successful, yet I don't think he fluently speaks his language. However, he is willing to sit down and talk to me in the company of dignitaries. Apparently, at this stage, or frame of mind, success means not putting yourself up on a pedestal because you are a college president or a Ph.D.

I met a gentleman awhile back that earned a prestigious fellowship from the National Science Foundation (NSF). The monetary value of the award isn't as important as the fact that he was studying something he likes to do and it was cultural. The huge thing about this was this Native man has gone from about 460 pounds to what looks like about 180. This gentle Lakota man recently had his name in the *Tribal College Journal* as well as a story about his success in obtaining the fellowship and being in his first year of doctoral school. If this all isn't enough, recently the Lakota man conducted the ceremony (smudging) for a colleague and friend of mine at North Dakota State University. During this ceremony, the Lakota man sang an honor song in his Native language. Finally, I saw the Lakota man in an award-winning documentary teaching his son about his culture and speaking to him in his language which is how I would define a success story. This isn't to say this is the only story I can tell that might define success-- for a Native American . . . mine will probably be in there too, it is just different. I have to reiterate, because I looked at this Lakota man as a success story, doesn't mean that is *his* definition for success.

We look at successful as perhaps an accomplishment of earning a degree. A traditional person might think success has nothing to do with the Western-European education. Maybe the successful person knows his family history, language, and culture. I don't think I would argue that point. Unfortunately, how far in front of the interview line does that put you when applying for the engineering job at the local tribal owned business? Or the human resource job at the tribal casino?

I think we have to define our own words just as we do when we write our dissertation. Success, like any research topic, begins broad, and it must be reduced into smaller topics so that a person can sift the items that don't fit or are non-manageable. In other words, the topic

of interest needs to be defined or refined to a manageable topic so that it can be further researched. For now, it is too huge, or way too deep to manage. This research study has helped in pruning away the branches of success in order to make it a more manageable fruit to harvest.

In regards to the above questions pertaining to success, I can attest that success doesn't begin and end with a definition. Pondering the characteristics that contribute to success has been on my mind, probably since I began my undergraduate education or even prior to that. I recall while in my master's program at Minot State University I felt out of place--like this really wasn't what I was meant to do. Granted a master's degree was in the cards for me, it just wasn't in the discipline that I was pursuing. Nonetheless, I completed this degree. I won't say I wasted my time because it prepared me for the next step, which I never intended on pursuing. A Ph.D. is surely one definition of success?

Working at a tribal college and being an ambitious person by nature provided me with opportunities while working at colleges. Although my past history at this college was questionable to leaders, I maintained my integrity and was sought by individuals outside the realm of this college to oversee a research mentorship. Like my dad, I will agree to most anything that involves helping others! I began to research how to conduct research in order to be able to help these students with a research project. I bring this all up because it is necessary to relate the personality trait of a person that is bound to be successful.

I will bring up the person that elected me to take on the above role and she has since retired. I met Dr. Carol Davis, a Native woman with a Ph.D., back in 2000 and she was then the Vice President of a large populated tribal college in North Dakota. She, along with Dr. Monette, were two people that I felt were leaders and successful as Native people. Successful: leaders of a

tribal college. What else was interesting as I look back today is each of these people were willing, are willing, to sit down and talk with me as a person of equality. They haven't let their leadership roles go to their heads; they can still talk to the layman, the student, and their colleague. Successful: self-humbled and not self-proclaimed. A Native person doesn't bring attention to himself--he has humility.

In 2011 I went to a "Broadening STEM" meeting in Arlington, VA. STEM is one of the many acronyms in government agencies and utilized here to abbreviate science, technology, engineering, and mathematics. Among the participants were dignitaries from the National Science Foundation (NSF) as well as the American Indian Higher Education Consortium. There were scientists from tribal colleges as well as directors, like myself, of STEM programs funded by the NSF. This meeting provided time for tribal college faculty and staff to disseminate some of the research they have conducted on their STEM programs at tribal colleges. There were also tribal college presidents, some of whom were able to speak their own language. The first thing that took place when this meeting started was the president of Chief Dull Knife College was asked to stand up and say a prayer. Success: having an Indian start a government meeting with a prayer. Dr. Little Bear stood up and began to share that it was an honor for him to say a prayer for all the people at the meeting, but he knew the only reason he was asked to do this was because he knew how to speak his language.

Success: Ph.D. Indian that speaks his own language. Dr. Little Bear appeared to be the model of success for Indian people, in my humble opinion. However, I could only see a portion of who he was. On the outside I saw an older man that didn't bring on attention without being asked to do so. I saw a man that had a sense of humor: "look at all the Indians" (Little Bear, September 20, 2011). To me, this is funny. To someone that is not Indian, it may seem a bit

insulting. I also saw a man that could sit down at a table and listen to others speak while making small talk with a younger man like me. What I additionally saw was a man that took charge of his culture and language revitalization by offering his students an opportunity to learn their culture and language the way it was learned by him. He had immersion schools on his reservation and made culture and language an elective at his college. He didn't mandate it like some college presidents. He didn't force it on his students. He made it available and when students saw how culture and language was taught the old way, they enrolled. Success: making your culture and language revitalization an intrinsic choice, not extrinsic.

I have spoken with many fluent speakers and persons that are knowledgeable in their culture and language as well as those that are educated but have not had the opportunity to become fluent myself. Some are on their journey to become a 100% Native person who has reached the highest level of educational achievement according to Western-European ways. Maybe this is the way it has to be for some of us. Perhaps we have to do what needs to be done by White man's ways--first to show that we can achieve that before we can go back to our traditional ways.

Figure 1 is a simplistic model for revitalizing the culture and language of Indian people. Like a logic model, the pieces to this model will likely have to break into sub-categories where immersion schools have been developed and implemented. Government subsidies have been put into place and the indigenous way of knowing has been accepted, along with indigenous frameworks for evaluation and assessment in order to make sure these programs and education of its students are worthy and meritorious.

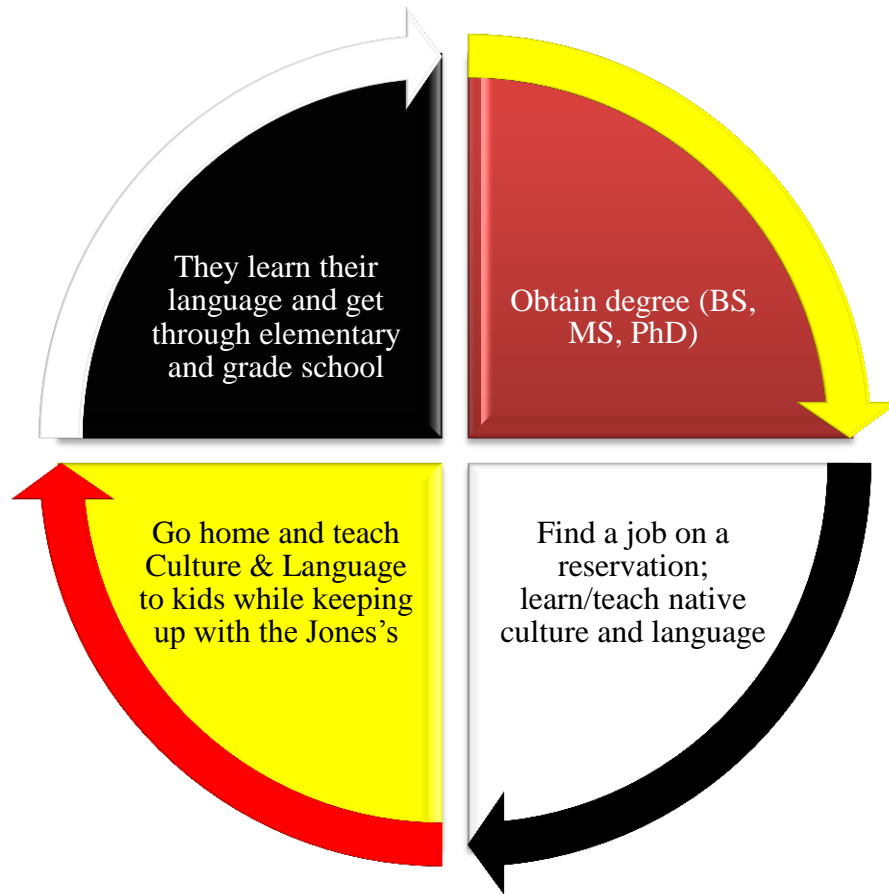


Figure 1. The western to indigenous education paradigm.

Brick and Mortar

One example of success I want to point out is my own father who passed away the year this study took place. Martin J. Azure was born on the Turtle Mountain Chippewa Indian Reservation in Belcourt, North Dakota on March 17, 1919. The son of a carpenter, he attended an Indian school in Fort Totten, North Dakota for two weeks before being bussed to Rapid City, South Dakota to a government boarding school. The story of his success strongly influences my own story and the perspective I bring to the present study.

I have been in education for slightly over fourteen years. Although I have lived on American Indian reservations during my fifty years, I have never lived on my own reservation. I

recall my mother saying that her family and my father's family expressed their imminent wisdom by diverting the family from living on a reservation and moving into an urban area of the North Dakota plains around 1926. Regardless of forced assimilation (Szasz, 1999) that took place through boarding schools and religion (Churchill, 2004) in the 19th century, my father and his siblings were still quite fluent in their Native tongue. My dad always used to say that when he spoke Indian it was a combination of French and Cree. Others, like a friend of my Dad's, who has long since passed away, would call this language Michif (pronounced – mitch iff). Although conversations among my father, uncles and aunts, and my grandmother were foreign to me, this language sounded like a well-rehearsed song. Later I realized they were speaking their first language, but it wasn't until first or second grade that I realized that I was an Indian.

During my elementary years I, along with my family, attended church at a Catholic Mission on the then, Devils Lake Sioux reservation. The name has since been changed to the Spirit Lake (Mne Wakan) Dakota Nation (SLDN), a less hostile and more appropriate Indian name. My six older brothers and sisters attended the Catholic Mission School located on this reservation that was run by the gray nuns. Interestingly, my dad spoke harshly about how the priest used to treat him and other children that attended catholic boarding schools in Rapid City, South Dakota. Well into my adulthood, I realized that even though my dad spoke respectfully about his boarding school experience, it was obvious that there was some negative trauma that he illustrated in the conversations we had. Churchill (2004) may have indicated that my dad suffered from residential school syndrome, but that will never really be known.

Fortunately, I was not exposed to this catholic school experience and I began my first year in the public school within the town I was reared. To my recollection, it was a disturbance for me just seeing the bus pull away from my babysitter's driveway as I watched my brothers

and sisters wave so long to me. I have recollections of being dropped off at a babysitter while my siblings went off to school. I recall one occasion while at the baby sitters; their child who was the same age as me was knocked on his behind while shooting a deer rifle off into the woods. I was only a five-year-old during this time and this infuses a memory in my mind that continues to amaze me. I often look at my little five-year-old boy and wonder what he would think if he witnessed this sort of event coming from one of his kindergarten classmates. Being all of forty-six pounds and full of muscle, the gun most certainly would knock him on his behind as well.

Beginning in 1931, my father attended Indian boarding schools in South Dakota away from his family for twelve years and he eventually learned to be a mason. “I spent about two weeks in school at Fort Totten . . . I recall a bus picking up me and a bunch of other Chippewa’s and hauled us to Rapid City, SD to attend the boarding school there. I don’t recall ever coming home, in fact, I don’t think I ever spent a Christmas at home until after I graduated from Flandreau.” (M. J. A., personal communication, n.d.). My dad developed what we thought to be job related cataracts at an early age; this eventually led him to acquiring a job with the Bureau of Indian Affairs (BIA). This meant he would soon have to uproot and move our family to the western United States where I experienced my first time living on a reservation. I also think this was the first time I had to live up to my long black hair and brown skin without being some sort of token Indian.

After my dad graduated from Flandreau Indian School, he was drafted into World War II and was honorably discharged as a Sergeant in 1946. Earning enough money to purchase a 1946 Harley Davidson, my dad rode from California back home to Devils Lake where he married Laura Rondeau. Dad worked as a brick mason for many years while mom stayed home to raise a family of seven children, working much of that time for the Bureau of Indian Affairs (BIA) to

help make ends meet. Dad ended up working and retiring as a facilities manager for the BIA, before going back home to live in the house he built years before. My dad died in his home with all seven of us; my brothers and sisters as well as my mom by his side after 93 years of life . . . this might be considered success to many people . . . myself included.

If we look back at my dad's life we would see that he lived many years on a reservation, but not his own. Dad lived at home with my grandmother for a brief period of time before he was sent to a boarding school and then finally served his country. I often look at my five-year-old son and imagine what it must have felt like for my dad to wave farewell to his mother probably not really understanding that he might not see her for another 12 years! The resilience that Native Americans were forced to learn began at an early age.

My dad fluently spoke our language and he frequently spoke of his time as a boarding school student, army officer, and hardworking family man. He never spent a day in college (unless it was to fix their boiler or replace a few of the weathered brick on the walls outside the facility), yet his intelligence quotient (IQ) score from his army entrance exam was in the mid to upper 100s. Having a Native American score so high on an IQ exam was questioned by army officials during that time, but was later recognized for what it was. My dad's story may be parallel to many of his forefathers' stories and may be very similar to each of us that read this story.

Lime

When my dad and I worked together during his side jobs as a bricklayer, he used to always show me how the mortar stuck to his trowel when he turned the trowel upside down. "Lane Alan, it is the lime that makes the mud stick to my trowel." My mom was that lime to our family, the adhesion that stuck to my dad and their family. She was the cohesiveness of the mix

that made my dad successful. There were many times when I recall my mom delivering my dad a speech on how this or that was done, but mostly I recall her making sure each one of us kids had a pork chop when it came time to dinner. I recall one time when my brother Tim said that he invited his friend Lyle over for supper... "Ok, but he is getting your pork chop" my mom said. That is surely the time when mash potato sandwiches were invented and it was my brother Tim who invented it. For some reason, my daughter continues my brother's legacy by concocting green bean sandwiches!

Prayer in our house was consistent, my mom made sure of that. As we went on a rare trip to one part of the Dakotas or the next, constant whispering of the Rosary could be heard as my mom went through her beads one at a time. "Do you have your scapula on Lane Alan? Did you go to church on Sunday?" My mom still reminds me it is her job to ensure her kids attend church and if she failed at that, she was going to have to answer to the Guy upstairs.

My mom was born on December 5, 1926 to Mary and Andrew Rondeau. My grandparents were hard workers and there were many times my mom told me that my grandpa had to go to work with nothing more than a couple chunks of gullet, traditional Ojibwa bread, in his lunch bucket. "I had one dress and one pair of socks when I went to school and each night I would wash them to make sure they were clean the next day." I remember when I was about 7 and my mom came to my school to deliver something or another, the kids would say "wow, whose mom is that." My mom, now well into her 80s, was a stunning woman and still makes sure she looks presentable before she leaves the house.

Since my dad passed away in January 2012, my mom has managed to live in the same house she and my dad built prior to my birth. She insists that as long as she has all her faculties, she will remain in the house. "As long as I am capable, I will remain in this house. I don't see

any reason why I should pay to live somewhere else when I have this house paid for.” My mom and dad contributed an equal amount of their wisdom to me and my siblings and I doubt very much that I could have been around to tell this story had it not been for them.

Pilot Study

Initially, I conducted a pilot study in 2011 for a qualitative research class that employed the Grounded Theory Methodology first established by Glaser and Strauss (1967). I utilized this assignment as an expedition to uncover why some Native Americans were earning higher education degrees where others were not. This desire began with earlier survey research and a correlational study that sought to uncover the relationship between Native American Culture and its impact on educational attainment.

Interviews of two American Indian males with higher education degrees (Ph.D. & MS) were conducted. Additionally, a female Native American with a Ph.D. was also observed while she addressed a group of students and university dignitaries. This researcher asked the two Native American males five semi-structured interview questions to try and help answer the question: Does Native American Culture influence professionalism?

The professor for the qualitative course that helped generate this pilot study had intentions to provide the students with, although brief, an exposure to a research paradigm that was somewhat linear and structured. Therefore, the grounded theory approach to analysis was to be used by students. The professor offered several studies that included grounded theory as well as a modified version provided by Charmaz (2006). Grounded theory research is alive as it allows the researcher to follow leads that may emerge in the data (Charmaz, 2006). This small study was not so much formal as it was informational – and provided the impetus to undertake the present dissertation study.

The focus of the analysis was to try and determine the factors that influenced the participants to pursue their current position. A key emergent finding of this pilot work was that role modeling and mentorship were extremely prevalent.

Mato Hunska

Mato Hunska was approximately 52 years old at the time of his interview. He had completed a master's degree through an opportunity for Native Americans to increase their educational attainment. The opportunity was offered along with complete financial support for this participant. Originally an enrolled member of the Spirit Lake Dakota Nation, Mato Hunska spent most of his youth growing up on the Spirit Lake Dakota Reservation. Mato Hunska found himself in a bit of a financial quandary due to an unpaid student loan, but learned that if he made good with this debt, his educational opportunity could flourish.

My discussion with Mato Hunska continues today as he continues to attend a major university to finish his quest to earn a doctorate degree. Mato Hunska lives and works on the Spirit Lake Reservation in North Dakota and continues to give back to his community through a leadership role at the tribal elementary school. In addition, Mato Hunska plays a role in youth summer camps and weekend academies for high school students that are interested in science, technology, engineering, and mathematics. While taking graduate level courses during the weekends and weeknights, putting in time with youth activities on the weekends, contributing to his daily work activities, and raising a family, Mato Hunska models the role of a resilient Native American that has established a plan to count coup in western education. Counting coup is a metaphor that I use in my title, but it has a grand design. Without going into detail of what counting coup meant to the Native American pre-Columbus, I utilize the metaphor to illustrate that the Native American that succeeds in attaining a Ph.D. manages to still seek another form of

success . . . that is, he or she still strives to learn more about his or her Native American culture. So, metaphorically, he or she reaches out and proves or shows that he or she can touch the highest form of academic achievement, but still prostrates himself or herself to the grander design, knowing their Native identity.

Mato Hunska went to a Catholic Indian Mission school where he gave credit to one or two of his peers for mentoring him. “I don’t why they would always call me twinkle toes . . . don’t mess with twinkle toes They’d always stick up for me. Back in the day, there was a lot of bullying, but there were always people that would stick up for you.” Mato Hunska added that he got plenty of discipline from his teachers and older brother to ensure he was well behaved. During the interview the opportunity to probe (Rubin & Rubin, 2005) for more elaboration, Mato Hunska was asked to respond to the question: So you think when [he] cracked the whip or gave you a karate chop that had any influence on you staying in school? Mato Hunska responded with “Well it gave me discipline, it gave me the discipline what was, what I should be getting done.”

The interview with Mato Hunska quickly allowed for the realization he had a special drive that for the lack of a better word, amounted to ambition. Although mentorship was not on Mato Hunska’s mind at the time he was being mentored, he was not afraid of taking advice or getting help from his older peers. As the interview progressed Mato Hunska indicated that he had older siblings that had gone on to gain a degree in higher education and he realized that if they could do it, so could he. Mato Hunska mentioned that during the ’70 era when drugs were a popular extracurricular activity, he spent a period of time on that path. Mato Hunska did not spend his entire secondary school years in a Catholic school, at one point he and his parents chose to enroll him in a boarding school down on the Rosebud Reservation where he pursued his athleticism and musical abilities. I thought this was an extraordinary thing for a young man to do.

However, Mato Hunska was not at all afraid to head almost 600 miles away from home to spend time with his cousins.

When Mato Hunska returned back home he began to realize he was ending up on a path that was going nowhere. “Like I said, I had role models in my life that I . . . if I didn’t, I’d probably gone like a lot of my buddies, 10 years ago, because I was on a path of destruction that was leading me down, well actually it was 15 years ago. That was one path of destruction that-I wouldn’t be here I guarantee you that.” Probing to see how Mato Hunska overcame this diversion, he responded with “yea, one day I woke up and said I don’t want this – I don’t want my kids seeing this; I don’t want this for my family. My brothers and sisters try to help me and then here I am. I always told my mother, because she’d always brag about me, she’d always say, *he’s going to be a teacher.*” Then I felt so terrible when I stopped going to school and I started working as a laborer, construction guy, and I didn’t get my teaching degree. I felt like I let everybody down - ah man I got to do this – I have to finish.” This internal motivator for Mato Hunska established the groundwork for moving forward and it was determined through this analysis that the participant had experience to see what was taking place in his life. “Ya’ know I kind of . . . when I dropped out of school I felt terrible, miserable within myself. I let myself down, I let my kids down, and I let my family down. Especially my mother, she used to brag about it – when I got that degree it seemed that everyone was so elated when they see that I was getting my degree.” This intrinsic voice soon made Mato Hunska begin to choose a different path and it was education.

There was a point in Mato Hunska ’s life that he had to take on a responsibility to pay back outstanding student loans in order to accept another opportunity. Mato Hunska had already acquired his bachelor degree when “I got this golden opportunity when I moved to New Town.

Someone said, ‘do you want to get a teaching degree . . . you can get into this program.’ And they paid for everything. And they kind of pulled some strings for me because I wasn’t from that reservation but they let me in the program. And I got in, got my teaching certification – teaching degree.”

I found it quite interesting that Mato Hunska chose to attend a boarding school several hundred miles away from his home. However, we have to take a look at what types of homes Native Americans have. I am not thinking about their specific dwelling, but the location of where their homes are. Several Indigenous and non-Indigenous authors (Deloria, Smith, Szasz, Wilson) will write about the living conditions of reservations or the land that the U.S. Government chose to provide through colonization of Native Americans.

Mato Zso Zso

Mato Zso Zso was one of the first of the Dakota tribal members to acquire a doctorate degree as well as the very first in his family to achieve this credential. While in secondary school, Mato Zso Zso spent as much time attending powwows as a dancer. In addition, Mato Zso Zso’s school years were aimed at high grades and he eventually earned honors as the valedictorian of his graduating class. Mato Zso Zso established goals of wanting to be a champion Indian dancer while attending school and he set his sights at earning a four-year degree. This traditional Dakota man carries himself in a confident manner and has earned the right of veteran status as he volunteered and was honorably discharged from the U.S. Army. Mato Zso Zso continuously gives credit to veterans for their service and will usually do so whenever he speaks to a crowd for any purpose. Mato Zso Zso graduated from high school in 1981.

Being raised on a reservation, Mato Zso Zso claimed to be always willing to lend a hand. “I think we were kind of raised to get along with people, but also to stick up for ourselves, especially in big families we have to cut your own space.” Mato Zso Zso had seven other siblings and how he attributed his competitiveness. “This is my space and these are my things, you can’t touch them; but I think all kids are like that.”

Excelling in academics was advantageous for Mato Zso Zso but some binge drinking soon took its toll on him. “Looking back when I was young, I like to drink and stuff. I grew up like that, but I like to drink. I made my own – I was kind of the party leader.” Mato Zso Zso realized that even though he appeared to be a leader in a negative format, he was still a leader. Mixing much of the conversation with Mato Zso Zso’s knowledge of his Dakota culture, he metaphorically related being an “akicida” or warrior with being able to prove yourself within the community. In today’s contemporary society, having an education may be part of that challenge. Mato Zso Zso chose sobriety in 1995 and recalled a mentor say “Don’t be afraid of education, you already know what you know; it is just going to build on what you already know.” Additionally, Mato Zso Zso related this statement with him being a little bit knowledgeable in Dakota and Arikara was enhanced when he began to excel in sociological courses that were part of his curriculum during his undergraduate work.

Mato Zso Zso clearly practiced his culture as his words carefully placed ensured that he did not force attention on himself. The subject was particularly interesting when Mato Zso Zso shared about the Dakota values that are so important. “But the basic one being humility for us, you could be really good at what you do, but if you are going around talking about yourself or showing off, then you lose credibility because of that. You may be as good as you say you are,

but you don't talk about it, you don't put that people's faces, that is a role for us – that is part of what we need to know to succeed.”

Mato Zso Zso contributed much of his advancement in academics to his parents and wife for their support throughout his life. Although Mato Zso Zso did not necessarily go and pick out a mentor when he transferred to a four-year college, he applied for the McNair program and became accepted as a model student. Through the Department of Education, the TRIO McNair program is designed to prepare eligible participants for doctoral studies through involvement in research and other scholarly activities. Mato Zso Zso’s initial plan was to leave his wife at home on the reservation for a year, finish his 38 credits at the college, and then go back home and teach sociology at the tribal college on his reservation.

“So I ran 19 credits in order to get done by May . . . and in April my mentor comes up to me and says, *Hey, I wrote you into a grant as a research assistant if you want it. I’ll hire you this summer and I’ll pay you \$1100 a month for 20 hours of work per week and you’ll get a tuition waiver for your school.* Having done labor jobs most of my life, pushing pop karts, blackjack dealer, and security guy, roofing, jobs like that – \$1100 was pretty good money. In addition to having my tuition paid and health care. So I told my wife about it and she came up there and went to school too.” Opportunity seemed to provide itself for Mato Zso Zso once he decided to attend college full-time. Thus, Mato Zso Zso chose to pursue his master’s degree and soon found that as a leader he could work full-time as a graduate assistant, pay the bills, and work towards his Ph.D., which he completed in 2003.

Mato Zso Zso continues to play a leadership role at a local Tribal college in North Dakota as the Vice President of Academic Affairs. In addition, Mato Zso Zso ran for tribal chairman and was short being elected. The man that was elected has never attended college. This aspect of

tribal elections all over the U.S. is short of being researched, but speculation indicates that Native Americans in some regions are still negatively impacted by educational achievement by its members. The fears of removing those individuals that have been doing certain jobs for years play a role in tribal elections. What if the new tribal chairman wants everyone to have an education? He will remove those that have been doing the job all these years and re-hire only those that are educated! These are the types of things that can run through the minds of tribal members when a new campaign begins for a tribal election. I spoke with Mato Zso Zso about how he would handle these issues if here were to be elected into this leadership position. Mato Zso Zso indicated that those that were doing their jobs would never have anything to worry about. As long as their job is being done, they would continue to play that role. However, he did say that he would advocate for those that wanted to progress in education but supporting progressive development through education at the tribal college or matriculation to a 4-year university.

When I look at Mato Zso Zso and assess how he falls into the Indigenous Success Model (ISM) that was developed from the interview data, I realize that he is informed about much of the content within the ISM. Mato Zso Zso has traversed through the trenches of alcoholism as well as overcome that malady. He continuously models the Dakota Culture through prayer and the values that are the foundation of Dakota Culture. Mato Zso Zso lives in a house that is located on his reservation, but the land is not in trust, it is owned by him and his wife. When you look at Mato Zso Zso's house and land, you don't see the stereotypical illustrations that one might think. One might recall in the movie Thunder Heart the sights of the Pine Ridge or Rose Bud Indian Reservation... this sort of media can send chills up our spines. Housing projects that resemble ghettos are a stone throw away from Mato Zso Zso's residence, but he has established a

homestead he can be proud of, and he has not let this cloud is virtue of humility. Mato Zso Zso still opens his house up to his relatives of friends if they need a place to stay, and he doesn't put a time limit on their stay. However, "We don't do drugs or drink and if you are going to stay here, you will adhere to these rules." Mato Zso Zso will look sternly into your eyes when he sets this rule and you know he means what he says.

So, in my opinion, Mato Zso Zso resembles the contemporary warrior that can code switch without notice. This code switching can have many sides to it, not just rezbonics as stated earlier. As a research methodologist, Mato Zso Zso has spent countless hours traveling from one research conference to another presenting research on Native American elders as well as providing consultation for tribal research ethics and evaluation projects. Mato Zso Zso knows his identity and has amalgamated his education and culture together in such a way that he represents a model the ISM illustrates.

Sunka Wakan Wicahpi Winyan

Sunka Wakan Wicahpi Winyan agreed to take part in the study in the beginning as someone that I was going to just observe. This participant had worked as a grant writer in the area of health while making her home in Washington DC before returning home to take over the role of president of a local tribal college. She was in the midst of obtaining her Ph.D., but had to put this endeavor on hold while she concentrated her efforts on ensuring the college would attain its struggle to earn accreditation. Able to win this battle, this Bush Fellow earned her doctorate in educational leadership.

The observation of Sunka Wakan Wicahpi Winyan took place in a lecture hall during what is known at the University of North Dakota's *Time Out* or *Wacipi Week*. The participant began her talk praising the culture she was affiliated with and where her Dakota name was

originated. Her humble approach had a tint of confidence about it that indicated the leadership role she played but also the humble Native American she proudly recognized.

When Sunka Wakan Wicahpi Winyan was in her youth, her father and mother divorced and she believed that since her father was non-Native, he gained custody of her and her younger siblings and they were taken to live off the reservation she learned to love living on. During Sunka Wakan Wicahpi Winyan's transition from reservation life to off-reservation life, she realized she was a young naïve Dakota *Win* (girl) that did not know anything but what she learned as a reservation girl. This challenge eventually became an attribute, but for that time, made it difficult to adjust.

Sunka Wakan Wicahpi Winyan spent countless hours reading during her times of transition. It didn't matter what the subject was, Sunka Wakan Wicahpi Winyan would simply pull books off the shelf and read. When she graduated from school, she returned back to her reservation. Sunka Wakan Wicahpi Winyan, like many Dakota women, began working in some of the local firms in her community and soon recognized that she was being called to pursue higher education. Many of the elders told her she should go for her college degree and she eventually took that advice.

Although Sunka Wakan Wicahpi Winyan didn't realize it at the time, she met a mentor that was earning her master's degree at the same institution. This friendship continues today, but it is Sunka Wakan Wicahpi Winyan that has the higher credentials with her Ph.D.. Sunka Wakan Wicahpi Winyan did return home again once she earned her baccalaureate degree and became a director of health care. She acquired this job through an elder and tribal chairman who believed in education. "My girl, you need to come and help your community with your degree by being the Director of Health programs." This tribal chairman gave Sunka Wakan Wicahpi Winyan an

opportunity to prove her competence that eventually paved the way to acquiring a master's degree in public administration.

Spending time getting acquainted with her culture and spirituality, Sunka Wakan Wicahpi Winyan spent many years doing *Sundance* in South Dakota. As a *pipe carrier* this Dakota Winyan continues to practice her ceremonial value by participating in her cultural independence.

General Summary

Although the questions for the pilot study were somewhat different for each interview conducted, it became apparent that these participants were assertive by nature. Of the seven themes that appeared to emerge from the data, the participants appeared to aggressively overcome challenges that could have led to a path of destruction. Each participant had someone they looked up to as a role model or mentor while they were growing up and while they attended college whether it was another kid on a playground, a peer, a college advisor, or supervisor in college. Having been somehow relocated for one reason or another may have been enough to contribute to these participants' life to see what others were doing, therefore, chose to take a chance they could succeed in achieving a degree.

The coding that took place for each of these participants was done so in two steps. Utilizing the themes that I felt were predominant of this study were: a) family; b) mentor and role modeling; c) language and culture; d) relocation; e) turning points; f) utilizing resources; and g) metaphors. The participants of this study were greatly influenced by their families and had strong connections to having mentors throughout their lives as well as playing a role model to others.

Native Americans have suffered severe trauma throughout history through forced assimilation, colonization, and religion. Most reservations in North Dakota, where this study

took place, suffer from high rates of disease and low socio-economic status. More and more literature (Hanks & Fast, 2002; Sells, 1978; Pease Pretty on Top, n.d.) is appearing in research circles that conclude that positive role modeling, family support, and familiarity with one's Native American culture or identity positively correlates with achievement. These pilot study participants all lived on their reservation for a majority of their youth and were quite familiar with their culture.

The researcher realized through analysis of these data that the common attributes that contributed to these individuals' achievement may not have always been considered as an attribute. Having bouts with alcohol abuse appeared to be turning points for these participants as each of them realized the damage alcohol was doing to those around them, thus chose to pursue a clean and sober path because of alcohol abuse's destruction. As many Native Americans were forced to move away from their families during the boarding school era, these participants also were relocated for better or worse. Regardless, the results of this relocation cannot be considered simply bad or good, but part of a contributing factor of a story that unfolded for each of them.

From these characteristics, the researcher was able to classify the data in such a way that he was able to categorize the codes into seven themes. Figure 2 represents a theoretical model developed from these seven themes and presented to a group of graduate students at the North Dakota State University graduate school symposium.

The illustration provides the reader an opportunity to think of the qualitative themes as an order of intensity rather than a quantitative reverence that many positivists will be inclined to do. This model was specifically developed using larger font or smaller figures to represent intensity in how the data was interpreted. The darker or larger words would emphasize a theme that may have been more saturated than other themes that had smaller font or smaller figures outlining the

word. As one looks at this figure they may imagine that family was at the center of the researcher's findings and that all other themes were directly related to that family them.

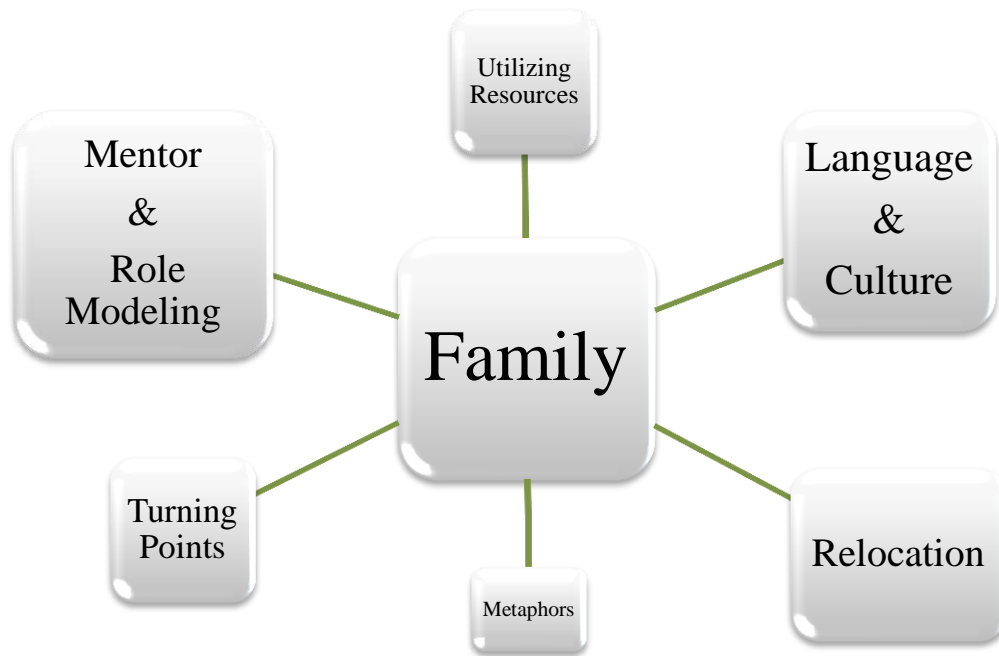


Figure 2. Theoretical model for qualitative pilot study.

The findings were that each one of these scholars had turning points in their lives, they struggled with alcohol at some point in their lives, they considered their culture an important piece of their rearing, and they had mentors that encouraged them to succeed in academia. These results are quite concise and are probably too brief to reflect completely on what the data really said to the researcher. However, it is some of the findings of this pilot research study that allowed the researcher time to reflect on questions that may be more to the point and could ultimately contribute to my dissertation study.

Problem Statement

Post-colonization instills a vision that colonization no longer exists. Native Americans were colonized (Szasz, 1988) in order to try and assimilate them to live like the Europeans that invaded this country. This near genocide (Churchill, 1997) event had serious impacts on the Native American. This dissertation shares some stories of how the negative impact, although leaving severe collateral damage, has also allowed some Native Americans to resolve in their quest for a form of success.

Mihesuah (2005) suggested that a person who is writing about Indians should ask themselves “Why”. Why *am* I writing about Indians? The rationale for conducting this research study began when I first started working at a Tribal College. I realized that many of my students were not completing the college coursework, mostly math, but others were doing so. As time progressed, I continued to ask myself over and over again why others and I were achieving higher education degrees. I realized that I was not an intellectual giant when it came to academics and my parents were not academics themselves, so what was I doing that others were not? The passion that has developed over this topic for the past few years of doctoral work has intensified and the questions remain to be seen in clear view. The answers are important to this Indian as is the belief that these answers will provide awareness to the scholarly community, especially in Indian country.

Tribal colleges and communities have been on a major campaign for many years to revitalize their Native languages and cultures or as Grande (2004) coins the term tribalized curriculum. In many communities the loss of the language has been devastating. The near extinction of the languages and cultures has been posed throughout Indian country and the battle to determine how this part of Indian life can be brought back is reckoning throughout. As stated

earlier, the above is sending Native communities scrambling to try and perpetuate the language and culture. Tribal colleges are pioneering ways to possibly help with this endeavor.

Finally, I believe that while many U.S. presidents had good intentions, forced assimilation of American Indians did occur; while some may say it succeeded (Mullan, 2002), others may say assimilation did not succeed. In other words, forcing cultures and languages on the American Indians is not the way to revitalize, it is possibly the same oppression that took place beginning in the 15th century to a group of people who have worked diligently to try and be accepted in the New Country. My opinion is a form of paradox I feel this document may illustrate and does not constitute a bias towards one form or another. Now this may very well be to an extreme, as the forced education the U.S. imposed on Native Americans in the 1800s was insane, a subtle form of forcing Natives to learn their language can possibly play a more subtle impact.

Realizing the context of how indigenous knowledge or education is becoming further and further reduced to a western approach may seem like an insult to western education, but is more so a point and fact. This proposition could be a bit off, but perhaps not. Consider an Indian man or woman around 90 years old. It is more than likely this person attended an Indian boarding school at some point in their life. It is also more than likely that this person(s) also knew or knows his or her own language. The likelihood these older Indian people began their lives speaking their first native languages of Native American is probably closer to the truth than not. However, there are those who learned English at the same time they learned their own language.

To try and elaborate on the above paragraph, the Geronimo's, Red Clouds, Sitting Bulls, Chief Josephs, and the generation of these heroes, are all gone. There are not too many Native Americans who were raised according to Cajete's (1994) book or Deloria's (2001) stories. This

is sad, but true. However, as this story progresses, perhaps the stories shared within this text will reveal exactly the opposite. So, looking at Indigenous education – for how it was (Cajete, 1994) or for how it is now (Szasz, 1999)? In comparing Indigenous education to western education pedagogy: Is it one and the same? Is incorporation of languages and cultures into western-educational lessons the answer to the disparities that Native Americans are having in Science, Technology, Engineering and Mathematics (STEM) education (NSB, 2012)? Do we offer a language course at the tribal college level thinking our legacy has been completed, because I did my part as an Indigenous educator?

In *Look to the Mountain*, Cajete (1994) writes, “Human communities are born, evolve through several stages of succession, reach climax, and then gradually decline, giving way to new communities that spring from the compost of the old” (p. 165). The prequel to this quote was that traditional education was under the context of this community. This is important to share, as the community of the Native Americans today is extremely different than it was yesterday. If the Indian has not relocated into town (either on their doings or through some governmental influence), he or she lives on a reservation. How is this community conducive to a traditional education? Teaching Indian children is difficult because many of them come from a home life that is not pleasant, but for the most part, the children are happy. It does not make learning better though. So, look at an indigenous approach to education and we see that perhaps the sandwich is missing something. Even if the deck is not full, there are those Natives who do manage to succeed, in education among many other things and have somehow found a way to bridge that gap.

Purpose Statement

The purpose of this research study was to help understand the characteristics and paths of those Native Americans whom have achieved a form of success through Western-Education degree achievement. As a researcher who has lived on, worked on, and researched on Indian reservations for a majority of his life, I find it destined that I am to write about Indians. This is not a bad thing. It is in my capacity as an educated Indian that I have discovered that many of my colleagues who are American Indian all have unique stories on how they achieved their education. This study presents stories of how several American Indians have been resilient in navigating a colonized educational system and achieved success for both Western and Native perspectives.

Research Question

What are the characteristics and life experiences of those in this study that have influenced Native American success?

CHAPTER TWO. THE REVIEW OF LITERATURE

The purpose of this research study was to help understand the characteristics and paths of those Native Americans whom have achieved a form of success through Western-Education degree achievement. There has been a notable lack of research on Native Americans and higher education; my study will help fill this gap.

The pages of documented Indian tragedies that fall into the categories of assimilation, forced education, and self-determination can fill these pages and while some may feel are beyond the scope of this document, I deem it necessary to summarize them adequately. It is important to include my thoughts that while in 1492 when Columbus allegedly discovered America there were millions of Indigenous peoples who saw a different definition to discovery. It is interesting to see the many families whom I know who will go out and buy a turkey on Thanksgiving and celebrate a day that for American Indians was a day that stood still. Thanksgiving for me is a day to gather my family and be glad for what I have, but I still look back and know the calamity that soon followed this unfortunate zero hour for American Indians.

Still, it may take this historical knowledge to be understood or at least recognized in order to fully comprehend which direction leads to success in a contemporary Indigenous paradigm. Additionally, the history and the severe oppression of American Indians and the resiliency we possess are what this researcher believes greatly manifested our current metaphysical state and is the impetus of this study.

The title of my dissertation probably will raise more than one eyebrow among my audience or those that elect to read this manuscript. Scalping was done by others (Burton, 1864) and probably wrongfully contributed to origination with the Native American. I feel it is important to somewhat explain how I came about this mixture of words. It is also known that

scalping probably didn't originate (Axtell & Sturtevant, 1980) with the Native American as some may think the savage were the ones that owned the process of removing the hair and underlying skin to provide proof of a kill. Counting coup was a highly remarkable way of replacing the act of scalping the enemy (Grinnell, 1910). Grinnell continued to say that as Indians progressed in weaponry, the bragging rights of scalps began to lose its glimmer (1910). Counting coup, a much more valiant effort, was the process of getting close enough to the enemy while under attack to touch them with a coup stick (Grinnell, 1910). This paper is others' as well as my story on how we, the contemporary warrior, metaphorically counted coup on the Western-Educational system.

I am not suggesting that Native Americans have achieved the point in their educational endeavor that obtaining a degree is so easy now that we need another word to define the next stage of our educational effort. I say this because as Grinnell (1910) suggested, once the gun became available to the Native American, killing the enemy was easy or easier, therefore counting coup was more of a challenge to the warrior. Considering western education was forcibly introduced to Native Americans in the early 19th century indicates that to Native Americans, education is new. Additionally, in 1968 the first tribal colleges were introduced to mainstream American which theoretically may suggest to Native Americans who may have been overcoming forced assimilation and education – may suggest that education was becoming safe. However, was higher education a success? How then will we define it? Has the American Indian succeeded because she or he has gained an authoritative or scholarly title of Dr. or has he or she assimilated according to the U.S. government's definition? Or, has she or he failed because she or he did not earn an eagle feather by doing battle with his enemy? Has he or she in fact earned a contemporary feather that is just as commendable? Perhaps it is the contrary, he or she cannot compare the life of a scholar to that of a warrior?

Has the American Indian looked past the attempted assimilation, the colonization, the forced religion, the disease, depression, oppression, suicides and countless other disparities of reservations to submit to a contemporary indigenous definition for success? Could this act of success, counting coup, be nothing more than an admittance of defeat? Or has she or he kept a clear picture of it next to his computer while commandeering the way through the depths of academia? Has the Indian become dehumanized?

Because it is a distortion of being more fully human, sooner or later being less human leads the oppressed to struggle against those who made them so. In order for this struggle to have meaning, the oppressed must not, in seeking to regain their humanity (which is a way to create it), become in turn the oppressors of the oppressors, but rather restorers of humanity of both. (p. 44)

Freire (2009) continued ingeniously writing about how the oppressed become the oppressors, or sub-oppressors. Since, or if the Indian has been dehumanized, he has reached out the only way he knows or for which he has been subjected to. Again I turned to Freire (2009), who seems to have revealed an art to writing on oppression through this excerpt: “The very structure of their thought has been conditioned by the contradictions of the concrete, existential situation by which they were shaped” (p. 45). These messages have been important in this study as they represent some interesting concepts and perhaps help answer the questions that follow.

Civilizing Indians was the backbone of John Calhoun’s appointment when he rallied for all government employees, especially teachers, to follow his decree during the 1819 church and state partnership (Grande, 2000). Grande (2004) eloquently depicts the missions where the state and government assembled her armor in this statement: “. . . saving souls and colonizing minds became part and parcel of the same colonialist project” (p. 12) and could hardly be written any

other way in this author's opinion. It is probably safe to say that it was in this time period when forcing education and religion on a group of people who were accustomed to their own way of learning and worshiping was a sort of chaos that would forever change their lives.

American Indians rely on a western model to obtain a college education for the most part in the United States. Achieving the highest degree in this system, the Ph.D. should be considered an honor to most people regardless of their ethnicity and is one form of this author's definition for success. The 2010 Census indicated that 0.9% (2.9 million) of U.S. population is American Indian Alaska Native (AIAN). DeVoe and Darling-Churchill (2008) indicated that educational attainment for AIAN ages 25 and older of a doctorate or first professional degree was 1.4%.

During the era of forced assimilation of education and religion, Indians were encouraged to not use their languages, cultures, or ceremonies (Szasz, 1988). Boarding schools were developed and young Indians were shipped hundreds of miles away from their families to begin to learn how to read, speak, and write in English. Vine Deloria writes, "teaching methods vary considerably between the traditional English-American process of intense memorization of facts and doctrines . . . and the traditional Indian way of learning by doing" (Cajete, 1994, p. 12). Deloria goes on to emphasize that the English-American way of learning is "polar opposite" (p. 12) of the Indian way. Although there probably are arguments to support different learning or teaching strategies that are implemented today for western educators, the point is that particular Indian educators have indicated their portrayal of how western education is perceived and do compare this model to the questionable existence of an indigenous model. Deloria (2001) challenges Indian educators to utilize the more traditional way of learning for the Indian student rather than continuing to use a model that is not authentic to our way of learning.

Reyes (1998) refers to western education for American Indians as a “factory model” (p. 6) and believed that recent developments were pointing educators away from learning about Native American culture. Instead, these educators were beginning to realize that they needed to learn using Native American culture (Reyes, 1998). Again, here we are suggesting that we need to use Native ways of learning, but the model does not seem to exist.

Dr. Charles Little Bear encourages researchers to explore Native American languages for pedagogical applications (Pease Pretty on Top, n.d.). Little Bear suggests that those Indians who know their language “. . . increase self-esteem, higher Native student retention and educational attainment . . .” (Pease Pretty on Top, n.d., p. 5). I cannot count the many times I have read articles referring to American Indian cultures and languages as being part of Indian identity or spoken with colleagues about how American Indian Language is part of the culture and that knowing more about it provides a better chance for success. Success is undeniably a subjective noun that requires careful thought and consideration in order to define. Although many individuals may have the perfect answer to what success is; there are those who may be ready to project their own characterization.

This story is about how 10 individuals managed to navigate their way through the Western-Educational system to acquire a degree of the highest prestige. What was once considered forced assimilation and acculturation may now be considered success and enculturation. Through a second phase of analysis, I developed a model (see Appendix J) that illustrates a concept of how this story was developed and is told. This model eventually evolved through six iterations and a final evolution which is named 7th Generation of the Indigenous Model of Survival (7GIMS) which I elected not to use in this dissertation. Prior to this evolution, a portion of the model I deemed to call the secondary circle of external influence revealed six

very influential constructs. Colonization, assimilation, enculturation, religion, relocation, enculturation, and acculturation are what this researcher deemed to emerge from the analysis of these data. Each of these constructs has had an impact on each of the participants in this study. Through meticulous thought and analysis, I believed the model had to evolve to help interpret what I thought the data was suggesting to me.

Native Americans lived on this continent as long as the oldest member of any tribe can remember. Much of what is recalled today is brought to us through oral history. Usually, our grandparents told us about the stories of creation and how as time progressed, we evolved. These stories were passed on from one generation to the next. Although some tribes implanted some history in cave writings or upon rocks, they were not written down and simply passed on as stated above. Many tribes adhered to these oral histories and traditions and disbelieve or refuse to consider stories of land bridges (Deloria, 1997).

From writings (Deloria, 2001; Cajete, 1994) and actual conversations (L. Grey Bear, April, 2012; C. Little Bear, October, 2011; E. Galindo, August, 2010) this researcher has learned that much of the education of Indians began when the child was able to learn. This holistic way of learning took place because the child had to learn or wanted to learn. As a faculty member of a tribal college for several years, I have found that many of the stories I hear from leaders of tribal colleges and elders of tribes that knowing your language is vitally important as a Native student as well as a Native.

Many tribal colleges will encourage or mandate that their students enroll in at least one culturally relevant course (Indian Studies, Indian Language, Indian Culture . . .) that will help fulfill requirements in obtaining a two-year degree. In my opinion, this model directly or indirectly supports theories that have emerged in past research that increasing knowledge of

one's culture correlates to increased academic success (Azure, 2011; Pease Pretty on Top, n.d.). For those tribal colleges that mandate their students successfully complete a culturally relevant course in order to complete their degree requirements may be paradoxically treading on similar models that were required of the Native American that was forced to learn English. In other words, perhaps the tribal colleges are incorporating the indigenous model of forced cultural education?

Back in pre-colonial days, wanting to know how to speak your language wasn't something that you did because it was a requirement to pass a final test, but something that you wanted to learn so you could communicate with your family and friends (Cajete, 1994). This is a small part of the topic. A child learned his or her spiritual or ceremonial beliefs by watching his Uncle, Auntie, or Grandfather conduct a ceremony to bless a meal or smudge off a new tipi. Hunting was part of everyday life for the young Indian boy or girl, and learning how to hunt took place through experience, not reading from a book. This requirement of hunting or fishing was part of the Indian's life because it meant food to eat, survival and not a trophy of a head to hang on a wall.

Although there are many parts of the historical aspect of learning for the American Indian, the point is the problem requires some intellectual background of how the Indian learned what it was they needed to know or wanted to know compared to how it is today and this historical perspective provides an example of what needs to take place prior to developing a research study (Smith, 2012).

As time passed in U.S. history, manual labor schools were developed in a church and state conspiracy that emphasized vocational training (Grande, 2004). Learning the western-European way was not the way we learned and although some were able to identify with this

type of learning, others were not and this caused misconceptions over the years of boarding schools and beyond. Finally, the years of boarding schools semi-succeeded in making Indians: non-Indians, non-indigenous, non-speakers of their Indigenous language, non-traditionalists of their Indigenous traditions, non-culturists of their Indigenous culture. Their Indigenous identity had been stripped away or had it? Had assimilation succeeded?

Before the end of the 19th century, the U.S. government was successful in obtaining a lot of land that did not belong to them and it cost a lot more than money for tribes. Andrew Jackson was responsible for enforcing the 1830 Indian Removal Act where some 4000 American Indians perished in the Trail of Tears (Thornton, 1984). On December 6, 1862, President Abraham Lincoln condemned 38 Dakota to be hanged by the neck until dead (Lewis, 2011). The 1887-1934 Dawes Act reduced the amount of reservation land that American Indians held from 138 million to 52 million acres (Chang, 2011).

Freire's (1970) *Pedagogy of the Oppressed* appeals to many scholars:

But almost always, during the initial stage of the struggle, the oppressed, instead of striving for liberation, tend themselves to become oppressors, or "sub-oppressors." The very structure of their thought has been conditioned by the contradictions of the concrete, existential situation by which they are shaped. Their ideal is to be men; but for them, to be men is to be oppressors. This is their model of humanity. The phenomenon derives from the fact that the oppressed, at a certain moment of their existential experience, adopt an attitude of "adhesion:" to the oppressor. (Freire, 1970, p. 45)

Freire's (1970) brevity of what happens to the oppressed ignites this study with not only a definition of the psychological influence that may have taken place with the American Indian, but also the possible absurdity that could be influencing the way American Indians are being

educated on tribal grounds today. Additionally, adopting the attitude of their oppressor may also be analogous to the definition of success of their oppressor if the true definition isn't rightfully pronounced.

One of my first graduate classes was a diversity class where the instructor's focus was oppression. I say that now as many of the discussions we had were based on groups of individuals who had experienced life that was beyond their control. Obviously we all have some control over of what takes place in our lives, but for the majority of America Indian tribes today, their languages and many cultures and peoples were destroyed by U.S. government policies; thus generations of Natives did not have the choice or chance to learn their languages or practice life ways. When such important aspects of a people's identity are destroyed, their choices are not in their control. This dissertation study does not spend a lot of time addressing oppression, but it is included to acknowledge that the American Indian people were violently oppressed by the U.S. government and we are living with the aftermath of this oppression today.

Cook-Lynn (2007) writes, “. . . nearly impossible to get anyone in the mainstream to talk about the things that aging American Indian scholars want to talk about . . .” (p. 7). My personal conversation with Cook-Lynn (2011) at a tribal college grand opening not only allowed for the opportunity to network conversational partners for a dissertation, but also gave opportunity to be able to utilize a learned skill of speaking with other Native scholars. Talking from both sides of the fence may seem a bit masked at this point in time, but necessary to introduce a contemporary language Indian scholars have pioneered since western education has been navigated by Indian Americans. Cook-Lynn, a Crow-Creek Sioux woman, was influential in providing information on her attitude while she attended grammar school in South Dakota. In Cook-Lynn's (2007) preface, she boldly stated that “. . . indigenes . . .” want to define their roles in politics and not fill

the shoes of those who have gone on before. This study aims to describe a similar paradigm, utilizing Indian perspectives on *what is success*.

Cook-Lynn's book was only partially used in this literature review. I felt it important to be able to establish some words from an American Indian scholar who has survived western education as a member of a South Dakota tribe. Cook-Lynn described to me about how her days in elementary school were filled with times of reading and I thought that was something that I had heard from other Native friends, but mostly allowed me to be able to share personal experiences with her.

Noted scholar, Sandy Grande, Quecha, writes about indigenous people from a critical theorist point of view. In *Red Pedagogy*, she argues:

The miseducation of American Indians precedes the "birth" of this nation. From the time of invasion to the present day, the church and state have acted as coconspirators in the theft of Native America, robbing indigenous peoples of their very right to be indigenous. In terms of education, the thievery began in 1611 when French Jesuits opened the first mission schools expressly aimed at educating Indian children . . ." (Grande, 2004, p. 11)

Grande's book is a phenomenal piece of literature that provided me with material needed in order to set the stage for my audience in this dissertation study.

Deloria and Wildcat (2001) note that the ". . . Indian mind was more interested in learning the psychological characteristics of things than in describing their morphological structure." (p. 3). The Indian was said to be speaking nonsense when he spoke of the commonalities or relations the animals and humans shared (Deloria & Wildcat, 2001). Deloria and Wildcat (2001) state that the goal of the U.S. government with ". . . federal policy from the

very beginning have been the education of the next generation of Indians in the ways of the white people and the exploitation and/or development of the reservation resources” (p. 123).

To Native Americans societies and cultures, the separation of religion and education are unheard of, just as the separation of language and ceremony is unthinkable. Although the struggle to regain these sacred things among many tribes today are in full force, Deloria and Wildcat (2001) comment on the failure of current governmental and educational practices and believe that unless the U.S. wants to continue on this path they will remain in a metaphoric dysfunctional marriage. Deloria and Wildcat (2001) challenge educators to seek a solution to this separation and that the problem with Indian education in America is also the problem to Americans in general.

Self-determination was an ill-conceived plan by the Congress of the U.S. government during the 1950s. Deloria and Wildcat (2001) argue that education was part of this plan and was meant to “. . . train a generation of people who could function as low-level bureaucrats in drastically under-funded programs . . .” (p. 124). Programs developed by the government were designed to manipulate people, not a traditional Indian concept, and even though many of these programs failed according to Congress, some of those educated Indians who ran these programs were considered success stories to the Indians themselves (Deloria & Wildcat, 2001).

Mullan (2002) writes about similar ideas that I have hypothetically thought about and found in my own recent research on Natives and success (Azure, 2011). Mullen found that many, if not all, of the persons she interviewed ($n = 17$) in her qualitative study believe that culture and language were important to their success or important for a Native person, yet none of them were really fluent in their culture and language. I found similar results in my research (Azure, 2011). The findings of these studies are not to disregard the importance or unimportance of culture and

language for the individual Indians, but to read into the other part of the sentence. That is, why do we suggest that culture and language are so important regardless of our fluency thereof? It is almost like an innate ideology that since we are Native American we should know about our identity. I have been in a room with four or five different cultures and the only one that couldn't speak their own language was the Native American – how sad is that? We're from here yet we have been robbed of our own identity!

Mullan's (2002) findings supported my hypotheses. I do not think we are out to prove or disprove any theory, but to understand views of American Indian educators and scholars. Mullan (2002) believes that assimilation may have succeeded. To say this to the traditional Indian may be a slap in the face, or maybe not. When we consider the amount of time the government put into civilizing the Indian, a failure to do so probably would not be the deciding factor on whether the government of the United States has totally or partially failed in much of anything they do. The point is American Indians have succeeded in negotiating their ways through the western educational system in many forms; do we consider this a success of the U.S. government's assimilation efforts of the Indian?

Mullen (2002) found that many, if not all, of the persons she interviewed had felt that culture and language were important to their success or important for a Native person, yet none of them were really fluent in their culture and language, and I thought this to be incredible because the study that I conducted in my qualitative class yielded the same results. These participants of mine all felt culture and language were important and although they all had Indian names, powwowed, sang, and knew some of their culture and language, were not fluent. This is almost a paradox if not a perfect definition of the word. Had I done an interview with myself, I would have found the same results. The other thing Mullen (2002) mentioned was that if the

successful person didn't know much about their own culture and language, they knew some about another.

I look at the above paragraph and consider the participants of these studies, including my own, and I would probably venture to bet that each one of these participants' parents were fluent in their native tongue – or at least one of the parents. I would probably also venture to guess that one of these parents attended a boarding school at one time in their life. So if this is the case, these individuals were mandated to not speak their language and to not participate in their cultural upbringings. Some of these individuals were taken away from their families when they were very young and not returned until they were adolescents or young adults. They went home, got married, raised a family and when this happened, they didn't speak their language. This was done out of habit. Others were probably forced to go to a boarding school because their parents simply didn't have the finances to raise them. If the Indian is poor now, think of how poor they probably were during the great depression. My grandparents were living in a town that was not a reservation town, thus any governmental financial support was probably given to those on reservations, which is very unlikely even then, thus any sort of financial aid was to have to give something up. In these cases, it was giving up the burden of feeding your children.

Paradoxically, the move towards an Indigenous way of knowing and learning does exist for tribal schools, but so does the western ways and there exist proof that learning has taken place. Deloria and Wildcat (2001) explains how teachers of tribal schools still enlist their students in the western educational regime of rote memorization rather than the Indian way of doing. Deloria continued to write that “. . . Indian education and educators badly need a generation of original thinkers who can scan both points of view” (Cajete, 1994, p. 13). My interpretation of the context of this quote indicates that Deloria felt that Indian educators needed

to make a choice about whether they were going to educate according to western ways “. . . the world is an inanimate mass of matter arranged by chance . . . and is the polar opposite of the traditional Indian belief” (p. 12) or utilize the more realistic Indian model.

An important question is to ask is: is this really achievable? Many Tribal colleges must follow the standards set by the National College Association and Higher Learning Commission to stay accredited, and high schools have to abide by state standards. Until Native educators can have their own accreditation committees and begin their own benchmarks in elementary and high school standards, it is very difficult to make that shift in education. Additionally, the problem with the fact that Indigenous ways of knowing and the Indian Ways of Learning by Doing are problematic because of the low numbers of educators who are capable of utilizing these models as well as the criteria or content faculty have to adhere to in order to satisfy the commission’s policies.

These holes in current and past rhetoric fail to reflect on the fact that many of the storytellers and traditional learners and teachers are not around. Or perhaps more accurately stated: there are not enough traditional teachers for traditional learners. From the current and past articles and books on these subjects, one is to expect that we are simply supposed to reach out and grab a bunch of educators who know about indigenous ways of knowing, learning and being, and this just is not a feasible option. Additionally, tribal colleges and tribal schools mandating that their students become fluent by enrolling in a semester long cultural course or language course is not going to harvest a cohort of Indigenous learners or Native speakers. There is also the campaign to have tribal educators, Native and non-Native incorporate or integrate culture into their respective discipline’s curriculum, but these folks tend to feel awkward and not qualified to accomplish such a feat. Finally, banking that by employing all these tactics to feed

the Native mind with Indigenous metaphysics, epistemology, and ontology has been what has contributed to success of Indigenous scholars up to this point is something this study aims to explore.

Grande's (2000) hope about American Indian identity and intellectualism is “. . . that the emergent critique will help construct a viable space for American Indian intellectualism and American Indian scholars working to meet the demands of their university and home communities” (p. 345). Interestingly, it is also my hope to help illustrate a mechanism that extrudes this solidarity among the tribal leaders and their followers to see the value of American Indian identity and intellectualism, and project it over the future of their tribal values. As I read Grande as an American Indian scholar who has seen how education is treated in certain contexts, I spend latent periods of time trying to read between the lines to see if Grande has seen the same things that I have seen. Is western education the enemy? Would linking my Indian identity to western education be a sacrilege?

Mihesuah (1998) collected several authors to write about Indians and in her introduction she asks for the Indian views of history and Indian voices. This study will utilize the voices of Indians who are scholars. It is my hope that I will provide a thorough and accurate interpretation of their voices so that it will provide direction for our tribal communities.

In western education, we read texts and listen to an instructor or someone teach us about physics or mathematics. We may take on the positivist (Wilson, 2008) view that things don't exist unless we can prove they exist (of course this is being extreme and the post-positivist view becomes more prevalent). There is only the objective point of view and there is no room for subjectivity. Fortunately, the post-positive view was introduced and we can now claim to be human and include the error (Wilson, 2008) term to our equation.

The Indigenous way of knowing comes from a holistic model – a way of knowing coming more from experiential or shared with us by our grandparents or uncles and aunts. We learned because we wanted to; because we had to in order to survive; because it meant continuing on with a proven way of existence (Cajete, 2000). Cajete (1994) claimed that humans “. . . were all born with a sense of story.” (p. 137). One of the most basic ways of learning was through story (Cajete, 1994). Cajete (1994) continued to share in his writings that we (humans) relied on stories, either by telling them or hearing them, from the point of birth through death. “Stories were the first ways humans stored information; they were the basis of the oral traditions of all Tribal people.” (Cajete, 1994, p. 137).

I found an interesting paragraph that provided a good representation of the two topics. In the Forward included in *Native Science* by Cajete (2000), Little Bear utilized Einstein’s definition that “. . . creation and existence were made in a certain way by God and will always remain the same; everything and anything in creation and existence just needs to be discovered by humans” (Cajete, 2000, p. xi). Little Bear continued that for Native Americans, nothing remains static or “. . . Native Americans never claim regularities as laws, or as finalities” (Cajete, 2000, p. xi).

When we compare and contrast Indigenous and western ways of knowing the commonality is they are constantly changing, or evolving. Western ways of knowing began with simple research and evolved into major research where qualitative can be objective, given the right context. Bias of past research allowed or forced researchers to skew the data to say what they wanted or what their leaders wanted them to say. Gould (1996) provided readers a vast amount of material indicating past research was not the most ethical or accurate for that matter. In Gould’s (1996) book, it was difficult to determine if these researchers were providing results

based on their research competency or their subjectivity. Surely the white European was far superior both intellectually and physiologically to any black man! This ludicrous statement implies some of the mentality that Gould (1996) revealed in his book, *Mismeasure of Man*. Interestingly, American Indians were kind of left out of the research . . . almost in a careful way of *don't say too much about the Indians, we are getting a lot of their land right now free of charge*. Ok, this is cynical, but who knows the rationale back in those days! The bias that existed in this research was astronomical. Thompson writes (as cited in Smith, 2012) that indigenous peoples' skulls were filled with millet seeds to determine mental capacity.

Wilson (2008), an indigenous researcher, described two types of research paradigms that I deemed relative to this study and why I chose to somewhat vacillate between more than one research methodology. Those die-hard quantitative researchers that rely on the positivist paradigm consider that there is one reality (Wilson, 2008) and it is to that reality that one should adhere to. Williams, Trochim, and Donnelly (2008) wrote "positivism holds that the goal of knowledge is simply to describe the phenomena that are experienced The purpose of science is simply to stick to what can be observed and measured" (p. 18). The old idea of having a research scientist running around with a white coat and goggles probably would not do justice for the type of research I engaged in with this study. Additionally, through my short years of doctoral work I found my interests began to divert away from the western worldview that all things can or need to be explained. Metaphorically, I am constantly wearing a lab coat in my professional career, my family life, and in my recreational life. Wilson (2008) wrote that research is ceremony. I will extend that on to be broader and say that research is life. Native Americans do not separate or categorize life, but refer to it is a holistic worldview.

The next paradigm that I felt to be more the type of lens that I tend to look through is post-positivism. Wilson (2008) indicated in his book, *Research is Ceremony* that post-positivists believe that researchers are human and to be able to conduct imperfect reality is a stretch to say the least. Williams et al. (2008) established that post-positivists are more practical thinkers and probably think more like the layman, or you and I. This idea of research being something that is more like common sense and a way we think in our everyday life is not uncommon for the post-positivist view (Williams et al., 2008).

Many of my peers assumed that since I was a “mathematician” that I would pursue a quantitative methodology for my dissertation study. I give my math colleagues genuine respect; I do not consider myself a mathematician. There is much more to becoming the aforementioned than taking sixty or so math credits while pursuing a bachelor’s degree. I will acknowledge that most mathematicians will admit that statistics is another branch of mathematics as is geometry. Therefore, my passion for statistics came mostly from actual need and self-study, not three or four courses in my educational career. Nonetheless, my original proposal for my dissertation study entertained the idea of the best of both worlds, a mixed method study. This idea soon fell to the wayside, as I also felt compelled to conduct a quality study and the topic I was pursuing leaned towards qualitative research.

My first thoughts of a qualitative research study came from the pilot study that I conducted in my first qualitative research course. Grounded theory as presented by Charmaz (2006) was probably first made popular through Glaser and Strauss (1967). Nonetheless, I did not feel that I was trying to theorize anything in my study, but I did appreciate the structure that grounded theory offered. Having somewhat of a linear personality with room for growth, I deemed having structure that I could follow, whether rocky or smooth would best benefit my

research plan. Phenomenological research as presented by Moustakas (1994) was more along the lines of how I could answer my research question, but I did not want to get locked into any specific genre, and it seemed very unnatural for me to simply select one paradigm and stick with it throughout my study. I just felt it was unnatural for me to have to adhere to one path; I wanted to be able to be more explorative. What I did want was to be able to follow the general research paradigm, but keep an open mind to what I would discover along the way. With that in mind, it is a well-known fact that American Indians have relied upon oral tradition for many years; I deemed it realistic to approach my study with more of an indigenous methodology. Indians told stories that were shared with them by their elders, parents, aunts and uncles, and or grandparents.

Patton (2002) illustrated design strategies through “themes of inquiry” that I thought were fitting for this research study. One path that I chose emerged because of a hunger for what I do as a tribal college employee as well as an inquiry to how I do it. I am an Indian educator who is paid to educate and assess student learning as well as evaluate the educational programs through trend analysis. In addition, I have met many educated Indian friends who appear to think a lot like me. What is missing is the communication link between *us* and *them*. I define “us” as those of us Natives who have went on to earn a higher education degree, like the ones I will share stories about later in this paper. I think the “them” are those that have not yet bought into education or simply did not have the same opportunity to seek an education. Deloria (1997) wrote that those that do end up with higher education degrees are the ones that have the money to do so. He continued to suggest that those that do obtain the higher education degrees like the doctor of philosophy are the ones that are capable of not embarrassing their committee members (Deloria, 1997). Have we fallen into this view that we no longer are capable of providing new knowledge that will benefit the scholarly community, our own community? There are still folks

like me, or Natives, that are not altogether confident education is the appropriate path. There is still that uneasy feeling among some Natives due to the trauma that their ancestors were exposed to during the times of forced assimilation and boarding schools. Some think it is nothing more than a way to obtain temporary finances – but I digress.

Finlay (2008) wrote about phenomenological research, “The task of the researcher is to bring out these dimensions and show the structural whole that is socially shared while also experienced in individual and particular ways” (p. 2). I really felt that Finlay advocated for phenomenological research by making it understandable and usable. In my research, there was a phenomenon or phenomena that existed that I deemed necessary to single out. Finlay (2008) went on to explain that an important phenomenological aspect is called intentionality where subject and object become united. I really felt this statement articulated how I felt about this study and how I wanted to approach the entire process. Deloria (1997) indicated that Indians have to be engaged or become part of the process as opposed to the western worldview of thinking that the researcher must be completely detached from their research or participants.

As I interviewed my participants, I heard similarities of my own background and many times I could almost place myself in their story. However, these individual stories were unique in many ways that is difficult to explain. How do you say, they were the same, but different . . . or different, but the same without it sounding like a cliché? Nonetheless, intentionality pinpointed certain aspects of my study that I believed necessary in order to achieve the essence of this story.

To further examine the idea of intentionality, Moustakas (1994) wrote, “knowledge of intentionality requires that we be present to ourselves and to things in the world, that we recognize that self and world are inseparable components of meaning” (p. 28) and this goes right along with what I believe to be Indigenous ways. Cajete’s (1994) statement that “this way of

thinking is based on the physical senses and developing the ability to hear, observe, perceive, and emotionally feel the spirit moving in all its manifestation in the world around us” (p. 48) is what I interpret to be an indigenous part of phenomenological intentionality. Deloria (1997) reinforces these views by constantly referring to we are all related and that the earth is alive.

Finlay (2008) notes that “meanings uncovered by the researcher emerge out of the researcher’s attitude and way the researcher poses questions” (p. 2). Admitting to the possibility of bias or subjectivity is one of the important concepts of qualitative research. Moustakas (1994) utilizes the concept of epoche that “. . . requires the elimination of suppositions and the raising of knowledge above every possible doubt” (p. 26). Epoche is also known as bracketing and as Finlay (2008) states:

In particular, the researcher aims to bracket or suspend previous assumptions or understandings in order to be open to the phenomenon as it appears. This bracketing process is often misunderstood and misrepresented as being an effort to be objective and unbiased. Instead, the researcher aims to be open to and see the world differently. The process involves putting aside how things supposedly are, focusing instead on how they are experienced. (p. 2)

I believed that these processes, or frameworks, are much of the same, as the authors of the above works perceive as qualitative genres. I might tell, restory, depict, or interpret a dataset much different or the same as another researcher. Narrative inquiry implies that the researcher does not seek conclusions (Webster & Mertova, 2007). Webster and Mertova (2007) illustrate narrative inquiry as the researcher’s depiction of lived experiences and the phenomena associated with those experiences through the co-researchers stories. Interestingly, Webster and Mertova (2007) support other theoretical frameworks of qualitative research by conveying that “. . .

narrative is not an objective reconstruction of life – it is a rendition of how life is perceived” (p. 182).

Connelly and Clandinin (1990) wrote that humans are “storytelling organisms who, individually and socially, lead storied lives” (p. 2). I found Connelly and Clandinin (1990) precise in their explanation of narrative inquiry. This study that I have conducted was much of what Connelly and Clandinin (1990) included in their manuscript. “Thus, we say that people by nature lead storied lives and tell stories of those lives, whereas narrative researchers describe such lives, collect and tell stories of them, and write narratives of experience” (Connelly & Clandinin, p. 2, 1990). Connelly and Clandinin (1990) indicate that as the researcher and participant engage in this research process, they become “a shared narrative construction and reconstruction through inquiry.” In this research study, I attempt to restory some of what my participants have said by including the actual dialogue that took place during our interviews. I felt this was an important piece of research methodology that I needed to include in my study as I didn’t want to try and interpret incorrectly or inappropriately what my participants were trying to say.

Indigenous people of what is now called the Americas relied on oral tradition (Mihesuah, 1998) to tell and carry on their histories. I write the previous sentence in a form of cryptic code for more or less a cynical reason. What do we call a country that wasn’t a country, but an area full of the entire needs of the Indigenous people of that land? Nevertheless, I have only known this country as the U.S., but it is worth stating that Indians or Natives of this land were not Indigenous to America, but Indigenous to a land that was referred to as Mother Earth. A handful of traditional Natives will not say this is our land, but the land provided by the Creator. Deloria (1997) wrote “the non-Western, tribal equivalent of science is the oral tradition, the teachings

that have been passed down from one generation to the next over uncounted centuries” (p. 36). Deloria (1997) continued to write that it appears there is a lot of romance attributed to Native American oral tradition. It has been said that all oral tradition refers to religion, but Deloria (1997) contends that this just isn’t true. “The bulk of American Indian traditions probably deal with commonsense ordinary topics such as plants, animals, weather, and past events that are particularly of religious nature” (p. 36). The contemporary Native Americans still hold on to this tradition to some degree. Although this story was written, it is in the form of dissemination that I deemed necessary to help me articulate to my readers the data I was fortunate to acquire from my participants. Additionally, oral tradition had a lot to do with those Native American views and not all of these views matched. I think this has a lot to say about generalizability of these data or this study as what is good for one group of people is not always good for another group. Deloria (1997) wrote “the oral tradition is a loosely held collection of anecdotal material that, taken together, explains the nature of the physical world as people have experienced it and the important events of their historical journey” (p. 36).

Patton (2002) illustrated in his text that “qualitative inquiry is not a single, monolithic approach to research” (p. 76). He continued to share that false impressions are sometimes projected through research that indicate there are only two methods of inquiry. I found it interesting to read how Patton (2002) illustrated qualitative research as something other than one single approach, but more so a multitude approaches. The number of references used in qualitative research can become quite confusing as some will refer to the name of a person (Hermeneutics or Heuristics) where other will refer more like a type (phenomenology or ethnomethodology). Are these methods of research or brands of inquiry?

In this research, I have conducted an indigenous form of qualitative inquiry. Denzin, Lincoln, and Smith (2008) wrote that an inquiry such as this would have to meet multiple criteria: a) it must be ethical, b) performative, c) healing, d) transformative, e) decolonizing, and f) participatory. Denzin et al. continued to say that “it must resist efforts to confine inquiry to a single paradigm or interpretive strategy” (p. 2). Although I do not believe this manuscript represents critical indigenous inquiry in whole, I do feel it is has to do with the concerns of indigenous people as Denzin et al. (2008) included in their description of critical indigenous research. I recall a class in my doctoral program when a classmate of mine asked how we were to be able to set a benchmark with academic yearly progress for Native education. I felt this was a term or process that western educators had modeled an existing process that typically does not work for every situation. Comparing one Indigenous group to another Indigenous group according to how much mathematics they know or how they hunt may be alright to do, but we cannot expect that it will be at the expectations of the one doing the measuring. Now this is probably not exactly how this dialog took place, but it relates to what I believe indigenous research methodology represents.

I think it is worthwhile to provide a citation included in Denzin et al. (2008) about 8 questions that an indigenous or non-indigenous scholar should ask themselves for any research project. As cited in Denzin et al. (2008)

1. What research do we want done?
2. Who is it for?
3. What difference will it make?
4. Who will carry it out?
5. How do we want the research done?

6. How will we know it is worthwhile?
7. Who will own the research?
8. Who will benefit?

I think once these questions are looked over by the indigenous researcher, he or she should be able to answer the question without a second thought in the affirmative.

I have explored the lives and experiences of those who have gone on before me, and just like me; these individuals have or are acquiring a degree of the highest form in western education. To some, we are warriors of a different time. We have counted coup with the western way of education and now we are sharing the story on how we achieved that point in our lives. Telling the story of what we did and the battle we fought along the way to our education is exactly what my grandfather and his grandfather before him did.

Patton (2002) indicates the “phenomena of interest unfolds naturally in that it has no predetermined course established by and for the researcher such as would occur in a laboratory or other controlled setting” (p. 39). This perspective is exactly the mindset I have had in this study. Original plans to utilize research learned in qualitative and quantitative classes were my unprecedented methods that I figured I would choose from. However, my intentions soon turned to illustrate the model indicated in Patton’s (2002) philosophy. However, it was my full intention to trust the research process and the data gained from my participants to answer my research questions. This study has explored a piece of the lives of ten individuals who have received a degree of highest standards according to Western Education.

This study has been an effort for me to illustrate what I have learned in my doctoral program. Since I have been categorized a quantitative researcher due to my experience and education in mathematics, many efforts to try and synthesize the semantics seen by others and

tell a story that is understandable is a task quite challenging. As Lincoln and Guba (1988) explained in their early work about criterion for assessing trustworthiness, “the four terms credibility, transferability, dependability and confirmability were established as the naturalist’s equivalents for the more conventional rigor criteria of internal validity, external validity, reliability and objectivity” (p. 5). As Deloria (1997) refers to Indians as wanting to get weaved into their activities, like me and this research, the task of announcing to my audience that I am aware of the validity and reliability issues that tag along with research. However, knowing about these terms and how they apply to my research is important to point out in my study, but also realize that the form of research I am conducting requires my knowledge about these issues.

Conveniently, I feel the research questions explored in this study are possibly answers to my own identity. Perhaps this research study has been a way to provide me with a clearer understanding of my own ontology. As a tribal member who has been a part of an indigenous family, I have become somewhat of a consultant when it comes to topics that deal with indigenous peoples, mainly Native Americans. Although working with this data has opened my mind to different themes that were grounded within the data, having an open-mind to similarities that may emerge from my own educational experiences also adds to my credibility. Moustakas (1994) suggests that strategies for reducing researcher bias is done by “. . . setting aside predilections, prejudices, predispositions and to look and see them again, as if for the first time” (p. 85). With Epoch, biases and prejudgments are acknowledged, but shelved so the researcher can set aside the scientific facts (Moustakas, 1994).

CHAPTER THREE. METHODOLOGY

This chapter will provide the reader with the purpose of the research, the research questions, and the methodological framework that I felt was best suited to tell this story. The purpose of this research study was to help understand the characteristics and paths of those Native Americans who have achieved a form of success through Western-Education degree achievement. The research question: What are the characteristics and life experiences of those in this study that has influenced Native American success?

There are dozens of aspects of American Indians that have been researched and written about (Mihesuah, 2005) including the tragedies that have taken place from colonization to forced education (Szasz, 1988). From what I have gathered and through my experience working in a tribal higher educational system, non-Natives have been the researchers that mostly conducted research on Native Americans. Research about Indians by Indians is relatively new in terms of research in scholarly forms, but it is becoming more prevalent in Indian Country and around academia.

This qualitative study did not isolate any one particular inquiry like phenomenology, narrative, or grounded theory, but utilized some aspect of each of these inquiries in order to make this story be told in the best possible format. I believe what is unique about this research study is the indigenous approach I employed.

Design

From the perspective of a Native person that has been raised in a predominantly non-Native world, I must share an opinion that may have some paradoxical images. However, if you are Native, as I am, then you may believe there are innate ways of relating Indigenous ways of knowing to another Native person.

The theoretical framework I looked through in this study resembled the child that asks countless questions. The incorruptibility of a child who sees a phenomenon for the first time and attempts to describe it to his father; this is the structure that I would like admit to using and admittance that subjectivity was part of the analysis technique. Moustakas (1994) suggested a paradigm that realized the researcher's subjectivities, his knowledge of the phenomena, and brackets or epoches this knowledge so that he can be aware of this human experience. I believe this model along with the models described by Patton (1997) provided me the lens to see what I might have otherwise overlooked.

The ability to set aside preconceived notions about a particular subject or topic is not as hard as one would believe. I believe that as a person becomes more aware of a discipline or subject, he or she is more inclined to be able to shelve it. I will state later in this manuscript that not having knowledge of bad, that is only seeing good, would make it very difficult to be able to identify or explain what bad is. To try and make a better example, consider having a difficult situation in a home that you just purchased. Say the concrete in front of your garage has settled below the elevation of the garage floor and every time you drive into the garage, you experience a severe "bump". How would you look in the yellow pages for a "fix" if you never experienced anything different? Perhaps this is the experience you had for every garage you ever drove in. On the other hand; if I knew what it was like to drive into a garage where the slab out front of the garage floor was at the same elevation and as I entered the garage, the transition was smooth . . . without a bump. I would easily be able to establish that a problem exists and possibly be able to determine if a fix is necessary or available.

A recent conversation with Mato Zso Zso allowed me the opportunity to talk about bracketing or epoche. Many times in meetings that are held in tribal communities, tribal

members may speak of experiences they have with gaining knowledge. In this particular example, Mato Zso Zso spoke, “We might talk to a group of our people about how *they* provided us with the insight for this or that” but those that are not familiar with public speaking may not realize that our audience are not always going to be from that particular community, so they may not know who *they* are. In this example, I am privileged to know about certain things that my participants reveal and am capable of illustrating that in the form of a theme or an important piece of information that must be noted in order to help answer my research question. Therefore, with my life living on several different reservations and being Native American has helped me in being able to reflect on what my participants say as well as analyze or interpret the meaning behind what has been shared.

I think the different philosophies that exist for this task of epoche are about as common in research as those for validity or reliability. In other words, I believe that within the confines of research methodologies such as quantitative and qualitative, we as post-positivists struggle to try and satisfy the positivist’s mindset by *having* to prove that validity and reliability exist in some aspect in our study. However, there is also the argument that we as post-positivists will go out of our way to make sure the argument of reliability exists or does not exist. I contend that in my study, I do not feel compelled to prove reliability of my study, but deem that there is a possibility that generalizability may exist within this study’s parameters. Defining epoche for this study is partly about tabling what the interviewer, the researcher, and the instrument reveals in his quest to answer the research question for a time being.

This model of shelving subjectivity should theoretically allow the data to speak for itself. There are those who will fight tooth and nail to say that one cannot sideline subjectivity. I do not believe that bracketing endeavors to conceal this impossibility with fancy names or gimmicks,

but reveals this inchoate mass of intellect or ideas that may mature during this entire process of qualitative research. I believe that epoche allows the raw data to gestate naturally without the aid of an incubator. The ability to utilize one's own expertise or knowledge to support a theory may be considered hypocrisy for a researcher, but illustrating the human mind's ability to theorize and opionate is not against the laws of research.

A recent conference held at North Dakota State University hosted an author of several books on educational pedagogy. Although I never read the particular book that this scholar Stephen Brookfield had wrote and was discussing in his book signing, he did reveal his idea about white privilege. In his discussion, he spoke about his knowledge of his own racism (being brought up that way) allowed him to talk about racism as if it was something that was outside of him. At least this was my interpretation. In other words, since I know I am a racist, I can bracket this racism and hear clearly . . . perhaps someone that is of color. Now, I sat and watched other students speak up and respond to this conversation by bringing up following a doctoral program that might be somewhat controversial, in a cryptic sort of way, and yet remain true to themselves in a political sort of way. In other words, how can one live in one world that is not their own, and remain true to their true identity? I believe we do it every day. Some of us may live in several worlds and are experts at it. Others may be learning how to accomplish this where others are never going to be able to "pick their battles" so to speak. I realize that trying to support a theory without using peer-reviewed studies may be disallowed in academia; I deem that in this study there are times when I am supporting theory through life experiences.

A phenomenological researcher may wish to tare his analysis mechanism to the best of his ability so he may be able to approach each interview with a fresh and open mind. This statement doesn't suggest that this study was based entirely on phenomenological methods, but

does refer to an earlier statement that my methodology did utilize bits and pieces of at least three of the research genres available. I believe the human mind is sophisticated enough to allow for weighing one item, taring the instrument, and weighing another.

My rationale was that when going from one participant to the next participant in this study, I would reiterate my epoche, which by my definition allowed me to tare my instrument prior to the next conversation. This method illustrates that I am attempting to become aware of what has taken place and am trying to provide true imagery each time I looked through the lens of this instrument. The way that I was able to accomplish this was to reflect on what was said during my interview and epoche this data. Again, had this conversation never taken place, it would be literally impossible to be able to shelve what was said. Looking back at the rationale for this practice of thinking brings up the thought of a person who has only experienced good, would have difficulty knowing how to relate to bad. Therefore, the researcher attempts to recall what has been said in order to shelve that recollection prior to moving to the next interview. Allowing for the beauty of qualitative research, I was able to take what I had shelved from previous interviews and begin a sort of preliminary analysis of what the new interviewee was saying. I do not believe this is bias, but more an acknowledgement of, *“oh, that is sort of what participant H said, or that is completely the opposite of what participant Y concluded.”*

Moustakas' (1994) idea of epoche (bracket) is where the researcher attempts to identify his or her likely biases and then reduces the bias likelihood or minimizes it. Finlay (2008) put it well in her explanation of bracketing with “. . . the researcher engaging a certain sense of wonder and openness to the world while, at the same time, reflexively restraining pre-understandings” (p. 2). Finlay (2008) continues on to suggest that most “phenomenologists” would concur that this process is one of the most noteworthy in phenomenological research. The idea of remaining open

to subjectivity and being engaged in the interviews are illustrations of what Finlay (2008) provides for her readers. Being able to understand previous understandings so one can bracket those preconceived notions makes perfectly good sense for this form of research. Trying to deny that subjectivity plays a role and reduces the likelihood of objectivity is a probably more apt to reduce the credibility of a study rather than increase it.

This researcher believes that epoche takes place before and during the research study. Did I allow the participant to answer the questions? Did I provide the participant room to roam with their conversations? Did I see the examples that are familiar to me as a naïve vision or did I take these discussions for granted? Did I allow my mind to bracket and experience the indigenous intentionality of the story as it was told to me?

Sample

I utilized purposeful sampling in this research study. Patton (2002) wrote that purposeful sampling “are selected because they are information rich and illuminative, that is, they offer useful manifestations of the phenomenon of interest” (p. 40). In order to ensure the study continues in a credible nature, “. . . to be open and to reflexively interrogate my previous understandings, highlighting how this process enabled me to bracket and see with fresh eyes which, in turn, extended my access to phenomena and deepened my analysis” (Finlay, 2008, p. 4). Finlay (2008) was articulate in her ability to describe analysis of the data and although this study does not strive to reduce subjectivity, her description certainly provides an argument of how subjectivity reduction is possible.

My sample included eight purposefully selected individuals ranging from about 45 to 62 years of age. I originally thought of asking each of my participants their ages and some more specific demographic questions, but this seemed to be perhaps too personal and I especially did

not want to insult any of my participants by asking them their age. Therefore, I elected to look at their tribal affiliation. American Indians that achieved a higher education degree of a masters level or higher were the main components required by me for my participants. Through a preliminary pilot study, I deemed my research question could be answered through careful selection of my participants. I also thought it was important to make sure I had a practicing Indian. The word practicing is established to ensure participants were not “instant Indians” that only recognized their heritage during the census. Deloria (2003) was wise to include that many are quick to take claim on the Native American heritage. I am not sure how many times I have gone to meetings where someone that feels compelled to tell me their grandmother or great grandfather is part Cherokee or Cheyenne Indian. I can personally relate to Deloria (2003) when he wrote that Indians are popular people to be.

I have included members of the pilot study in order to increase the credibility of the study. The themes or items that appeared to emerge from my data appeared to be quite similar to that of my pilot study data. Including the data for that pilot study seemed to support the new dataset and I also felt that it provided validation to what had taken place in the new interviews. In addition, the original pilot study played a role in providing the researcher with ideas of how to construct the original interview questions and periodic reflection of how these individuals answered the questions indicated to me there are many commonalities between each of their testimonies. The previous statement exhibits how analysis of the data began while I was conducting interviews as well as in between interviews. Although there is an analysis section to this study, I think explaining how the analysis did not just happen at one given point in my study, but was a continuous process.

Some of the participants had not acquired the Ph.D. at the time of this study, but I deemed it necessary to use their stories in order to contribute their life experiences to this story. It is my hope that those that seek their purpose in life will be able to read these stories and realize the importance the values of family, spirituality, resilience, and language has played in acquiring an education for these individuals.

Table 1

Demographic table of participants

Participant	Educational Level	Gender	Tribe	Occupation
Waabanoong	EdD	F	Ojibwa	Faculty
Negoniwaytun	EdD	M	Ojibwa	Retired/consultant
Wambli Wicasa	MS	M	Lakota Sioux	V President TCU
Pepper	Ph.D.	M	Choctaw	Faculty
Oyate Wanyakapi Win	Ph.D.	F	Lakota Sioux	President TCU
Mshkiki	MS	F	Ojibwa	Assistant VP
Sunka Wakan Wicahpi	Ph.D.	F	Dakota Sioux	President TCU
Winyan				
Big Dog	Ph.D.	M	Yacqui	Faculty
Mato Hunska	MS	M	Ojibwa	Elementary School Principal
Mato Zso Zso	Ph.D.	M	Dakota Sioux	V President TCU

Procedure

Once the interviews had been conducted, the researcher spent approximately 6-8 hours transcribing from each of the voice recordings to a word document. The transcriptions were then open coded into several codes. Saldaña (2009) has identified 29 different coding methods and describes coding as “qualitative inquiry is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data” (p. 3). Coding is not really precisely scientific, but more interpretive (Saldaña, 2009). Initially, the open coding led the researcher to identify with nine common characteristics of the participants.

Analysis

As I progressed through each interview, it was my intention to continuously strive to epoche what I was already familiar with or what had become increasingly familiar with so I could continue to see with a clear lens. Trying to explain to someone about how we as humans are capable of being subjective in an objective manner may be peculiar. However, Finlay (2009) provided an example with her description of a core of phenomenological methodology, “a process of intuiting, in which the phenomenologist attempts to be open and meet the phenomenon in as fresh a way as possible, bracketing out habitual ways of perceiving the world” (p. 476). Finlay (2009) presented a good overall general description of how I approached my analysis.

Through open coding, I was able to generate a fairly large list of codes that would soon help me categorize my data. Soldaña (2009) identified 29 different coding methods in his coding manual. As I listened to my participants during the interviews, I tried to remain open-minded to hear what they had to say. At particular times I realized that patterns were beginning to develop.

For example, Waabanoong and Negoniwaytun were both from the same reservation and moved to the west coast due to their parents having been part of the relocation program brought on by the U.S. Government. Waabanoong and Negoniwaytun both looked at this relocation in a different way. Waabanoong was not happy with having to move to an area where racism appeared to run amuck, and she began to rebel in her adolescent years; for a period of time she refused to speak! Negoniwaytun indicated that his father was able to participate in the relocation program as if it were a benefit to him and his family. However, Negoniwaytun's father was a carpenter and there was a lack of work on his reservation, therefore, moving to where work was appeared to be an opportunity rather than an adverse impact. Interestingly, both of these respected individuals ended up achieving the honor of doctorate in western education.

Analysis was aided by using the software package NVivo version 10. This software allowed me to import the transcripts from each of my interviews and begin the coding process. As I began conducting interviews, my analysis began immediately. Although I had piloted these interview questions slightly, I presumed that new questions would develop through further analyses. Rubin and Rubin (2005) suggested the researcher analyze each individual interview while the project is underway. This sort of predictive analysis provided me with an indicator that my interview questions were not drilled in stone, hence flexible in their structure. Following up on the concepts and themes that are going to best answer your questions are the ones that need to be addressed (Rubin & Rubin, 2005). Additionally, when I asked the questions that were originally developed in my proposal, I was seeing important themes develop, but it appeared that my participants were not allowed to get to their meaning right away. I realized that I was asking my participants to read between the lines of the questions. Moreover, I wasn't trying to develop a theory, so not trying to have a theory emerge from the data persuaded me to alter or change the

questions throughout my study. Therefore, I deemed it necessary to adjust the interview protocol in order to allow my participants to answer the questions in a more direct manner.

While I read my transcripts I remained open to what the participant was actually saying, and I would try and code the phrase, sentence, and even paragraph as appropriately as possible. Although Waabanooon and Negoniwaytun were relocated because of governmental influence (Rosenthal, 2002), Pepper, Mato Zso Zso, Sunka Wakan Wicahpi Winyan, Wambli Wicasa, Mato Hunska, and Mshkiki were relocated as well, but according to other circumstances. Once I had completed my initial coding, I was able to utilize the software NVivo and sort the data according to how the codes were frequented.

It is important to explain that there were four iterations (see Appendices B - E) of the original interview questions. The rationale for changing my interview questions was I did not feel the questions I was asking during the interview process were allowing the interviewees to actually answer the research question. Many times I felt as though my participants were questioning whether or not they were actually answering my questions or not. Through this phase of analysis, I realized the themes were clearly beginning to present themselves. In the initial coding or preliminary analysis, I simply listened to the audio recording while I read through the transcripts to insure accuracy as well as to develop a nuance for what was being communicated to me. Further details of analysis will be presented in chapter 4, as they shed light on associated findings.

Since my data was from 8 participants, it was fairly easy to see redundancies in my coding schemes as I continued to analyze the data. If I felt there were commonalities in my codes, I simply combined them. I had to reflect on what I thought the data was suggesting when I combined these nodes through the chunking process. Each of the participants was very articulate

in describing what they went through during these life experiences. I did not have to run any special queries with the software in order to establish the themes. Many times cursory analysis allowed me to easily see what themes were developing through the abundant codes.

I have provided descriptions in Chapter IV for each participant as part of the analysis process. Each descriptive account was returned to the corresponding participant, as a means of member checking: a) to check accuracy of the account; b) to solicit thoughts about confidentiality of the account; and c) to invite further input. When I sent the portion of the chapter that included my interpretation of what the participant said, I asked them to select meaningful pseudonyms – and these are the names I use for my participants throughout the entire document. One participant did not provide me with a pseudonym herself; therefore I did my best to provide her with an appropriate Ojibwa name.

CHAPTER FOUR. THEMES AND SUPPORTING EVIDENCE

The purpose of this research study was to help understand the characteristics and paths of those Native Americans whom have achieved a form of success through Western-Education degree achievement. This study explored the path that existing Native American higher education degree holders have walked in their journey through western higher education. Through the process of this research, I have been privileged to these contemporary warriors' ability to navigate through a world their ancestors were forced into through governmental policy. A postcolonial western educated world that is still limited to view by many Native Americans.

Introduction

This chapter identifies and provides supporting evidence for the four major themes that was grounded within the data collected through in-depth interviews with each participant. Supporting evidence is provided by actual quotes from the participants. The analysis of the data that was continuous throughout this study revealed four major themes that were used to develop a model, labeled Indigenous Success Model (ISM) throughout this document.

The Indigenous Success Model

The ISM is to be read from the outer circle that helps portray the story. The outer circle of the ISM represents how the pre-Columbus Native American viewed life and education, along with pretty much everything else, as timeless knowledge. The indigenous worldview saw time through seasons and there was no confusion about who he or she was as an indigenous person. As we move into the second circle when the Europeans began to invade this land, they began to enforce their ways upon the indigenous through assimilation, religion, relocation, and colonization. Soon the western worldview was established as the dominant lens and education began to be required in order to succeed this western way of being. Through mentorship or role

modeling, the Native American has been able to establish a few stories that may be looked at as success, in a western worldview. However, the major influences that appear to have contributed to these successes are highlighted in these stories through their major themes and identifying codes. Not every influence that helped build these themes is positive. Mention of family influences can be through alcoholic tendencies that may have been negative, but probably ended up contributing to these participants in a positive manner. The themes are not in any numeric or quantifiable order, but are illustrated beginning from the top of the ISM and continuing counter-clockwise.

Through enculturation, the Indigenous of this country began a way of life that was holistic and included spirituality, language, family, education, hunting, gathering, war, and storytelling to name a few. There were no classrooms with desks or teachers standing in front of the class teaching subjects like we see in Western-Education or the Western Worldview. Indigenous Worldview was provided by the Creator and Timeless Knowledge began within this Circle of Life. There was no question to who the Indigenous man or woman was during this time. The Indigenous Identity was well known by our people and we were proud of who we were. As Big Dog's metaphor with the Beaver suggests, "The beaver doesn't try to be like the bear or the buffalo, he knows who he is and he is proud of who he is. The beaver doesn't have anything against the other four-legged, but that isn't who he is." So, the Indian was proud of who he was during this time before the Europeans began to migrate and take over this continent.

Soon after the Europeans began to inhabit the eastern seaboard and realized their new found space was becoming more and more populated, the need for additional land began to dominate. Now the Native American was being sidelined, regardless of their attempt to follow the forced assimilation orders, they moved to areas that were less populated and fit for the

European. However, this relocation took place and colonization began along with forced religion. Boarding schools erupted all over the U.S. and young children were taken away from their parents to learn to speak a language that was not fit for the European. Western World View through Western Education was cultivating the Native American to be less and less like an Indian and more and more like the White. Successful education stories of Native Americans have popped up in this circle along with a close relationship to a powerful attribute referred to as mentorship in this story.

This story could never be told without the four main beliefs that emerged from the data. Resilience, Spirituality, Family, and Language saturated this story as being the underlying support mechanisms for each of these ten participants and these mechanisms helped lead them to where these Indian scholars are today. The family support system that encouraged each of these participants to do what others had not done was pioneering because most of these family members, parents and grandparents, were not aware of the outcomes that education generated. The return to spirituality through realization of how important knowing whom the Creator is for after all none of this would have been possible without creation. The resilience each of these individuals went through in their quest to count coup with a system that was once foreign to our ancestors and finally the new language that was learned that continuously evolves as time progresses.

The cross roads of enculturation and acculturation were addressed in the theoretical model of the enculturation-acculturation paradigm shift in Chapter V. Although the contemporary Native American may not see the relationship these two terms have to each other, the traditionalist may have arguments. As an optimist and through this research I believe there is

hope that the outer ring of the ISM does have a chance of returning. This being said, the enculturation-acculturation paradigm shift will again shift back to the way it was at one time.

These stories revealed different types of successes as well as failures. “We learn that success is the only way in the Western curriculum, this wasn’t the way we learned as Indian people . . . we learned how to fail too. Success is when you meet your Creator . . . We work towards that our whole life” (V.L., Personal Communication). So, through humility, generosity, integrity, fortitude, and courage, mitakuye (my relatives) have found a common path through this circle of life to understand the meanings enough that will eventually lead to the Creator.



Figure 3. The Indigenous success model.

Theme One and Supporting Evidence

All of the members of this study related their story to their families.

Family

Waabanoong illustrates in a few short excerpts how family, through humor and tenderness have been contributors to who she is today.

I think I want to leave a legacy for my grandchildren that it's okay you can be educated and still maintain your culture also. When you go home the cousins tease you "Hey you got big degree but you've got no common sense" so they're teasing. So if I make a silly mistake or I say something wrong or I don't know something I just don't know the answer to whatever they'll say "oh you got big degree, you think you're so smart and you're not". I understand that and it's not really mean it just helps you be humble. It just helps keep me humble. So now I understand why and how I raise my daughter, I don't tell her I love her and I don't hug her. So now my grandchildren, I'm breaking that cycle with them.

Negoniwaytun was very instrumental in making sure he was thought of after his family members. Making his way to school uphill was not an uncommon thing for him. Negoniwaytun never complained once to me about his role as a major backbone for his family. He cared for his family as his father was sick and brother wheelchair stricken. Negoniwaytun's mother perished early in his life, but he continued to move forward in the positive direction, eventually being the first in his family to obtain a higher education degree.

And it was really strange because my father who was always supportive, always, but he said why do you want to go to college? Cause no one in my family had went to college. No one in his family had gone to college. So I was really the first person to go to college.

And he said why do you want to go to college you're a carpenter and all that stuff but he didn't say don't go to college. In fact he and my mom drove me to the testing site to take the ACT and they waited there for four and a half to five hours whatever it was and they drove me back. In high school I was pretty ah normal student. I had to work. Starting from the seventh grade all the way to my tenth grade, to the completion of the tenth grade, I have an older brother that's in a wheelchair and he went to school he was two years older than me, he went to school so every morning I had to push him to school in his wheelchair and it was about a mile and a half up hill, I'm not going to tell you it was uphill all ways (laugh), but going was uphill I had to push him and then after school I had to push him back home so that pretty much tied up any extracurricular things I could do cause I needed to do this for him and I did it all the way until I finished my tenth grade in high school I pushed him back and forth to school.

Wambli Wicasa began his story with me by introducing me to his Lakota name. It is a Lakota tradition, and a tradition to many Native American tribes to introduce yourself along with who your family is. Wambli Wicasa did exactly this. Wambli Wicasa extended his family to the people that helped to name him his Native name. Family meant an enormous amount to Wambli Wicasa, it was not just his father, mother and grandparents, but it was those that supported him in his daily life both in the classroom and on the range.

My Lakota name is Wambli Wicasa also known as Eagle Man. I'm a descendant of Oglala Lakota on the Rosebud reservation in South Dakota. In terms of my early education I was a product of relocation. My dad was in the Marines, I was born in Quantico Virginia, my dad was stationed in California and met my mother and basically coming out of the military service my parents floated between the Rosebud Reservation

and California and in the end they divorced and I was taken in by my grandparents on the Rosebud. Others of their time that were thinkers and some of the stuff to quote, just another story, again storytelling a gift that you can offer back to your people, back to your family and you had a sense that were native.

Pepper shared something to me about his family just about in every question I asked him. Family was a large part of Pepper's influence towards his journey and through it.

Well I think my mom and dad my dad never wanted me to have to work as hard as he had to work and my mom always encouraged me to be smart go to school that was my main job is to be smart and go to school make something of yourself. It's all he could do to feed everybody in the family so he sent them to Chilocco and my mom went to nursing school in North Dakota. And so all his kids he made sure they went away to boarding school cause he knew they weren't going to be able to have a living with what had happened to their land and with what was going on with Indians in that area.

Oyate Wanyakapi Win had such fond memories of her family and she still talks proudly about her grandbabies. Her role as an elder or simply a grandmother was obviously very passionate to her heart. However, the coding that led to the family theme had many other characteristics about how she was well known in her community and had it not been for that she probably would have difficulty being who she is.

I was raised on a ranch okay I was raised by a father and grandparents and mom we had cattle and horses okay for business. And so that's when I grew up remembering. We lived in the country close by the river and so I remember that as my first education. I say that because I think that's really what helped to build what I'm doing today. I come from a long history of individuals were strong, who had a lot of insight, who were good people

and who had really a close relationship with nature and the environment and had figured out a way to do things that were in line with nature and so I come from that. And I come from that you know great-great-great-great-grandparents who came from that and some of the things that I think our ancestors did you think *oh they were so smart* you know they were so smart to do those kinds of things you know. But I do know that as I get older I tend to appreciate that more and I constantly talk to my grandbabies and grandkids and constantly talk to them about what it means to be to be who you are. You come from a special group of people you think we have to constantly do that I think because like I said I think our youth are lost, and we have to try to get them back on track somehow, you know, and it's up to us you know.

Mshkiki spoke frequently about her family and it was very easy to tell that through a family support system, she was going to follow her profound path to obtain an education.

My mom talked heavily about education getting an education pretty much all the way through high school. Unless she saw it or in me thought I was going to go that route but then again she talked about higher ed to everybody. Everybody, go to college, go to college. She was the talent search director for a number of years in Belcourt and then before she became a secretary or whatever and so she didn't have a degree but she was telling kids and people to go to school. And then when I was in high school she finished up her bachelor's degree. But I knew when I was leaving high school that I was immediately the next fall going to go to school and I knew where I was going to school. There was no question.

Sunka Wakan Wicahpi Winyan had fond stories of her family that encouraged her to obtain a degree. Yet there were memories of being uprooted from her Native home to an area that was completely foreign to her traditional upbringing.

And I am a Dakota Winyan, I am a Dakota woman. And to me it's rooted in growing up on the rez in St. Michael, North Dakota with my grandma and grandpa and there was like fourteen people in a two-room house with no plumbing. We had bare light bulb and that and one of the things grandma and grandpa always taught us was good hard work we had a garden, we canned corn, we dried corn, we did canning, we helped with all the things we needed to help with. To survive and to live. My grandpa and my uncle hunted. Grandma taught us about skinning deer and buffalo when they thinned the herds out here they would give the families a buffalo so she taught us my cousins and I about skinning, the best parts of the meat and how to preserve it and all that. My mom is still alive and well she's eighty-two she's a product of boarding schools. That and so she's a very strong Catholic. And I go to church with her and I have talks her with father Brian and whatever and but as an adult I've chosen to try to live traditionally.

Theme Two and Supporting Evidence

Language played a significant role in the coding of this study.

Language

Waabanoong illustrated that her journey through education was not at loss, but another opportunity for her to practice the continuation of her legacy. In this excerpt, there is no separation from language to spirituality and therefore these coded data was placed under the parent theme of language. Additionally, Waabanoong uses what I elected to call rezbonics, something that each of my participants displayed in their discussion with me.

I need to do for my spirituality. So I wrote a note to the Dean and just said: first thunder of the spring there's a ceremony that I need to do and I walked out. So she later visited with me and said that she wished she know more about Native Spirituality and ceremonies and so on and that's all she said. So I don't know if it was taken against me or whatever at that point and I don't care and I'd do it again. You know if there was first thunder right now I'd have to say excuse me I need to go home and do something. So it's those types of things that make it hard for me to be at the highest academic level of the white educational system and then be at a sun-dance, the highest ceremony of native people and try to bridge that gap. I have a degree because I start with the Belcourt brogue, hey I got some new pantsis made, so I slip right into that culture with my cousins and my family and then when I come back here I don't talk like that. I talk differently like I'm speaking to you right now. I'm trying to use big words like epistemology and hegemony, and all these big academic words and stuff so she told me that that's code switching.

Negoniwaytun did not proclaim to know his language fluently, but he said he was able to speak and understand some of the Michif language. However, the language that Negoniwaytun spoke was the language that his elders and protégés understood. Negoniwaytun never spoke down to anyone and he was always someone that was approachable, even as a college president with a high credential.

I do I think natives see me differently. One of the things is I'm mixed blood so that in itself is a challenge. I think not so much in your home community as it is outside in the external community. And I've had to adjust to that over the years too and I think most native people who are not full blood Indian people experience that to a certain level

because you almost don't know where you fit you know when you go out to a very traditional reservation when you're dealing with people who are more traditional than you or look more Indian than you that's always an issue I think. remember sitting at one Thanksgiving or something and my wife's family was there and one of her uncle's said "you're different," and he was an older guy too and he said, *you're different you can talk the way they talk and then you can talk the way we talk*. I don't know if he was trying to put me down or give me a compliment but I took it as a compliment because that's what you want to do; you don't want to put yourself somewhere else you want to be with your families and the whole reservation is a family.

Wambli Wicasa represented his tribe in an honorable way. He spoke like an Indian, or like a Lakota man that was traditional in a contemporary society. The day I asked Wambli Wicasa to interview he was asked by the group to pray for our meeting. He began that meeting with an Indian song he created for his grandson. This sort of thing indicated the importance of family, tradition, seven generations, and language to this proud warrior. Wambli Wicasa spoke many times (code switched) in his Lakota language without hesitation, and since I was within the context at the time, I knew what he meant. I may have used this excerpt before, but I feel it is appropriate here again to help support how I coded for the language theme.

My Lakota name is Wambli Wicasa also known as Eagle Man I'm a descendant of Oglala Lakota on the Rosebud reservation in South Dakota. In terms of my early education I was a product of relocation. My dad was in the Marines, I was born in Quantico, Virginia. My dad was stationed in California and met my mother and basically coming out of the military service my parents floated between the Rosebud Reservation

and California and in the end they divorced and I was taken in by my grandparents on the Rosebud.

Pepper was raised by a family in the southern part of the U.S. His family came from one of the tribes that were first affected by the coming of European settlers. His grandfather was a direct descendent of the general allotment act where the head of the household of Native Americans were provided with 160 acres of land where the objective was to make the Native American reduce reliance on the federal government (Chang, 2012). Pepper didn't indicate that he spoke his language, but it was obvious that he spoke the language of his culture, spirituality, and academics. Pepper navigated his way through college on intellect as well as that inner voice that his mother implanted in him about getting an education. I elected to code the aforementioned as somewhat of a contemporary language for Pepper. He continues to carry forward his traditional language that is contemporary and should guide each of us today.

I certainly took advantage BIA funding when I went to get my undergrad degree. I started out the first two years of my undergraduate degree I went to West Point. Couple years and then I just they're crazy I just couldn't do that. But after that the then the BIA I got BIA money to finish out my undergrad with. As far as I know I'm the only Native American faculty member at Mines. And so I self-identify and I'm involved with AISES and I kind of have been since I go there they kind of picked me out I said, ya I'd love to cause they guy who'd been doing it had been doing to for about 14 years he wasn't native and he was just doing it cause it needed to be done. You know I was awarded an NSF doctoral fellowship and it gave me three years so I just quit work and I talked to my wife said lets go back sell everything we got well just go back to school for three years and she wasn't much into that so she said no you go back to school.

Oyate Wanyakapi Win never really talked Indian to me as we spoke, but why should she? A person of my age is very likely to not know another language other than English, but I could tell that by the way she was raised by her grandparents that she more than likely could understand the Lakota language quite well. However, Oyate Wanyakapi Win spoke other languages just as my other participants did. She spoke the language of Native tradition, education, compassion, passion, and family very fluently. My coding that led to the language theme felt like a puzzle that simply fell into place with all the right pieces.

I said I think our youth are lost and we have to try to get them back on track somehow you know and it's up to us you know. Nobody else is going to do it--it's up to us to do it, and so we need to take a stand, and we need to somehow take responsibility for getting that done because I think when the young people understand how beautiful their culture is. I think things are going to get better you know I really do. But we have to somehow get them to buy into that and to appreciate that and then maybe they will but you know when their older but right now we're losing young people. The suicide rate is high in Indian country and so is that a part of that? I don't know. It probably is. Because our kids don't know who they are. They don't know where they came from so that's why they don't know where they're going.

Mshkiki never really spoke her language to me during our interview. However, she spoke the language of ceremony, culture, humor, rez-bonics, and academics. Being raised on at least two reservations and making her way through different lands through summer internships as well as earning her four-year and master's degree from a college outside her normal reservation home, Mshkiki knew several languages and it was important to code many of these things to lead to the family theme.

Gosh to me they're so separate, but I don't know what it would be like if I lived on the rez. You know they may be more intertwined. Because I did live on the reservation I grew up there. And then after UND I lived there for five years and I was so involved in the culture and I was even studying the language and it was just so intertwined there and then my husband wanted to move and we moved out here and it went separate again. So it's like so where's your identity there. Cause when I go to ceremonies you know it's crazy. You know the humor and the fun and the language even you go back home and then when you come here you know that's the part of your identity but I don't think I'd last very long going to that presidents meeting you know.

Sunka Wakan Wicahpi Winyan never indicated that she spoke her Dakota language at all in our interview. However, as I have said earlier, I have known her for some time now and I have listened to her speak. An Indian person doesn't purposely bring attention to themselves and in this case, Sunka Waka Wicahpi Winyan practices her Dakota values. So for her to walk around talking Indian would not be like her. I did code items that I believed represented language with Sunka Wakan Wicahpi Winyan and some points where she talks the language of humility and culture are highlighted in the following excerpt.

Because at my age in given what I know and where I've come from and who I am as a Dakota Winyan it's really really hard to talk about success. And my success. I think I am successful. But I'd prefer to couch it as I know what I'm doing. And I can attest to what I do as a president or professional I can show you the numbers the data and that but I can't sit here and say *oh I've done this I've done that* you know I did this much money raising I've done this much on the campus I mean it's really hard to talk like that and to say it in those terms. I'd prefer to talk about it in that I love my job I'm passionate about my job I

believe the creator brought me home to be president elders asked me to come home for this job so I was recruited to come back home and I'm really grateful that they asked me to.

Theme Three and Supporting Evidence

Resilience played a significant role in the coding of this study.

Resilience

Waabanoong certainly could have given up in her quest to find her way through a very difficult path to where she is today, but was much more resilient than she led on in her testimony. Waabanoong consistently struggles with her quest to walk along the lines, or within the parameters of the academic and her spiritual world, but she manages.

And then we moved around a lot within North Dakota because of dad moving around...we were in Minot for a while and so on but we mostly stayed - I remembered the reservation very well and I was six when we left. I cried all the way...when you move from the prairie into the forest of Portland Oregon and the rain...I hated it. I hated the trees and the darkness and the dampness and the rain and the clouds. I had nightmares for a decade, ten years or more on moving there. That's why when we would drive home in the summer and would just plead with mom and dad to leave me there but I think because of their boarding school experience they wouldn't leave us kids anywhere. Just kept with them I suppose to make sure we were safe even though like I said there was a lot of alcoholism and stuff going on, that's what they felt they needed to do. I love it here, I'm happiest here. I'm happiest in Belcourt.

Negoniwaytun was humble in explaining how he made what appeared to be a negative influence through governmental policy a positive impact.

And about half way through that year my dad uh, my father was selected for relocation program. And so the family he moved the family to the west coast. First to Oregon then to Washington and then we ended up in Seattle. So I was pulled out of St. Ann's Indian Mission in the middle of the first year. I don't remember a lot about my elementary we moved shortly thereafter that from a farm because my father got sick and couldn't do that work anymore and we moved into a housing project in Seattle and I went to a Project school in third, fourth, fifth, sixth grade then went to junior high in Seattle and high school in Seattle.

Wambli Wicasa is a proud warrior of contemporary times. Wambli Wicasa expressed himself as coming from the horse culture, which was a path that he fully intended following rather than doing the reading and mathematics that a formal education required.

My educational philosophy can probably be best described as this, I must have been a junior, senior in high school in Todd county in Rosebud, I grew up with the horses and I cut school to go out on a roundup in the Spring and we were rounding up cattle and an older Indian Cowboy came up to me and Phil Bert how's it going? Phil Bert was my nickname, and I said oh man it's great you know sunshine, horseback, and whatever and he said you're supposed to be in school and I said ahh, I said I cut it and he goes well you might not be in the classroom but remember this schools always in session.

Pepper never really proclaimed how he overcame trials and tribulations, but his family sacrificed to help ensure that they might help cushion the blow for Pepper. Pepper realized early on that some schools were probably not for him due to the regimen, but the discipline wasn't the reason he elected to move on. Becoming a structural engineer is not a typical schedule most common people would ever endure in order to fulfill your parents' expectancy of not having to

work as hard as they did. However, Pepper took it several steps further and managed to achieve the highest degree, a Ph.D. in that very discipline.

You know I haven't I'm not a singer not a drummer I dance. And it's the I'd encourage start dancing something I just would encourage to I didn't start until late in my life my cousins all started early because their father danced which my father was white he's from Alabama. My mom would always go to powwows but at that time she wanted to make sure that I left. She hated to see me go to West Point but she knew once I left than I would finish school. Cause my cousins they got into a lot of trouble like I said there were quite a few Indians around where we lived they got into a lot of trouble with alcohol and the law and then they tried to go to school but then they'd be pulled back onto that then they tried to go to Chilocco or up to Haskell then they'd kind of be pulled back. So she didn't want me to get into that so I didn't get into dancing until later really like I said it really made everything kind of come together for me and so if you don't dance I'd say start getting your stuff together.

Oyate Wanyakapi Win was raised in a time when money was tight and education was not that important, especially when you were accustomed to boarding schools. However, Oyate Wanyakapi Win was able to see clearly through the turmoil and led a happy life as a youngster. While her visions of picking grapes and digging turnips are ones that appear to come straight from a Norman Rockwell painting, times were still tough on the Standing Rock reservation.

To move forward and to complete things and to do well when you're doing them. So I can't put my finger on on on it but you see that in some people and you don't see that others and like I said this is the same family these kids all grew up the same way so why is she so much different she it's not the way she was raised or anything because they

were all raised the same. So that's why I think that and then and out of my family I'm the only one who has gotten even a bachelor's degree you know the rest of my family have one has gotten a high school degree high school diploma and the other two didn't even graduate high school you know so what made that different we were all raised the same way you know you and were not that far in age as far as you know me being way older than them we're pretty close in age. So we'd have these big containers with grapes and we'd get all this the grapes and cherries and plums and we'd go home and my grandmother would use that to make she'd make wojapi or she'd make jelly. So that's a picture in my mind that just stands out and I said that must have been a happy time for me because I just remembered that. That's my first you know. I was probably four you know five I don't know right around there. So you know that's kind of education I got.

Mshkiki thinks back to the time when she went to school at a small Catholic school with the same group of kids from first grade on through the sixth grade and believes it set her up for her dislike for crowds or networking. Yet she was able to take on summer programs that brought her far away from her home and family and was very successful when doing so. Mshkiki actually studied in Italy for a summer program through her initiative in education.

What happened was I ended up being with the same twenty kids from third grade all the way up through eighth grade. Hardly met any other new kids. We lived out in the country so didn't really even get to know town kids or whatever they called them. And so by the time I got to high school that was culture shock coming from this little small, you know everybody, into this school of four hundred kids and so many of those kids from my class of eighth graders didn't even make it through high school. So there was that social piece that I think got impacted and impacted me as well. I'm not very comfortable in social

settings. I'd rather be in a meeting. I'd rather be in a class. Than at a social gathering, a picnic or whatever where I got to meet new people...oh my. That's just not where I'm comfortable.

Sunka Wakan Wicahpi Winyan displayed extraordinary confidence yet exemplified a humble demeanor. Having been raised on the reservation for her first 14 years, she was uprooted by her non-Indian father to a town that seemed completely foreign to her and her younger siblings. Getting lost in her love for reading help ease her pain temporarily, but Sunka Wakan Wicahpi Winyan wasted no time in moving back home upon high school graduation.

So when my dad took us off the rez to Grand Forks, North Dakota I was a teenage girl and I didn't understand and given how I look I identified with being Indian with being Dakota. And my dad had us re-baptized, reconfirmed Presbyterian. And I was trauma thing okay whatever another church system it was whole different dynamic in the Presbyterian system because to me they were so focused on money money money and contributing and contributing and not that the Catholics didn't do that also but it was more subtle in the catholic system.

That we've learned these things because we were hungry they wouldn't feed us if we didn't act that way or the breakup of the family so even education was used as a course or tool to assimilate our people so that's why that fear that suspicion of education still lingers for our people because it was used to punish us. And I tell people it's just it's in my lifetime and more recently the last fifteen twenty years start working for the tribe in the 80's where I can actually see I can feel that that suspicion of education is diminishing.

Theme Four and Supporting Evidence

Spirituality played a significant role in the coding of this study.

Spirituality

Waabanoong is a pipe carrier, an honor that not many people can relate to. The honor of being a pipe carrier comes from the right bloodline, passed down from an elder, or through a vision quest. A pipe carrier would not self-proclaim that he or she carries the pipe, but for the purpose of my research I was fortunate to come to this knowledge.

The issues I have are cultural. I live in one world and work in another world you know they say we walk two worlds. Well I really do. Going to the ceremonies, the Midewewegun ceremonies, sun-dances, the sweat lodge ceremonies, and others and then to go from those ceremonies way out in the bush or way out in the prairie and then drive back to the University can be a little jarring or disorientating for me. So they don't know that, these white people that I work with, these white professors. Some of them I sit down and can kind of explain a little bit but they don't have those two worlds, they just involved in their white world and this University academic world. I'm a pipe carrier, and I don't usually admit that in public and so on, I don't make a big thing out of it, I don't try and do pipe ceremonies here at the university. It's a pipe that was given to me through sun-dance years ago.

Negoniwaytun, a humble Ojibwa man never really talks about spirituality, but I've known him for several years and I know that he and his wife practice a traditional spirituality privately. Additionally, spirituality is part of being an Indian and this is how I depict Negoniwaytun...there was no separation between the two.

I do... I think natives see me differently. One of the things is I'm mixed blood so that in itself is a challenge. I think not so much in your home community as it is outside in the external community. And I've had to adjust to that over the years too and I think most

native people who are not full blood Indian people experience that to a certain level because you almost don't know where you fit you know when you go out to a very traditional reservation when you're dealing with people who are more traditional than you or look more Indian than you that's always an issue I think. You're Indian, you're Indian. And that's kind of my philosophy too and that's why I spent my entire life working in Indian programs on Indian reservations except for when I was in the service because that's who I am that's who my family is and that's who my ancestors were and hopefully my followers will be too. But it's not an easy thing to do all the time. If you know who you are and that's how you do it. But that is a difficult question. It's a difficult question even for very traditional Indians because a lot of them are not comfortable saying that yet today even though, when the boarding schools opened they would get whipped and stuff you know if they said that

Wambli Wicasa never really said anything that would allow me to code his words in anything other than spirituality. Actually, when I interviewed Wambli Wicasa, I could have coded everything he said to lead to the four themes that were grounded in his testimony. However, the following excerpt captures what I believed to best represent the theme of spirituality. Although Wambli Wicasa was named the Indian way and he went on the hill

I think that indigenous culture would have a tendency to make us think more holistically. In other words, not focus on one bull's eye or one target but to look at the big picture to look at all the different relationships within that circle. So you look at a holistic as opposed to one singular goal or one singular thing there. So the Indian in terms of influencing education makes you look more holistically so the question about education is teaching you to be an engineer or I'm teaching you to be a contributing good human

being that takes care of the family that takes care of the relatives, that takes care of you know the environment, that gives back to the people that assumes leadership role when called upon, that's willing to be a follower cause we can't do it all. And it walking a good way to walk in balance those are all different standards in eyes of the beholder I think again Indian and education and then for what purpose is education I think the Indian is decide how he sit there from way of approaching the ultimate goal about what that human beings going to be.

Pepper is truly a spiritual man. A humble Indian man that was not only affluent to his identity, but practice martial arts as part of his way of life.

You know it's real important cause I was raised with the spiritual part for our tribe and my grandpa he was very strong with that as much as he was for everybody to kind of assimilate economically but then he was he was he's a peyote man he brought that to a lot of Indians in the area we were in he played a big part in that and in returning the drums to different tribes who lost drums over time because of what was going on in Oklahoma. We always say our tribe always has men's society and we always pass the pipe in the men's society and there's certain ceremonies we always pass the pipe for I always smoke when that happens and were always in a circle when we pass the pipe so that's when I always smoke the only time I smoke.

Oyate Wanyakapi Win and I sat in her office, she across the table from me. I offered her tobacco and she immediately responded in great gratitude. Oyate Wanyakapi Win had such softness to her even though she was a leader. This is such a great honor for someone like me to be able to communicate with these Indian women whom were all such wonderful people. I did

not code spirituality per se for Oyate Wanyakapi Win, but it was prominently present within our meeting.

The team would pull us we'd probably go maybe about two miles I would say down to the river and at that time we still have all of the timber, we had that big timber this was before the dam so we would go through the timber and we'd get to the water in and my grandfather would back his team up into the water and he fill barrels up with water from the river and he'd throw a canvas over and tie it so they wouldn't all splash out and then we would come back and we would come through the timber again that like a forest and we would stop in there and I remember I can just close my eyes and remember how cool it was in there and how peaceful you could hear birds and animals and then we would stop there he would take the team and let them eat there or he'd bring grain or something and then we would go pick berries. I remember picking grapes in there and our hands would be just purple.

I still think about the way I offered tobacco to each of my participants except for Mshkiki. I have a hard time getting over this as this document probably easily proclaims. However, a path was made during this time and there is no way that I can change that path. I will simply do it differently the next time. Mshkiki walks a path that is truly that of an Indian woman that is highly respectable. Her contribution to my study is unquestionably amazing.

Oh. I would rather not be anything else. I want to be native I'm so glad that the creator made me native. I'm about the only one that really strongly does something ceremonial and watches the seasons and does the things that are necessary or believe in. and I just I just hope I'm not the last. And it's but it's for me it's awesome. I mean it's just the belief system that Ojibwa's have its... you just wonder what... what it was like to live without

the influence especially like that spiritual connection? And the ability to live off the land. And that foresight you know someone just didn't think one day just say seven generations I mean that's the thought and when I mention that to someone they said man that's about four five hundred years out to think that way so I didn't think it was that far but somebody said. But and even I even use that in my own life cause developing a program working on something working with people I think okay what do I want this to be in twenty years, what do I want this relationship to be in five years. Where do I want this office to be?

I have known Sunka Wakan Wicahpi Winyan for a few years at a professional level and never realized during that time that she was as a spiritual being as she is, but that is a perfect example of how Indian people of this caliber do not bring attention to themselves in these ways.

So one of the things I did my family at that point and time we started learning more about culture who we are and the traditions act of being Dakota and so I started going to sweat lodges, I sun danced for eighteen years because much more involved and engaged and understanding ceremonies. And the spiritual aspects of being an American Indian or a Dakota that's rooted there. Everything is rooted in spirituality and our people were very prayful people. And that spirituality is so imbedded in ingrained with values common sense values that I think hold true for any race of people but even more so for American Indians and Alaskan Natives because we lived it, we live it. To certain degree today even.

CHAPTER FIVE. FINDINGS

The purpose of this study was to explore and help understand the characteristics or experiences that have contributed to Native American success for these particular individuals whom I have deemed to succeed through academic achievement. This chapter will be used to express my interpretation of the data through qualitative inquiry. The broader question established in this study was: What factor influence Native American success? This chapter provides a description of the analysis procedures and the findings of this qualitative study.

The final interview questions were reduced to asking the interviewee to reflect on the questions while looking at a model that I had established based on analyses up to that point. The model was explained to the participant and I answered any questions that may have been asked to the best of my ability. The model (see Chapter IV) was developed with the idea to have a Native American perspective of how to present the findings. The participant was able to answer the four questions in a way exactly like I had hoped . . . from a classical indigenous perspective.

The findings will be presented in three parts, to iteratively explicate the results of the study. First, through this chapter, there will be individual presentations of the first seven participants of the dissertation study including the two interviewees from the pilot study, a general summary of the entire group, a description of the themes, and how these themes led to the indigenous model developed. In the next chapter I have included corroborative findings to deliver a form of member checking in and will be presented through discussion with a final participant, Big Dog. In the final chapter, a general discussion will take place that will address and support the general structure of the participants' experiences through thick descriptions from the participant responses.

Once the participants had been determined, the interview script was to be designed. The initial eight questions (see Appendix C) had sub questions associated with each question, but these were soon reduced down to seven (see Appendix D) questions. Originally, the interviews were to follow Moustakas' (1994) questions (see Appendix E) of how to ask questions within the phenomenological methodology paradigm. Although Moustaka's (1994) questions were significantly shorter and proven to be credible, I deemed being more specific to my study required different questions. How these eight questions with sub-questions were reduced to seven questions was done through correspondence and advisement from my dissertation chair as well as reflection on ensuring these questions were going to be the best questions to answer my research questions.

The final iteration of the last interview (see Appendix D) script was developed based upon an indigenous model that I developed and will elaborate on later in this chapter. However, this remaining iteration had four questions that were designed to ask Big Dog his thoughts on the four major themes that developed from the analysis of the previous seven participant's data.

Presentation of the Findings

The presentation of the findings provided in this section is done so in a manner that I deemed to be eye appealing and a likeable read for you, the reader. I wanted to provide the reader with a description of who they were about to read about as I saw them during the interview itself. Some of these participants I have known for several years, while others I have only known for a brief period. For example, Waabanoong, my first participant, I met when I first began my doctoral studies at a supper we were both invited to because of our relationship with Native American work through a particular grant that I am the co-principal investigator for. It isn't uncommon in academic settings for Native Americans like Waabanoong and me to be

invited to certain ceremonial or indigenous festivities because of our ethnic background.

Waabanoong presented herself in a traditional sort of dress, with her hair pulled back in a bun, and as a quiet humble person . . . just the way I recall my grandmother and aunties. I observed Waabanoong in other receptions, but in a more formal atmosphere.

Pepper was my fourth participant and I only got to know him through colleagues of mine during a consultation conference in Colorado. However, during this short period of time I could very easily see that Pepper presented himself as a humble Indian man who walked in such a way that made me feel that his Indianness was genuine and not through rights observed by many Americans that are very zealous to claim that their grandmother is one-half Cherokee (Deloria, 1997). On a personal note, I can probably establish several accounts of having an acquaintance, once they have determined I am Indian, reference their grandmother or grandfather having Cherokee blood in their veins. Among Native circles, this sort of presentation usually initiates quite a humorous conversation (Deloria, 1997). Nonetheless, Pepper was able to share personal stories of his grandfather and parents attending boarding schools and as well as personal accounts of the general allotment act of 1887 or more popularly referred to as the Dawes Act (Chang, 2011).

Therefore, I wanted to provide a description of my participants followed by some of the actual accounts that took place while I interviewed each of these participants. The ISM that was developed from my data is how I tell the story of each of these participants and as I wrote about each of these accounts, I had the ISM directly at my side. Finally, I sum up my conversation with my participant by including some extant literature that helps support what is being said and why I believe it is important.

Waabanoong

Waabanoong (Morning Star Woman) is a member of the Turtle Mountain Band of Chippewa and was brought up on her reservation until being relocated as a result of the lack of work for carpenters during the winter months in North Dakota. Since Waabanoong's father was a carpenter, he relocated his family to the west coast where Waabanoong began attending a Catholic school. The traumatic effect the discrimination and racism had on Waabanoong made it necessary for her to see a child psychologist who recommended Waabanoong change schools. "So I went to a private Catholic School and then there was a lot of racism, discrimination there and I ended up seeing a child psychologist so he recommended that we move to a public school. Still bad but it was better than the Catholic school."

During the 1960s, the American Indian Movement (AIM), gay lib, black power, and Chicano power were all coming into view. ". . . I was a hippy and it was a very exciting time to live in a commune; to be involved in things; in the anti-war demonstrations and so on. But the biggest influence for me was the American Indian movement back then in Portland and I joined the movement and oh by then I had read some things about boarding schools and my dad had talked to me about boarding schools and then I was starting to understand more about being Native and the ceremonies, spirituality, and just the activism that was involved there and I became one of those militant Indians." At this point in the interview, it became quite apparent that Waabanoong had some difficult experiences as a youth who was uprooted from her natural environment to live in a place that was not common to her. In addition, the mentioning of the Native spirituality, ceremonies, and activism provided me with the first part of how my study was beginning to shape as the importance of indigenous ways of knowing or timeless knowledge began to shed light on my study.

Waabanoong had made a decision when she was 12 years old to go back home and it was through the influence of a role model that this decision was made possible. “. . . Phillip Deer and he encouraged those of us who were in college to go back home and work with our people on the reservation. He was remarkable. I was totally taken in by him and impressed and I made it my goal to go back home and teach Native children. I always knew when I was twelve that I was going to go back home.” Waabanoong was able to go back home to the reservation to visit her cousins during the summer time, but always had to return. “We had been going back to the reservation in the summers and I never wanted to leave. You know the people there looked like me, they talked like me and then we would go back into Portland and there was a lot of racism, discrimination . . . you stupid squaw, you dirty Indian, you stinking Indian, they would throw dirt clods and pine cones at my brother, sister and I as we walked home from school and I learned to be a fighter. Waabanoong’s resilience to the treatment she and her family received does not go without notice.

Waabanoong was able to take advantage of a couple very small scholarships that was provided by the Bureau of Indian Affairs (BIA). However, being in foster homes for Waabanoong’s entire high school senior year as well as running away from a few foster homes did dissuade her for a period of time before she was able to get her first two years of college completed. Waabanoong found the challenge of being in college and the many activist demonstrations fueled her drive to succeed. In addition, minority programs began to surface, but unfortunately these programs were directed towards another under-represented group. Waabanoong’s ambition found her locating another program closer to home that was identical to the one with no emphasis on Native Americans. Thus, Waabanoong was able to move back home and take courses at the University of North Dakota (UND). “So, my dream came true. I did

end up dropping out or stopping out for four years. I was still very militant, very angry, [and] very bitter with just what white people had done to Indians and so on and I was a very outspoken and Teacher Corp professors would tell me *don't rock the boat* and you know they would just try and like stop me from being who I was at that time.” Thus Waabanoong had used the negative influences that had occurred to her to help her acquire a degree in teaching that would eventually be used to help the children of her tribe.

As I built the conceptual model that will be referred to during this chapter, it was conversations like those above that made me realize that outside influences that occurred to Native Americans were many times done so improperly. The fact that the American Government began assimilation in the 1800's (Szasz, 2003) was done so wrongly (Grande, 2004) yet some Native Americans were able to use that outside influence, good or bad, in a way that increased their ability to succeed. This resilience (Whitbeck, McMorris, Hoyt, Stubben, & LaFromboise, 2002) is portrayed here by Waabanoong whom through racism, extenuating family influences, and attempted cultural divorce through relocation appeared to contribute to making this strong Indian woman strive to succeed. Acculturation (Silverstein & Chen, 1999) became a culture for this participant and although she fought ferociously to defend her existing culture, she still ended up acculturating on her terms.

Waabanoong felt her biggest burdens were the discrimination that she had to experience. In addition to the negative outside influences, her passion for being able to work with Native youth drove her to earn a degree. After 21 years of teaching Native youth, Waabanoong began to pursue her master's degree. Having come from an alcoholic and violent home, Waabanoong had to spend some time in a foster home. As an understanding compassionate individual, Waabanoong realized her father's being uprooted to attend a boarding school (Szasz, 2003) from

his home when he was 9 years old had a negative effect on her father. Waabanoong's father went to the Chemawa Indian Boarding School from 1925 when he was completely Native American enculturated (Shimahara, 1970) and spoke only his first language, Ojibwa.

The atrocities that took place to Native Americans during this forced assimilation (Szasz, 2003) time continue to have negative characteristics of intergenerational trauma on Native Americans, but the direct effect for the male or female boarding school student unfortunately took many forms. In the case of Waabanoong, both her mother and father attended boarding schools, thus the dysfunction that took place at their home may have seemed somewhat normal at the time and whether this dysfunction can be blamed on the destruction that took place to Waabanoong's mother and father can only be speculative. Despite the challenges that took place in Waabanoong's life, if one looks from another perspective, he may consider this mayhem could have been a catalyst to achievement for Waabanoong.

Waabanoong continued to find solace through her tribal spirituality and as a pipe carrier; she often found it difficult to choose between her two cultures. Along with other indigenous values Waabanoong illustrated, the value of humility would have never allowed her to reveal her very honorable role as a pipe carrier. However, since I am a member of Waabanoong's tribe and a member of the scholarly society, I think she believed this information would provide me with rich data necessary to interpret this story appropriately. In addition, Waabanoong has struggled by literally having to walk in two worlds (Eastman, 2010; Hense & Vanett, 1993), that of her Ojibwa culture and of her academic culture. "And one time I was in a meeting with the Dean and the other I think we were like fourth year professors then and it was the first thunder of the spring and there's a ceremony I do, I'm a pipe carrier, and I don't usually admit that in public and so on, I don't make a big thing out of it. It's a pipe that was given to me through sun-dance

years ago. So, but I have a ceremony because my tribal name is Waabanoong so that first thunder of the spring I have a ceremony I need to do with my pipe. So I sat there going, what do I do, what do I do, I'm supposed to be here in this meeting but I have this other activity that I want to do, I need to do for my spirituality So it's those types of things that make it hard for me to be at the highest academic level of the white educational system and then be at a sun-dance, the highest ceremony of native people and try to bridge that gap. It's been tough."

Waabanoong has spent many hours trying to revitalize the language of her people through her own personal quest to learn the Algonquin language. Aside from the first language of the Ojibwa people, Waabanoong indicates there is a brogue language that is referred to in some circles as code switching. "I talk differently like I'm speaking to you right now. I'm trying to use big words like epistemology and hegemony, and all these big academic words and stuff so [she] told me that that's code switching. I know how to act when I'm at [sweat lodge] ceremony with my elders and then I know how to act here when I'm giving a talk here on campus."

Instantaneously being able to code switch appeared to be a necessary culture for this researcher's participants throughout this study. According to Kumar & Narendra (2012), "code switching is a linguistic phenomenon claimed to be the most prevalent and common mode of interaction among bilingual speakers" (p. 65). Kumar & Narendra (2012) also wrote that vernacular code switching among bilinguals was almost impossible and was referred to as Hinglish. Waabanoong can be considered bilingual due to her ability to speak her Native language, but for this sort of code switching I have found it to be particularly prevalent in Indian Country and that is the ability to talk in your home dialect as well as the dialect learned through a formal education. In some circles this dialect could be referred to as rezbonics.

The ISM, discloses a secondary circle of external influence (see Figure 5) that had outside influences on Waabanoong as well as the other participants in this study. Whether or not these influences are good or bad, they play an important role in the success of each of these individuals.

Negoniwaytun

Negoniwaytun is also a member of the Turtle Mountain Band of Chippewa. Negoniwaytun's interview was conducted prior to being able to transcribe or code as his interview was conducted only two days after Waabanoong's interview. The rationale behind this was Negoniwaytun was currently living in New Mexico and happened to be in North Dakota during data collection, therefore it was convenient to conduct this interview during this time.

A cursory analysis of members of any Northern Plains Indian tribe being brought up on an Indian reservation nearly always suggests this individual had begun their first years in a Catholic School. There are numerous accounts (Grande, 2003; Szasz, 2007; Malott, 2008; Smith, 2012) of forced Christianity on Native Americans throughout history and the Northern Plains Indians were not excluded from this campaign to Christianize, educate, and assimilate. Negoniwaytun began his first year in a Catholic school, but this was interrupted as his dad was relocated to Oregon . . . my father was selected for the relocation program (Weaver & Hill, 2010). And so he moved the family to the west coast. First to Oregon then to Washington and then we ended up in Seattle.” Interestingly, Negoniwaytun seemed to be an optimistic individual as he stated that his father was *selected*, where Waabanoong appeared to see this move as the *end all* for her.

Negoniwaytun was also able to read well when he transferred from the reservation to the west coast and upon earning the right to prove he could read at a higher level was promoted to

the 2nd grade after only being in the 1st grade for a few months. The family had to move to a housing project when Negoniwaytun was in the third grade. “. . . We moved shortly thereafter that from a farm because my father got sick and couldn’t do that work anymore and we moved into a housing project in Seattle and I went to a project school in third, fourth, fifth, sixth grade then went to junior high in Seattle and high school in Seattle.”

Negoniwaytun was diagnosed with speech impediment when he was in the 7th grade; he used *da* instead of *th* and for this he was pulled out of some classes for speech therapy. “. . . I think back to the classes they pulled me out of were like the math classes. So I did not get the math fundamentals that I should have gotten had I had not been pulled out for speech. And I think had I gotten those math classes I would have been stronger in math and science than I was and I might even went into one of those disciplines.” From this point forward, Waabanoong perceived himself as a normal student.

Negoniwaytun had a brother who was two years older and was confined to a wheel chair. Negoniwaytun had to push him to and from school from the time Negoniwaytun was in the 7th grade to the 10th. “. . . I’m not going to tell you it was uphill all ways (laugh), but going was uphill. I had to push him and then after school I had to push him back home so that pretty much tied up any extracurricular things I could do cause I needed to do this for him and I did it all the way until I finished my tenth grade in high school I pushed him back and forth to school. I think I didn’t participate in a lot of things that I would have had I not been doing that but I’m glad that I did that because he graduated from high school and he actually went on and got his four year degree too after I did.” So Negoniwaytun sacrificed a large part of his boyhood to contribute to family matters, like working to help support his family since his father could not work for a period of time as well as pushing his brother to school.

Upon being drafted and honorably discharged, Negoniwaytun went back home to work as a teacher's aide. Prior to being drafted, he went to carpentry school and qualified as a third-year journeyman. Negoniwaytun's ability to exemplify a humble characteristic of his Native values does not go without notice. According to U.S. Department of Defense (1996):

As the 20th century comes to a close, there are nearly 190,000 Native American military veterans. It is well recognized that, historically, Native Americans have the highest record of service per capita when compared to other ethnic groups. The reasons behind this disproportionate contribution are complex and deeply rooted in traditional American Indian culture. In many respects, Native Americans are no different from others who volunteer for military service. They do, however, have distinctive cultural values which drive them to serve their country. One such value is their proud warrior tradition. (U.S. Department of Defense, 1996)

Although Negoniwaytun was on his way to working in the Minneapolis area as a carpenter, he never got to use his skills as he was drafted shortly after arriving in Minnesota. Upon discharge, Negoniwaytun landed a job as a teacher's aide. While he was working at the school, the counselor suggested to Negoniwaytun that he enroll in college and use his veteran's benefits to help defer the costs. Negoniwaytun did not plan on attending college. "No one in [my dad or mom's] family had [gone] to college. So I was really the first person to go and finish college. And he said why do you want to go to college; you're a carpenter and all that stuff, but he didn't say don't go to college. In fact he and my mom drove me to the testing site to take the ACT and they waited there for four and a half to five hours whatever it was and they drove me back." Through perseverance and discipline, Negoniwaytun was able finish his degree in three and one half years.

Negoniwaytun did reveal the value of humility as he attributed to his quick degree completion to probably not choosing a rigorous enough path. This researcher gathered that through being advanced early in grade school, quick degree completion, as well as progressing to the rank of sergeant after only 18 months in the army indicated Negoniwaytun was not only humble, but an intelligent man with strong leadership qualities. By 1973 Negoniwaytun had earned a master's degree and was asked to return home to work at the community college and later becoming the college president. Negoniwaytun soon realized that he needed to have a doctorate degree in his position. He applied for and soon was honored as a Bush Fellow; he completed his doctor of education in 1992. When I asked him if he was treated any differently as a terminal degree holder, he simply stated "I didn't experience any resentment or anything. I never flaunted. Even today I don't use my title doctorate. Some people use it when they introduce me or write but I don't do that. I never have. I've always kind of, I mean I have the credential and I hope I act responsibly and represent it well but I never use it as a tool or anything, I never have and that's part of it I think." This question was asked because there are experiences of horizontal violence (Becher & Visovsky, 2012) that can be expressed throughout Indian country. Some refer to this term as the crab in a bucket syndrome. Waabanoong had mentioned that many of her colleagues had resentments towards her and verbally abused her when she chose to go on for her doctoral degree.

The secondary circle of external influence reveals six very influential constructs. Colonization, assimilation, enculturation, religion, relocation, enculturation, and acculturation and are what this researcher deemed to be grounded within the roots of these data. Each of these constructs has had an impact on each of the participants in this study. The constructs of assimilation, religion, and colonization has had direct and indirect effects, as have all the

remaining constructs of this circle, on each of these participants as well as the greater population of Native Americans. It is my belief that although many of the Native Americans that are acquainted with some of the atrocities that took place to their descendants have had difficulty accepting this as a thing of the past. I am not condoning what has taken place, but what I am saying is that it has had an enormous impact on contemporary Native Americans and I refer to this as Inter-Generational Trauma. A derivative of inter-generational trauma is horizontal violence (Becher & Visovsky, 2012).

I believe in many instances the Native American has chosen to take a stand on what they believe and it may not be a stand that makes any sense at all, but it is a stand. When we look at the uncivilized manner the U.S. Government used to try and civilize the Native American, I can only suggest there were going to be outcomes that would last for generations. Negoniwaytun shared an interesting perspective on horizontal violence (Becher & Visovsky, 2012).

Utilizing the values that helped mold who Negoniwaytun is, he never looked down at those individuals that may have had ill views of those who have achieved something, like a college degree. “So there’s a natural division there I think between, I mean there could possibly be a natural division between them and the educated you know and unfortunately some people don’t handle that well and some people handle it better. I think it’s a matter of how they approach it.” Szasz (1999) indicated in her writings that Native American youth were ridiculed when they came home from boarding schools. I often wonder if the lingering effects of what Szasz (1999) write continue to play an active role in Native American reservations today.

Negoniwaytun attributed his value of humility to his father. Being a very talented person, Negoniwaytun’s father and mother raised him and his siblings on little or nothing. “You just don’t do that you know, we’re all together as one and if you think you’re better than somebody

else or you think you're a leader well you're not going to be simple as that. You don't make yourself a leader it emerges over time and people come to respect that." To this day, Negoniwaytun continues to maintain communication with many of the elders of the community he is from. During an outing with his wife, Negoniwaytun recalls an elder saying "You're different, you can talk the way they talk and then you can talk the way we talk." Again this form of code switching brings a little different genre than the brogue talk brought up by Waabanoong, but it also establishes a form of code switching reference that is similar to Kumar and Narendra (2012). I interpreted this form of code switching to be more along the lines of a respectful language that an honorable Native American may have towards an elder.

Negoniwaytun indicated that being Indian was a difficult thing to be. Admitting to being an Indian had its downfalls, especially for those brought up during the times of assimilation policies being implemented. There are still lingering effects that have been beaten into the Native American so hard that it has been brought down from one generation to the next. Alluding to the inter-generational trauma that exists even if it has an indirect effect on the participant or the researcher, it exists.

Wambli Wicasa

The interview conducted with Wambli Wicasa was done in Golden, Colorado during a retreat for an engineering college that was in the process of writing a grant. The Colorado School of Mines was using a few members of tribal colleges to help them get a cultural perspective to climate change. This cultural perspective was at the funding agency's request which is an interesting turn of events. Wambli Wicasa holds a master's degree and an honorary doctorate awarded for his years of educational service from Sinte Gleska University. A traditional way of introducing himself, Wambli Wicasa provided a bold description of who his father was. Having

come from a mother and father that divorced, he spent time with his grandparents on the Rosebud Reservation and in California. Wambli Wicasa explained “. . . I have both education principle on and off the reservation and so I like to think that as we talked about someone walking in two worlds (Eastman, 2012; Szasz, 1999) I don't use that term anymore, I know what it means to walk in two worlds but I think in the twenty-first century sure indigenous people, native people, tribal people, it ain't white and red . . . it ain't tribal and non-tribal.” Wambli Wicasa had a contemporary form for Indian Philosophy that I could truly appreciate. It was obvious to me that Wambli Wicasa spent many hours reflecting on his life and the importance of education, especially to the generations to come. I interpreted Wambli Wicasa's innovative or artistic words to mean that there wasn't just an easy way to explain walking in two worlds by his “it ain't white and red” quote.

Wambli Wicasa's values were set deep in Native education through his grandparents whom did not have a higher education degree. It was always known that Wambli Wicasa was going to attend college. Wambli Wicasa instantly looked up to two role models that were highly respected in education and tribal worlds. They explained to Wambli Wicasa he needed to be involved so he could hand down his support to those following up behind him. “And you know you have supportive people around you and that is so, mentoring, supportive, the younger you are the more things you need to know. People encourage you, they support you and that is a tribal deal. It takes a village to raise a child And the supporting cast thinks important cause Sinte Gleska University wrapped around me as a community, as that family I never kind of had on a regular basis when I was growing up but it's such a great feeling to have a family.” Wambli Wicasa clearly utilized his experiences to reflect on family and how this family helped mold him into the person he is today.

Traditionally, Wambli Wicasa continued to illustrate through a proud warrior way how important his identity was to him. “So when I got my Lakota name I was one of the very first that embraced the family of Sinte Gleska college and they were my family that came in behind me so after going on the hill and receiving my Indian name they were the ones who came behind me to celebrate that to make sure I was taken care of as a native son so that was kind of a really unique experience.” Being an Indian for Wambli Wicasa had many dimensions. Wambli Wicasa clearly used his Lakota language interchangeably, code switching (Kumar & Narendra, 2012), to exemplify meanings to what he was saying. Although these words may have not had meaning to me at the time, the Lakota words used by Wambli Wicasa indicated meaning through timeless knowledge that is expressed in the indigenous model (see Figure 3) that will help tell this story. Wambli Wicasa was able to provide several examples to what it meant to be an Indian and although he indicated he was not a fluent speaker of the Lakota language, he clearly defined much of what he thought it meant to be a Lakota.

Wambli Wicasa compared the way he was raised with the horse culture and his ability to transition into being able to shoot hoops. “. . . so today you know a lot of tribes, being Indian is being a basketball player I don’t know if it’s similar to that. The context of being Indian and how you define in this case being Lakota it’s very complicated, very complex but I think you work your whole life and even with that wisdom you will never achieve that level of pureness if you will. But what you do is you absorb and nurture that wisdom and help you walk and know your place as a Lakota. And part of that place and part of that walk is being humble. There’s nothing wrong about being proactive, being assertive, being outspoken once in a while but again those values, those Lakota values bravery, wisdom, generosity, perseverance those things are what carry you.” Continuing to define what Wambli Wicasa’s interpretation of what being an Indian

was more specifically pointed at what being a Lakota. Wambli Wicasa stated that being a successful Lakota was not about winning the race for tribal chairman, but more about cultural values that define how that person walks. I also believe Wambli Wicasa felt that level of perfection probably couldn't be achieved; success was something you strived to achieve.

When I asked Wambli Wicasa if his education influence his being Indian or vice versa; he began to share about the interconnectedness of education again with life. I interpreted this portion of our conversation to the timeless knowledge that is illustrated in the indigenous model (see Figure #) that was developed as direct result of these conversations. It must be pointed out again that Wambli Wicasa, although holding a master's degree, was intellectually brilliant when it came to self-reflection and how he was able to connect western education to timeless knowledge. I do not downplay the honor of holding a master's degree as compared to that of a doctorate, but acknowledge that the level of intellect and wisdom that comes from an Indigenous man or woman cannot be based on western education alone. It is becoming apparent that as I make my way through these interviews and reflect on what is being said, that success and western education may not be correlational. Reliving how Wambli Wicasa's mentors explained that passing on the knowledge that was given to him was how he was going to repay them for their deeds. I realized that what Wambli Wicasa was doing by accepting this interview was exactly what his mentors had told him he must do in order to repay them.

Wambli Wicasa wanted to illustrate his definition of academic success by speaking in metaphors. Defining academic success in the western way was not enough for Wambli Wicasa to establish a good foundation. Classrooms were experiences that may have taken place in the Colorado Mountains or a cow pasture alongside of a river. Wambli Wicasa could not allow himself to say that since one person received a certain grade on their transcript was going to be

what described him or her as being successful. Success for Wambli Wicasa was clearly relative to the individual and could not be generalized for a people and he especially made it clear that the letters behind an individual's name was not going to be the deciding factor on whether or not they were successful or not. This was the second time (but there are more instances further into this paper that further support this claim) that I had heard that degrees were not what made an Indigenous person successful, but more along the lines of being culturally adept.

I asked Wambli Wicasa if his cultural identity impacted his current professional role and he immediately began to speak reflectively on his beliefs and values. Wambli Wicasa believes that we as two legged are spiritual beings. “. . . what I was going to say led up to the fact what I've heard early on is that indigenous people have what the rest of the world wants and that's the knowledge and that's the wisdom of how do we deal with people relationships and our relationships with Mother Earth and the element that most of us don't deal with because we're scared of dying is the spiritual world.” Deloria (2003) has also said that most non-Indians will be happy to claim Native blood somewhere along their lineage. Interestingly, Wambli Wicasa indicated that as an Indian person that has earned respect from the non-Indian world probably has revealed a spiritual side to that respect. Wambli Wicasa looked through an indigenous lens during most of his interview.

The seventh question I asked from Wambli Wicasa had to do with academic success and how he probably portrayed this term to most. When Wambli Wicasa responded to the question it was completely along the lines I expected to hear. “Man, schools' always in session so I'll never achieve my full potential till I'm dead. I hope when I leave here people will say he was a good man, he took care of his family, he took care of relatives, he was good to people, he was always willing to contribute always willing to share and he always did it with some humor and in a way

that wasn't offensive to most people, you can't be one hundred percent perfect. That I was respectful, that I was spiritual, that I did my best to be loyal to my Lakota background but also be respectful to all those other cultures that are within me and in my family and in my family to be. I hope I can be a role model, especially to my kids and grandkids." I interpreted Wambli Wicasa as believing that being successful was more about the person, and he hoped that when he was through with his journey, his relatives would welcome him in the spirit world and tell him that *you did it good!*

The interview with Wambli Wicasa was extremely exhilarating and meaningful to me exactly in the way that I believed he meant it to be. Wambli Wicasa's emphasis on education was very well put and although one may be able to differentiate what he meant throughout this dialogue, it all pointed at a more contemporary form of timeless knowledge, not the value we as educated westerners can put on the letters behind our names. Referring to the values of "Indianess" was plainly in view as Wambli Wicasa responded to each of the questions was probably most convincing because I knew Wambli Wicasa from the tribal education circle. I realized when I asked Wambli Wicasa to take part in my study that he was not just a man that spoke fluently about education and his culture, but he practiced what he preached. I knew that even though Wambli Wicasa did not have the Ph.D. credential I originally set as criteria to participate in my study; I had to make an exception because of the thick rich data this humble man would contribute to my paper. I look now at my interview with Wambli Wicasa and how I have included the word doctorate or Ph.D. several times within my dialogue and realize that it is not about that . . . success and Ph.D. to the Indigenous man is not correlational. How you have lived your life and whether or not you have contributed to your community and how that wisdom will be carried down from one generation to the next will define success for you.

Pepper

Pepper was not in my original plan as a participant. This Ph.D. in Structural Engineering fell upon me when I was at the conference in Golden, Colorado that I mentioned above. One of the things that I was impressed with about this tall slender man with gray hair and a pony tail was Wambli Wicasa immediately walked up to him and shook his hand. This was a sign of respect from the Lakota man and instantly sent a message to keep my attention on him. I noticed this gentleman was darker than usual and with a southern accent, I quickly established he was from Oklahoma. I asked Pepper if he would be willing to participate in my dissertation study and he quickly agreed. I soon realized that Pepper was ready and willing to lend a hand to a fellow scholar and Native American in succeeding.

Pepper came from a working class family. “Well I think my mom and dad never wanted me to have to work as hard as [they] had to work and my mom always encouraged me to be smart, go to school, that was my main job is to be smart and go to school make something of yourself.” Pepper was well acquainted with his family history as he shared how his full-blooded Native American grandfather encouraged his kids to attend school. “. . . go to school cause you aren’t going to be able to stay on this 160 acres and make a living for yourself.” So Pepper’s grandfather was a direct descendent of the General Allotment Act (1887) which divided Indian reservations up into parcels of land to be distributed to the Indian inhabitants. One hundred sixty acres was provided to each family head (Stephenson-Malott, 2008). Thus with the wisdom Pepper’s grandfather had on what was taking place throughout the United States, he sent Peppers’ mother’s siblings to Chilocco Indian boarding school (established 1884) and sent his mother to boarding school in Idaho for training to be a registered nurse. Chilocco was one of five non-Reservation boarding schools that were authorized by Congress in 1882 to be created in an

attempt to assimilate the Native American (Szasz, 1999). Having very little money during these times made sending Pepper's mother and her siblings to a boarding school where he would get three square meals a day seemed quite obvious. Pepper speaking about how some Indian children were sent to boarding school during a certain time not because they were forced by the government like they were back in the nineteenth century, but as my dad and his brothers were; times were tough and finding a job that paid well enough to buy food for a large family was near impossible.

Pepper mentioned that his mother hated attending the boarding schools, but she knew it was the way it had to be. Since Pepper's mother was a half-breed, she had to deal with a lot of the intertribal racism that took place on the playgrounds. “. . . so the full bloods were really hard on her the whole time she was there but she knew she had to do it and it was something she was always told you're going to have to go. . . you're going to have to learn.” Resiliency for Pepper's mother was something that obviously had been illustrated here and this becomes a major attribute to the members of this study.

When I asked Pepper what it meant for him to be Indian, he quickly responded with his grandfather's belief. “You know it's real important cause I was raised with the spiritual part for our tribe and my grandpa was very strong with that as much as he was for everybody to kind of assimilate economically but then he was a peyote man. He brought that to a lot of Indians in the area we were in he played a big part in that and in returning the drums to different tribes who lost drums over time because of what was going on in Oklahoma. So he was very involved with that part so to me that that's what it means to be native the spiritual underpinnings that what it means.” Pepper did not discriminate in thinking that because he was Indian that he was the only

race that thought about his identity the way he did. The camaraderie that people felt about others from their country was probably the same in other areas too.

Having started out in the military academy West Point, Pepper felt after two years of that he was not going to continue on any more of the crazy stuff they did there! Pepper continued to attend college and took advantage of the opportunities that were out there for Native Americans attending college. Being Native American provided that opportunity for financial assistance, but Pepper really did not believe that being Native American was what contributed to his degree completion; it was more about how his mother insisted he get educated.

Pepper has always contributed his identity to impacting his current role as a member of the faculty at the Colorado School of Mines (CSM). “As far as I know I’m the only Native American faculty member at Mines.” Pepper’s employer found it refreshing that he was professionally involved with American Indian Science and Engineering Society (AISES) and it seemed natural for him to play that role on the CSM campus. Many Native American students are usually ill prepared in mathematics and science and attending CSM is pretty unusual for someone that is not prepared in these disciplines. “They’d (the student) be better off going to someplace like Cornell where if they can get in they’ll [the school] pay for it. That isn’t the way it is here if you can get in you pay for it you know. So it’s provided me a lot of opportunities here to interact and have an impact where I’d probably never been able to have an impact.” So regardless of the small amount of Native American students that do attend CSM, Pepper has had the opportunity to play a significant role in helping them achieve.

Having mentors that knew what they were talking about was Pepper’s drive to get an education the way he did. “Once I got my bachelors I worked ten years then I went back to school for my masters then I worked another ten years then I went back to school for my Ph.D.. .

. . . I'm biased toward *the doing* to be honest. The other parts extremely important but you're training them to do, so if you haven't done what you you're training them to do . . . it didn't have credibility." Pepper used professors that knew what they were talking about, they had experienced the job they taught about and he used that model for his own professional life. ". . . I was luckily enough to have several professors like that and I always wanted that for me . . . that was success. If I could fill their shoes or try to fill their shoes . . . so there's always people with those skills in front of the students and that was always my goal."

On the spiritual side of the conversation I had with Pepper I found that again he used his experience of using experience to be able to interact with his students and with the men's society he interacted with during his ceremonial applications. Each time I asked a participant, except for one, to agree to an interview with me I offered them a pouch of tobacco. It is recognized that offering tobacco to another individual will help to open up the communication between each of these people. However, when I offered tobacco to Pepper, he said that he couldn't smoke. "We always say our tribe always has men's society and we always pass the pipe in the men's society and there's certain ceremonies we always pass the pipe for I always smoke when that happens and were always in a circle when we pass the pipe so that's when I always smoke the only time I smoke." Pepper did eventually take the tobacco as I explained to him that I meant to offer it to him as a respectful and traditional thing and that he wasn't expected to smoke the tobacco, but use it as my offering to him, just as I offered it to others like him.

The conversation with Pepper was different than I had imagined it would be. We as Native American people are not all the same and we are not all raised the same way. Regardless of the atrocities that have taken place to Native Americans during the times of colonialism (Smith, 2012), forced assimilation (Szasz, 1999), and attempted genocide (Churchill, 1997),

most of not all of Native Americans have their own identity and this is not a one size fits all. This conversation was extremely important and provided me with some unexpected, but rich data that I have been able to reflect on over the past months. Pepper elected to utilize the western world view to his benefit and still remained true to his indigenous world view.

Oyate Wanyakapi Win

I was fortunate enough to be able to reserve some time with another tribal college president while visiting her area. This Lakota woman was possibly in her late 50s but it was very difficult to tell, as her olive skin was very young or fresh looking. When I provided her with the tobacco pouch she was very thankful. Oyate Wanyakapi Win was raised on a cattle and horse ranch on her reservation by her grandparents and parents. Oyate Wanyakapi Win contributed her first education of being raised on that ranch close to a river. The Indigenous World View (IWV) that is in the indigenous model (see Figure #) is the outer circle of life for the Native American that first forms their identity and this IWV is formed through timeless knowledge. I believe that we as Native Americans began to learn as soon as we were able to see and by Oyate Wanyakapi Win beginning her story with this piece supports that concept. During this time, there was no separating education from ceremony, or dividing hunting from prayer, it was all about learning (Cajete, 1994). “I always had a love for learning no matter whether it was out in the garden or sitting under a shade with my grandparents just really loved to learn and participate . . . Digging turnips, going with my grandparents [to] get water we were in a team and my grandfather had a couple barrels in the back. The team would pull us we’d probably go maybe about two miles, I would say, down to the river and at that time we still had that big timber . . . this was before the dam so we would go through the timber and we’d get to the water in and my grandfather would

back his team up into the water and he [would] fill barrels up with water from the river and he'd throw a canvas over and tie it so they wouldn't all splash out."

It was easy to see that Oyate Wanyakapi Win was recalling these memories like they had happened only an hour before our conversation. Oyate Wanyakapi Win was passing this story on to me in such a way that I would have never needed an audio recorder to remember it. The passion she expressed in her words and voice made me feel as though I was riding along with her in that wagon. The first educational experiences that Oyate Wanyakapi Win shared continued in a detailed story and then she began to tell about her experience of entering her primary grades in a small schoolhouse on the prairie. Having attended a one-room country school that included students from 1st to 8th grade, Oyate Wanyakapi Win soon learned the value of mentoring and family support. Oyate Wanyakapi Win soon realized that her bond with older students who mentored her would soon be a bond between her and the students she would have to mentor. Realizing this model was one that worked well; Oyate Wanyakapi Win's first teaching job allowed her to pair up with another elementary school teacher, providing their students with the small country school model of mentoring.

Oyate Wanyakapi Win clearly had role models or mentors she could name throughout her life beginning all the way back to when she rode that team to and from the creek to gather fruit, vegetables, and water with her grandparents. One of the things that stood out with Oyate Wanyakapi Win is she recalled that students appreciated doing things if she utilized the model that she learned from her first teacher in that little country school. "So see that's a love for learning. I didn't have to sit there and say you got to read this and you got to, no they wanted to." Interestingly Oyate Wanyakapi Win elected another mentor as she progressed to the doctoral level in her love for education. This mentor utilized a model that allowed her to choose for

herself in what she wanted to get her doctorate in. This mentor had passion for what he did and that along with a compassionate word of advice helped Oyate Wanyakapi Win achieve her quest of a Ph.D.. This non-Native man is recognized in the Native circle, and I can account for four times that I heard his name within my study.

When Oyate Wanyakapi Win was asked about what it meant for her to be Indian, she quickly began to respond in a format that I found to be different than the other participants. Oyate Wanyakapi Win very articulate in saying that “for me, it means that I come from a long history of individuals who were strong, who had a lot of insight, who were good people and who had really a close relationship with nature and the environment and had figured out a way to do things that were in line with nature and so I come from that.” Cajete (1994) and Deloria (2001) provided their readers with many illustrations just like the one Oyate Wanyakapi Win had indicated in the previous sentence, but I was fortunate enough to hear it with my own ears. Oyate Wanyakapi Win continued to share what it meant for her to be an Indian and she also spoke of how the world has gotten away from who we as Native people are. Oyate Wanyakapi Win showed compassion in her voice when she wondered how we were going to ever be able to get back to the timeless knowledge we knew once before. Although Oyate Wanyakapi Win never really mentioned ceremonies or tradition, but she expressed it in each word she used. “And little by little I see that happening but we need to constantly try gardening and you know growing our own food and listening to nature and animals and things that our ancestors did. That’s what I’m most proud of is that heritage that I come from.”

Growing up with her parents and grandparents, Oyate Wanyakapi Win never realized she was an Indian. Having grown up where she grew up and knowing there were several different cultures around Oyate Wanyakapi Win allowed her to appreciate her own identity and it wasn’t

until later in life did she realize she was Indian. “You know that that's a hard question. But I do know that as I get older I tend to appreciate that more and I constantly talk to my grandbabies and grandkids and constantly talk to them about what it means to be to be who you are. You come from a special group of people. We have to constantly do that I think because like I said I think our youth are lost and we have to try to get them back on track somehow you know and it's up to us you know.” This was not the first time I heard one of my participants talk about how the Native youth of today are confused about who they are. There can be many reasons to illustrate how these youth are trying to act like other cultures, but it is beyond the scope of this paper. However, it is important to mention that much of the impetus of this paper, which was mentioned in the proposal, is that the Red Clouds and Geronimos are no longer walking amongst us.

When Oyate Wanyakapi Win was asked to put her finger on a person, place, or thing that mostly contributed to her academic success she responded with herself. “I do my own passion for learning and wanting to be successful whatever that means. You know to complete and finish things that I've started I think that is really important.” Oyate Wanyakapi Win continued to explain that she wanted to participate in everything and excel in all that she did. Questioning why these traits or characteristics were part of Oyate Wanyakapi Win's life as well as a niece. “I really think that a lot of it has to do with your personality and a lot of it has to do with your own inner drive whether or not you want to do something. To move forward and to complete things and to do well when you're doing them.” This question was difficult for Oyate Wanyakapi Win to be able to answer with real conviction because she had sisters that were raised the same way as her but turned out completely different. Having only one other member of her family earning a high school diploma and no other achieving a college degree, Oyate Wanyakapi Win still questions why this difference occurred in her family.

As a tribal college president, Oyate Wanyakapi Win did not think her role would be the same if she were not an enrolled member of the Lakota tribe. Oyate Wanyakapi Win attributes her ability to intercept problems with her tribal students quickly as she knows all of the families on the reservation. “. . . because like I said if there is a little fire starting someplace they’ll call me and let me know and I’ll say who is it and they sit down and [I] say who’s your family? You know and then I know right away who they are, where there from . . . I’ll call them up or whatever and I can put that fire out like that. If I didn't know that, if I didn’t have that, I wouldn’t be able to do that and that little fire would get bigger and bigger and bigger and pretty soon it would just be a huge mess.” Having connections to her own community makes Oyate Wanyakapi Win’s job a lot easier. Oyate Wanyakapi Win’s constituents are her *hunka* (pronounced oon kah) family and her Indian family knows she will be honest, fair, and truthful. The value of trust is not something that you automatically have, you have to earn trust and since Oyate Wanyakapi Win has known these community members all her life, these values have been earned over the years.

Having been raised by her mother, Oyate Wanyakapi Win said that when she graduated from high school her mother was so proud of her, since she had not graduated herself. Fortunately, Oyate Wanyakapi Win’s mother was alive to see her earn her baccalaureate and master’s degrees. A ceremony was done in Oyate Wanyakapi Win’s honor, which was when her mother named her after her great grandmother. “And so my mom was like that she was always really proud of anything we did. And maybe that probably contributed to why I wanted to do well because I knew she worked really hard to take care of us and I knew that she was so proud of anything we did. And so I wanted to make her proud.” A natural love for reading and learning

is another of Oyate Wanyakapi Win's contributing forces to having succeeded beyond her mother's expectations of a high school diploma.

Oyate Wanyakapi Win shared a conversation with me she had with her husband over a recent high school graduation rate from a local school. During this conversation with her husband, Oyate Wanyakapi Win spoke to him about how she asked her granddaughter why she thought so many kids were quitting school. The granddaughter quickly responded with "probably drugs and alcohol . . . some of them are getting pregnant . . . probably just too lazy to get up in the morning to go to school." So Oyate Wanyakapi Win utilizes sources to help her answer questions that are important in Indian Country. Interestingly, Oyate Wanyakapi Win continued to talk about how some students are labeled as poor in certain subjects and when she taught school, she did not want to know what sort of grades they were getting in previous grades. Oyate Wanyakapi Win believed she would learn from the students' performance where they were at academically and this would help to eliminate any bias that may have followed the student.

When I asked Oyate Wanyakapi Win about horizontal violence (Becher & Visovsky, 2012) she immediately linked it to the crab in the bucket. ". . . you see that all the time. And it comes from the people who again because they don't have an education or are whatever you know they want to bring you down because it makes them feel better makes them feel okay that they know that they don't have education or they don't have a job or whatever so they try to bring people down." Oyate Wanyakapi Win did not feel she had the time for folks that carried this burden with them. "I like to be around people who are positive and who are upbeat and who want to work and who see a vision and who have hope and all of that you know. That's the kind of people I like to be around. And that's who I'll spend my time with." Putting it simply was what I established from Oyate Wanyakapi Win.

Having been raised by her parents and grandparents, gathering food and water for their survival was closer to any form of timeless knowledge that I have heard up to this point. Other participants, including myself, were raised by their parents with the western influence looking over our shoulders. Just as the indigenous model (see Figure 3) illustrates, the secondary circle of external influence really did not play a significant role on Oyate Wanyakapi Win's life . . . at least not that she was immediately aware of. Oyate Wanyakapi Win recalled that her mother's family was sent off to boarding school for economic reasons as were Pepper's parents. "One time the bus came and we just all got on it and went we didn't even have clothes or anything we just went she said and we didn't see my mom and dad until you know we didn't even come back for Christmas or any of that. Didn't come back until after school was over in May you know." Oyate Wayakapi Win's illustration of how her mother shared these stories can bring a tear to my eye just thinking about the trauma that was caused during these times. These stories can almost be cut and pasted from one participant's history to the next without changing much.

It was a pleasure interviewing Oyate Wanyakapi Win, as her outlook was always positive. Her upbringing began in what could be referred to as a contemporary traditional way, but probably not. It is almost impossible to be brought up in the way that those of the pre-colonial times were brought up. However, Oyate Wanyakap Win truly provided me with a wonderful message of how she was reared by her grandparents. Having had a positive experience with her parents and grandparents, Oyate Wanyakapi Win appeared to remain upbeat throughout her life and it still showed during this interview. I have always watched Oyate Wanyakapi Win in my time working with tribal colleges and was not sure what to expect from her. Today it is apparent that this interview was destined to take place and Oyate Wanyakapi Win has provided

this story with a very rich description of what it takes to become successful for the Native American.

As I read over Oyate Waynakapi Win's message to me, it was very easy to see that this humble woman very eloquently provided me with the rich description of an Indian woman that does not talk about what she does as much as she illustrates it through her actions. Providing me with a description or definition of what success was came through a thorough understanding of who brought her up and how she continued to share that story to the generations that will follow her, beginning with her grandbabies.

Mshkiki

Mshkiki is a member of the Ojibwa tribe in upper North Dakota. I was introduced to Mshkiki through her mother, an elder that I originally planned on interviewing. However, my committee chair and advisor thought it would be good for me to interview Mshkiki, and I was very glad that I did. I met Mshkiki on the spur of the moment and in haste. I was not able to offer her tobacco and the reason I say this is because I now feel as though I did it for reasons other than I was in a hurry to get to her office. I find it very difficult to estimate the age of Mshkiki, but I am going to guess she is a couple years younger than me. It is for the reason of her age that I elected not to provide her with tobacco and after hours of thought, I was wrong in what I did. I said to her that I normally offer my participants tobacco, but I simply did not with her. This is strange – it bothers me to this day and it has been nearly three months to the date since I interviewed her. I think the main reason I feel so awkward is Mshkiki was a very spiritual and traditional Ojibwa person. I hope to be able to make up this error on my part soon.

Very shortly after my first question to Mshkiki she immediately began to talk about her mother and the programs that included elders. “The elders would bring shawls and moccasins

and things and they would do cultural activities with the kids and it was something new and the whole town was just buzzing about it and it was something the whole town was excited about and of course as kids we were excited about it.” This sort of thing did not surprise me knowing who Mshkiki’s mother was as her mother was always involved in some sort of youth activity that involved working with elders.

Mshkiki began attending a government school but was soon transferred to a Catholic school that had transitioned into a tribal school, but they still taught religion. Mshkiki recalled that there was a religious class every week, but something relative to her culture was only once in a while. “Every so often we’d get a treat and somebody would come in and they started a little Indian club. The culture piece really interested me at a very young age – powwows, my mom always took us to powwows – took us around the elders and things like that. You kind of got an idea that there was more to learning than just the school.” Obviously intrigued by the cultural piece of her education, Mshkiki spoke about how she was a little disappointed that she attended a small school from the 3rd grade up until 8th grade. Having attended this small school along with living out in the country meant that Mshkiki never really met a lot of the children that lived in town. Finally transferring from this small school of the same 20 faces into a public school with over 400 children was quite a culture shock for Mshkiki. To this day, Mshkiki feels uncomfortable in a social setting and would much rather be in a meeting or class.

Reading a lot was part of Mshkiki’s passion when she was going through school. “In high school gosh my nose was always in a book and I read everything. Even like the classics. I majored in [removed] in college. I got interested in mythology. Not Native mythologies but western mythologies and the western histories and all of that from western culture. And so I gravitated toward that.” As Mshkiki began to become more acquainted with what took place with

Native Americans in the Americas; she became somewhat bitter. Hearing anything about Native history began to irritate her because of how devastating these atrocities were.

Mshkiki attended summer programs first in Colorado and the next summer was in Massachusetts when she was in high school. Having excelled in these summer programs, Mshkiki was then an exchange student in Italy for a summer. Mshkiki attributed the lack of culture shock that many Native students get when they transfer to a major university to the summer experiences in Colorado, Massachusetts, and Italy. However, Mshkiki did soon find out that although she could read anything you put in front of her, she was ill prepared when it came to writing. Upon learning of an opening in a college class, she enrolled and soon found a mentor through a college professor that impressed her with his free-will attitude. “He told us that it was okay to question cause [I’d] grown up Catholic and you don’t question. Anybody who grew up under the BIA (Bureau of Indian Affairs), you don’t question anybody and so I get into his class and he’s like oh question everybody.” The resiliency begins to show its face with Mshkiki in how she had to deal with going to school as a child under the auspice of the BIA, a Catholic school, and then attending a university where she soon found out she did not know how to write. These obstacles were overcome by perseverance to succeed and having those role models that fell into place allowing her the opportunity to see outside the box.

Mshkiki planned to earn her Ph.D. while she attended graduate school as a master’s student. Electing to write a master’s thesis was planned in order to build Mshkiki’s skills for when it was time to write her dissertation. Making sure that Mshkiki would have something to share about her life with her grandchildren, she keeps a journal. So everything she learns in such things like ceremonies are unofficially written down so she can ensure that one day when her grandchildren read her journal they will be able to learn the appropriate ways to conduct a

ceremony. Making sure that her grandchildren are versed in her culture was important and it was especially important that they were versed in the proper way. “I saw [a book on] Ojibwa religion that some non-Native had written. [The book is] in the Moorhead State Library but then when I mentioned it to someone they said sometimes what the elders will do [is] they’ll tell people [certain things that are somewhat made up] to confuse them when there writing. And I said because some of this isn’t making any sense when I was reading They said sometimes the elders would do that to people they knew were recording stories. They were just kind of messing with them.” As the researcher of this study I really began to feel how important it was for me to have shared the tobacco with Mshkiki at this point, but by then it was too late. Through Mshkiki’s journal, it becomes very obvious that she is preparing her children to learn from her and thinking of those generational obligations.

Mshkiki is obviously a traditional person that was very much into traditional ceremony. Realizing the importance of not recording any of these rituals, she still felt it was important to make sure what she observed while learning about the culture was correct, so Mshkiki would run back to her car and retrace her steps to compare how she saw that ceremony previously. Perhaps a contemporary view or method of keeping track of what was once done through oral tradition was not inappropriate, but necessary to keep record of what could one day very well be lost. “So I just kind of refine it as I go with different ceremonies.”

A major influence to why Mshkiki attended college was because she grew up poor and did not want to be that way her whole life. Mshkiki remained poor while she attended college but she was fortunate enough to have received some scholarship money that allowed her to not have to take out any educational loans. Mshkiki’s mom always talked about education while she was growing up. It was pretty much assumed that Mshkiki was going to attend the college she

attended. There was not any sense to attending any college fairs or visits while Mshkiki was in school, because from 10th grade on, she knew she was going to college and where it was going to be.

“Oh. I would rather not be anything else. I want to be Native. I’m so glad that the Creator made me Native. The part that scares me like my husband’s Native but he doesn’t do the traditions. And so my kids are oh and like I got that journal just hoping that gosh I hope one of my grandkids sees the value.” The spirituality of being Native for Mshkiki was enormous and the passion she had for that spirituality was equally measurable. In addition to her thoughts about timeless knowledge, Mshkiki thought about generations to come that would learn about these traditions, values, ceremonies, and culture through her journaling made me realize how genuine this all was to her. Mshkiki talked lightly, but her voice was as loud as a siren. Carrying on the tradition is part of Mshkiki’s life and she illustrated this many times during our conversations by keeping track of how many people go to her ceremonies. If there were different people attending these ceremonies, Mshkiki would ask how many attend their ceremonies. These numbers would reflect if there were enough different participants attending these different ceremonies, there is hope this culture would remain vibrant. Mshkiki spoke passionately about the Ojibwa culture and made comparisons how the average person may think of where they want to be in 5 or 20 years, but how about thinking the way of the Ojibwa and the seven generations; “. . . man that’s about four or five hundred years.” Continuing to compare, Mshkiki said in Canada this type of thought is not a religion, it is a way of life!

When I asked Mshkiki if education influenced what it meant for her to be Indian or vice versa. When Mshkiki did live on the reservation it was easy for her to practice her ceremonies; they were simply outside her back door. The rationale that Mshkiki had in her mind was that if

she completed her degrees she would have more money to drive and that if she was able to drive she would be able to attend her ceremonies. Had Mshkiki not moved to a bigger city and still lived on the reservation, she figures she probably would not have went on for higher degrees and that can be attributed to she did not need more money for attending ceremonies. Additionally, Mshkiki did not want to be sitting in the same spot at 70 years of age wondering what would have happened had she gone on to further her education.

Comparing Mshkiki to Oyate Wanyakapi Win, the two of them both figured their own personalities are what contributed mostly to their success as an academic. Mshkiki would never have been able to achieve what she achieved had she not had the ambition to complete something. “And sometimes it’s almost obsessive that I get it done because I don’t want someone saying she doesn’t do things she says. I don’t like that.” Mshkiki had role models like her parents who were both hard working individuals and positive influences on her as well. Looking around at her relatives and friends that had degrees were role models to Mshkiki. “Just the way they talk and the way they think that to me is like a driving force . . . it’s like I want to think like that . . . I want to have that idea. Like I relate it to [name removed] is way beyond me but I’d like to think like [name removed]. I think about how Mshkiki thought about intelligence, or intellectualism . . . it is amazing to have had the opportunity to interview her. This is a model that needs to be shared with the youth of today . . . *look who Wicinyanna Ohitka looked up to and how she looked up to [name removed] . . . learn from her!*

I asked Mshkiki about how her identity as a Native impacted her professional role and she thought it was a tough question. When Mshkiki applied for a position over 13 years ago and where she currently works, she said there were three people interviewing. “The look on the one lady’s face . . . I thought I don’t [have] this job. I don’t [have] this job. What am I doing here? I

have to explain that which is hard to illustrate in words. Mshkiki illustrated that one of the people that interviewed her indicated with her look that she was obviously very racist and probably thought that this Indian looking woman was in no way qualified for this job. However, I can only speculate to what this woman actually thought. So I went through the interview and I walked out and I thought there was no way. There is no way and couple days later I got a phone call so the other two must of influenced her or maybe something I said I don't know I mean literally her mouth fell open." The external influence of an experience like the one mentioned here would have been enough for most people to turn around and walk out that door, but the resiliency this individual had indicates the perseverance and determination it takes to succeed is above and beyond the normal. However, Mshkiki's practice of humility probably hid the intelligent and well-qualified person that she walked through that door and couldn't help but dazzle those that interviewed her for the position.

The conversation continued with Mshkiki well beyond the actual interview questions. Mshkiki was a very likeable and genuine person and simply fun to talk with. Talking about identity, language, ceremonies, tradition, school, and family was a very comfortable thing for both Mshkiki and I. Mshkiki referred to what has been referred to as code switching in this paper several times and it was quite humorous to hear her as she spoke about it in our conversation. Just as we laughed about certain parts of our conversation, she spoke of how the laughter took place with the family, friends, and community she enjoyed being with while she participated in the ceremonies.

Referring to an earlier statement about how I was not sure whether or not I was going to actually interview Mshkiki seems a little distant now, but nonetheless, I was fortunate enough to

record her testimony. Mshkiki proved to be someone that provided me with some very rich data and contributed greatly to the overall model (see Figure 3) that is discussed in this dissertation.

Sunka Wakan Wicahpi Winyan

I was fortunate to be able to secure some time with Sunka Wakan Wicahpi Winyan as she, like many others in my study, is a very busy person. It appears that Native Americans that have higher education degrees at this level wear many hats. Being busy is no exception to Sunka Wakan Wicahpi Winyan aside from serving on many national boards also is the president for one of the thirty-six tribally controlled colleges in the U.S. and Canada. This member of the Dakota Sioux Tribe began her education under the influence of the grey nuns of a Catholic Indian mission that was located very close to her grandparents' land. Sunka Wakan Wicahpi Winyan shared that her linguistic grandfather instilled the value of education with his grandchildren and therefore made sure each of them attended school. Being brought up in a poor family, Sunka Wakan Wicahpi Winyan made sure it was well known that her grandmother's dirt floor home was thoroughly clean!

Sunka Wakan Wicahpi Winyan shared that her experience in this Catholic Indian mission was both good and bad. The discipline that was instilled on students while Sunka Wakan Wicahpi Winyan was attending this school as a child did not go unnoticed. As an adult, Sunka Wakan Wicahpi Winyan realized the hypocrisy that took place through what was supposed to be spirituality. "At the same time there were a lot of good people – a lot of goodness." The Catholic teachings by the gray nuns saw to it that each of these young students attended mass daily and Sunka Wakan Wicahpi Winyan enjoyed this part of it.

Having a non-Native father, Sunka Wakan Wicahpi Winyan was moved off the reservation when she was 13 as her father had won custody of her and her siblings. Sunka Wakan

Wicahpi Winyan knew only of her upbringing as a Native from a Native American reservation and moving to a city was a traumatic experience for her. “One of the things that helped me as a young teenage girl was there was a Book Mobile down the block and I discovered books. And so I started reading and I was a voracious reader. And I would just pick books off the shelves and bring them home. The bigger [the book] the better. Just anything I would read it just to read.” So Sunka Wakan Wicahpi Winyan found a way to deal with the pain of moving away from her home. Having a non-Native grandmother as well as a Native grandmother provided Sunka Wakan Wicahpi Winyan with a little taste of both worlds. “I can make Lutefisk and lefsa but I can make fry bread and wojapi. But it took a long time to come to terms with that.”

Not having role models that were educated meant that Sunka Wakan Wicahpi Winyan had to rely on herself to initiate pursuing higher education. However, the cost of education was stressful to Sunka Wakan Wicahpi Winyan and the thought of attending college was really only a pipe dream. “There’s just no way; we couldn’t afford it. It was never going to happen. I remember being a high school senior and going to graduation dinner for seniors with my dad . . . there’s all these students talking about going to college. They’re going to college and I’m like, gee I want to go to college too but how would we pay for it? How would we? This was the late sixties.”

Sunka Wakan Wicahpi Winyan went back home to the reservation after she graduated from high school and began working at a manufacturing firm. As the firm secretary, Sunka Wakan Wicahpi Winyan had some mentors that encouraged her to go to college and get a degree so she could come back and run the place. Having lost her father at a fairly young age, Sunka Wakan Wicahpi Winyan’s mother encouraged her to hang in there and earn that degree. Having been relocated for a period of time and having a stint with alcohol misuse, Sunka Wakan

Wicahpi Winyan's identity was a little hazy. Giving credit to some really good professors that helped shed light on what education was all about, Sunka Wakan Wicahpi Winyan soon realized that she was going to go back home and help her people once she completed her education.

When I asked Sunka Wakan Wicahpi Winyan about the meaning of being an American Indian, she quickly responded with "I am Dakota." Rarely ever using the aforementioned, "I rarely use the word American Indian other than in the context of speaking to people and talking in that frame of mind . . . or reports or for publications or for presentations and that when I'm talking in general about Indians. But I in my own personal learning and healing journey I know who I am. And I am a Dakota Winyan, I am a Dakota woman. And to me it's rooted in growing up on the rez." Sunka Wakan Wicahpi Winyan soon began to talk about her experience growing up with her grandparents and twelve other family members in a two-room house. Raising vegetables and canning and drying those for future use were ways her grandfather instilled hard work in Sunka Wakan Wicahpi Winyan and her siblings. "To survive and to live. My grandpa and my uncle hunted. Grandma taught us about skinning deer and buffalo when they thinned the herds out here they would give the families a buffalo so she taught us, my cousins and I, about skinning, the best parts of the meat and how to preserve it and all that."

Sunka Wakan Wicahpi Winyan began to realize the importance of her culture through a healing journey. She realized that the use of alcohol was part of the problems she was seeing as a health director for the tribe. So Sunka Wakan Wicahpi Winyan began to come attuned with her Dakota spirituality through sweat lodges, sun dance, and payer. ". . . the spiritual aspects of being an American Indian or a Dakota that's rooted there. Everything is rooted in spirituality and our people were very prayerful people. And that spirituality (Cajete, 1994) is so imbedded and ingrained with values (Deloria, 2001), common sense values, that I think hold true for any race

of people but even more so for American Indians and Alaskan Natives because we lived it, we live it.”

Sunka Wakan Wicahpi Winyan indicated that some of the professional programs that were available for Native Americans through her college like the TRIO programs were instrumental in helping her achieve her goal of earning a degree. Additionally, Sunka Wakan Wicahpi Winyan attributed having had good bosses that were not intimidated by her because she was a woman and had a degree. These mentors always were positive and encouraging to Sunka Wakan Wicahpi Winyan. “[name removed] became chairman in 1981 and I was back home working at [name removed] so about ‘82 he came over and saw me at the [name removed] and he sat me down and he said *my girl, come work for the tribe. I want you to come be our health director.*” Sunka Wakan Wicahpi Winyan revealed her humility during this time to me and to her mentor. Although she only had a bachelor’s degree, to Sunka Wakan Wicahpi Winyan’s mentor she was someone that held leadership qualities and persevered in earning a degree when very few had done so during this time frame. Sunka Wakan Wicahpi Winyan felt blessed to have the Creator put her in front of those good people at just the right time during her life to help her achieve.

Sunka Wakan Wicahpi Winyan was very confident that her cultural identity greatly influenced her in her professional role. “. . . we are the bridge to the future for our people for our communities. We are these wonderful resources. And everything we do supposedly emanates from culture and who we are. And our challenges as educators is to find that balance between a rigorous academic curriculum that’s really western based and then melding together the cultural piece the culture education (Wilson, 2008) and I like to tell people we used to say were going to put the culture into the curriculum but no. Everything first starts with that circle and that culture

those values of who we are and we'll put those boxes into our circle now." Having heard this insight prior to our conversation, I often quote this tribal innovator when trying to instill that for the Native American, there is the Identity and Indigenous World View that came before Western Education (Wilson, 2008) and that we as Native American educators must use cutting edge tactics in order to educate our youth. Sunka Wakan Wicahpi Winyan realizes that we still have the accreditation bodies that require proof that our integrity is not challenged, but originality will be there. As an internal optimist, Sunka Wakan Wicahpi Winyan believes the core values do not start and end with the Native race, but holds true for any race.

When asked about her success, Sunka Wakan Wicahpi Winyan found it difficult to specifically talk about herself in that way. As someone that practices the seven values of the Dakota, humility has been instilled in Sunka Wakan Wicahpi Winyan and she would rather discuss the love of her job. "I love my job; I'm passionate about my job; I believe the creator brought me home to be president; the elders asked me to come home for this job, so I was recruited to come back home and I'm really grateful that they asked me to. The work I do as a president of this college is the way I look at it." Sunka Wakan Wicahpi Winyan continued to talk about the pride she has for her institution, but wanted to impress upon me that this work that she does was for her grandchildren and their grandchildren after that . . . the seven generations. The family atmosphere the tribal college portrays to its students is another form of the role model or mentor that each student must soon realize and carry forward. As the cohesive force that continues to move forward and that is her idea of success.

The conversation with Sunka Wakan Wicahpi Winyan was valuable because it carried this story forward from yet another perspective. Sunka Wakan Wicahpi Winyan has had many of the experiences that the other participants in this story have had, yet her personal reflection

continued to build or fill this story with thick description of what it takes to become a successful educated Native American. The resiliency that has continued to show its face in these conversations as well as the spirituality, language and family ties are very strong with these individuals. Sunka Wakan Wicahpi Winyan's reflections of her life, the stages she progressed through and the triumphs she humbly acknowledged as her duty brings credibility that sort of sums up the entire story. Sunka Wakan Wicahpi Winyan like others in this story dissuades the talk of success as though it is something that is constantly strived for in their journey. Thinking about how her contributions will carry forward to her children and grandchildren illuminate the selfishness of generational thought.

Initial Pilot Study Findings

After I had concluded my coding and analysis of my first seven participants, I realized how important my pilot study participants were to this study and felt they should also be included within the data. The three participants of the pilot study, one being from an observation and one of the participants I included in my dissertation, attributed to the richness of my overall study. Since the pilot study was conducted back in 2011, I deemed it necessary to import the transcripts back into my qualitative software package and recode each of the interviews. What I was able to conclude from these data was that the two males in the pilot study were different than those that were in my dissertation study. I am not sure if I could entirely put my finger on how that difference presented itself to me. However, these accounts come from a researcher that was fairly new to the qualitative research methodology and perhaps the development of the interview protocol illustrated this maturation level.

There are examples of how the two males, Mato Zso Zso and Mato Hunska both relocated due to circumstances that were not really within their control. Each of these

participants had points in their lives when family members or close relatives encouraged them to follow the path that wasn't always a familiar path to them, like education. Role models and mentorship as well as a spiritual connection to their own cultural identity made me believe that these participants were among my purposeful sample, but the data was just gathered at a different time than the data collected in my dissertation study.

These analyses technique for these interviews were done relatively the same way as the previous seven participants. The only thing that was different with these data compared to the other seven was I actually transcribed these recordings personally rather than having them done by a professional transcriptionist.

General Summary

When I look over the big picture of this study I see the indigenous model (see Figure 3) that was originally developed as a model to help with analysis. After what is deemed through continuous analysis of these data, the model has evolved into a more comprehensive illustration of what I interpret my data saying to me. The beauty of the inductiveness that unfolded in these data reinforces the value of qualitative inquiry and how it provided a tool to help answer the research question. In order to validate this answer, or these answers, I used the third iteration of the ISM and I ask an expert opinion.

Hundreds of hours of reflection have gone into this study. As one reads through the narrative in both Chapter's I and IV, it becomes quite apparent that these participants all had similar characteristics that definitely played an enormous role in their academic achievement. None of these participants were quick to admit they were successful because of their degree. This humility is a trait that is not common in all individuals, but can be found in a few, regardless of their race. However, since most of these participants claimed their ancestry to be Native

American, the value of humility is common to some Native Americans. In the case of my respondents, Humility was a major variable or factor that contributed to each of their successes. I placed humility within one of the four major themes of the ISM and the rationale behind this was simply that humility is a hard characteristic to model. Although resilience was the overarching theme that housed humility, resilience appeared to be a derivative brought down from the 2nd circle of external influence. Through colonization, relocation, assimilation, and religion, participants were indirectly impacted through their parents or grandparents and it may be said this characteristic was inherited or passed down from one generation to the next. Each one of my participants had experienced something traumatic enough that could dissuade them from continuing in the direction that led to success, but instead it positively impacted them. However, in their interviews, I did not hear them complain about this trauma – instead, they persevered.

The Big Dog mentioned that language was important to be aware of for a Native's identity, yet fluency was not that important. Knowing where your language came from and some of the words was good enough. Big Dog's ability to model humility particularly shown through in this instance as he also shared that his grandmother, whom lived in the same household as he, refused to speak English. I interpreted this to mean that Big Dog knew his language well enough to understand his grandmother, as he listened to hours of stories she told and was tested on whether or not he was listening! Each of the other participants all shared their experience in speaking the language that was spoken at home as well as that language that was spoken when they were in their professional roles.

Interestingly, McCarty, Romero-Little, Warhol, and Zepeda (2009) conducted a research study on *Indigenous Youth as Language Policy Makers* with a group of Native Americans from mostly the southern states (Arizona and New Mexico) and never used the term *Code Switching*

once in the entire article. Crow (2005) defined code switching as a phenomenon that inadvertently allows a bilingual or multilingual the ability to switch between their indigenous language and that of the foreign language. In the case of my study, I have utilized this name to indicate when a Native American uses the language he or she may have learned at home on their reservation. This language, may or may not be the language once spoken by their ancestors, but is the language or dialect that has become part of their learned reservation language.

Waabanoong often goes home to her reservation and automatically shifts back to the language she so fondly recollects as being a language among her friends and relatives. Waabanoong also has studied hard to learn her indigenous language in a quest to help preserve and perpetuate her Native Ojibwa language. Mato Zso Zso often spoke to me in his Native Dakota language, but also spoke of how he knows when to speak according to his academic training or when he is in a meeting with his community members. “We can’t come into a meeting in our community and try and speak down to our community members. It isn’t that we are smarter than they, we just have learned some different words and to use them may insult them, so we use the language we know is reflective of who we are.” Mshkiki laughed at how she recalls using that word, “Oh my – am I using that word . . .” which was a word that may be universally used as an acknowledgement.

So, the language of the communities these participants grew up in was still fresh in their minds and knowing how to switch back and forth from this language to their academically acquired language was something that was done without too much thought. Additionally, the indigenous language that many of these participants heard as a child from their parents or grandparents was still fresh in their minds and although they may not have been fluent in the language, they knew its importance to their identity as a Native American.

At some capacity, I knew each of my participants prior to my interviewing them with the exception of Pepper. The spirituality that I witnessed within each of my participants attracted me to them in such a way instilled a drive in me that told me I had to hear their story. Pepper was the exception, or participant that was not on my original list soon exemplified how his role in ceremonies at home how he too was a man that paid special attention to the ceremonial side of his identity. Pepper rather abruptly denied the tobacco I offered him, “. . . I only smoke when I am in the circle.” However, once I explained to him that it was traditional that I provide him some tobacco as an offering to help us to better communicate allowed this spiritual man to accept the offering. Wambli Wicasa is a man that I have seen begin many meetings with a traditional prayer that is usually offered at meetings where many Native Americans are present. Starting out a meeting in a good way is always an honor for a humble man like Wambli Wicasa whom will sometimes share a small story of his grandson and a song he made up for his takoza wica (male grandchild).

Waabanoong and Sunka Wakan Wicahpi Winyan are both pipe carriers and you are not given a pipe to carry and protect unless you have proven through family, an elder, or through a vision that you are worthy of this honor. Both of these participants were given a pipe during Sun Dance. I did not ask how long each of these Native women spent participating in this ceremony, but regardless, it was an honor to be part of their journey through this dissertation study. Mshkiki had clearly become one that will pass on to her children and grandchildren her knowledge of her Ojibwa ceremonies through her journaling.

CHAPTER SIX. CORROBORATORY FINDINGS

I used this participant, whom I refer to as Big Dog, as another tool for analysis as well as an opportunity to obtain rich data. Big Dog is a Yaque Indian man who lives and works in Idaho. As a reference within my context of an expert, Big Dog is valuable as an advisor and someone I included to demonstrate one form of member checking.

Me and the Big Dog

My dissertation chair introduced Big Dog to me when I first enrolled in the doctoral program. I expressed an interest in why Native Americans struggled with mathematics and wanted to somehow develop a mathematics curriculum that was more conducive to Native American Culture. The conversation originally began online via email. Big Dog did not waste time in introducing me to a few of his fellow colleagues that were also interested in some of the same ideas that I had expressed to he and my dissertation chair. Eventually, I met Big Dog at a fellowship retreat where he was a reviewer of a fellowship application that I had applied for during my doctoral program.

Big Dog and I had supper one evening outside the confines of the formality of the above mentioned retreat and I soon realized this Yaqui Indian was well versed in science and engineering as well as Native American culture and tradition. It did not take me long to conclude that the Big Dog thought fondly of the four-legged creatures that walk this earth as well as those that swim below the earth surface and fly above it. Big Dog quickly established a mentorship role with me through his kind-hearted nature and willingness to lend a hand.

As time progressed, Big Dog and I continued to carry on both phone and email conversations. We spoke of ideas about grant writing, research proposals, and family during the short two years that flew by during my doctoral work. On August 17, 2012 I, along with my

dissertation chair, met Big Dog for supper at a small restaurant in Denver, Colorado. We were all at the same conference because of a dissertation fellowship retreat held by the American Indian College Fund. Together we walked about four blocks from our hotel to have our meal as well as have a conversation over the indigenous model (see Figure 2) that I had developed and printed out earlier that month. Earlier, I had developed a set of questions that were based upon this model so that Big Dog could help me validate my findings. These questions are listed in Table 2.

Table 2

Sixth iteration of interview questions

	Question
1.	Do you think Indian Identity is static or evolving?
2.	What defines Indian Culture?
3.	Does Indian success exist and how would you define it?
4.	Enculturation is learning your own culture where acculturates is learning another culture in order to survive. Can you describe what came first for you and if this model is shifting or will continue to exist?

The Conversation

From the very moment this conversation began with Big Dog and my dissertation chair, a sense of carefree, nonchalant, non-threatening dialogue took place. I began to share how the questions had evolved from the beginning of this study to where they were as laid out in front of Big Dog. The early stages of the indigenous model shown here in Figure 2 were used to illustrate what my data had begun to say to me through my coding and recoding.

As I began to analyze my data through coding, I reflected over the way my participants spoke passionately about their experiences as children as well as while growing up. Through the coding process, I realized that I was establishing numerous codes and worried that these codes were going to be too extensive. However, I also wanted to keep in mind that these qualitative research genres that I have been introduced to through my doctoral program have been trialed and proven by many before me, therefore I wanted to allow the methodology to work for itself.

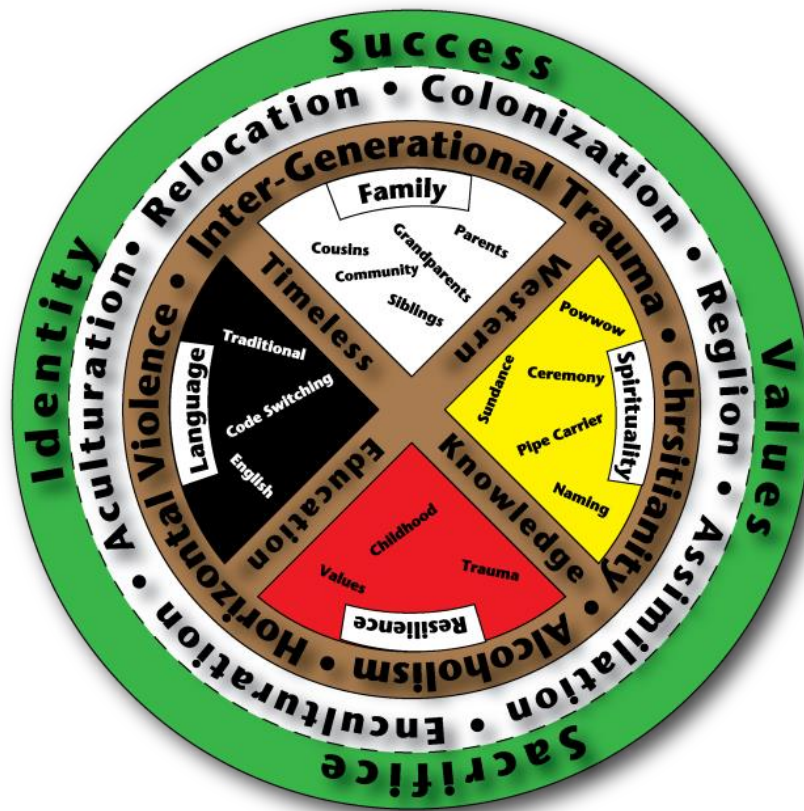


Figure 4. Third iteration of Indigenous success model.

I provided Big Dog with an explanation of why I chose the shape and the words within the shape, but I clearly stated that I really was not sure that I was going to be able to explain how these shapes and colors were defined. I sat down one day and began to sketch a model that would

help illustrate what I was seeing emerge from my data and hoped it would depict how I wanted to tell the stories of these wonderful participants. The sketch appeared to be readable, but I felt it needed to be clearer and more explainable to the layman. At this point, I thought of the use of a medicine wheel that appears in many different Native American cultural illustrations. I reached out to a media artist to ask if she could help me interpret a model through her professional artistry and technological ability. Melody Volk was quickly able to understand what it was that I wanted and the Indigenous Success Model began.

Initially as a black and white, the Indigenous Success Model (ISM) needed color in my opinion. As I stated to Big Dog, “the color really did not correspond to anything significant.” For example, in some medicine wheel models; black, red, yellow, and white, are the four colors that are used to represent the races. Specifically, black is the color in the medicine wheel that represents the Black race, white being that of the Caucasian race, yellow being Asian, and finally red being the Native American race. This is only a portion of what the medicine wheel represents to different cultures, but this is what I thought of when I initially put these colors in the indigenous model I developed. Additionally, the four quadrants or sections of a medicine wheel can sometimes represent the four major directions: east, west, north, and south. There are those medicine wheels that also model spirituality and are more three-dimensional as the top of the wheel represents father sky where under the wheel, or through the bottom of the wheel is representative of mother earth. For the purpose of the ISM that was created under this study, I am inclined to believe it represents the circle of life of these my research participants. I believe this model helps illustrate the path that led them to a temporary position of what could be considered as success. I am quick to call this position of success a temporary one, not to reduce

its importance, but to illustrate what Big Dog said about identity and success . . . “It is alive and moving.”

Indian Identity

Big Dog responded to the first question I asked about whether he thought Indian identity was static or evolving quickly with, “No, absolutely not. It evolves every day, a whole new day, a whole new way. It’s alive.” Big Dog wasted no time in illustrating what it means for him to be a mentor to a doctoral student and as a professor at a major university in Idaho; Big Dog knows exactly what it means to be a graduate student advisor. Big Dog followed up with the question that I asked him with a question of his own. As Big Dog looked at the ISM that I initially gave him, he wanted to know what I meant by the term “traditional learning” that was located in the intersection with “western education.” I replied to Big Dog with the following excerpt.

I look at traditional learning as way back when there were no formal education, no boarding schools, and no classrooms . . . and we got up in the morning like Cajete (1994) and Deloria (2001) suggests. We got up and began our day and there was no separation between prayer, ceremony, hunting, gathering food, preparing for the seasons, storytelling, listening to our elders, etc . . . that was learning. We planned our seasons through gathering food and hunting and moving from one location to another, but there was no setting at a desk and listening to a teacher standing in front of the class declaring how much he or she knows about the subject we are to be learning about. So, that is my idea of traditional learning.

Big Dog agreed and said that sometimes people get confused about the word traditional and although he knew personally what I meant, he wanted to clarify to make sure he was not misinterpreting. Continuing on Big Dog’s response, he responded to say that he liked to use the

word “timeless knowledge” as a replacement for traditional learning. The rationale that Big Dog used behind the term timeless knowledge was that *traditional* is sometimes confused and could refer to a specific tribe. *Timeless knowledge* can be thought of as more of a generalized term and more in reference to an indigenous group. Big Dog indicated that this was just a suggestion.

A brief digression, Big Dog turned the conversation back to the question that I had originally asked. Big Dog reinforced again that identity was alive and that rarely do people look at Natives in the present or future tense and presented a stereotypical scenario . . . “yea, that is interesting, that happened back when the Calvary . . .” was a reference that Big Dog used and illustrated clearly how people tend to have a way of looking at Natives in the past tense. “Well, what about now . . . what is happening now?”

The conversation with Big Dog, although sometimes distracting due to the background noises involved with a Mexican restaurant, people eating, and a very talented harp player doing a non-stop genre of harp songs, continued to be intriguing the further along we got. I utilized a little of Ruben and Ruben’s (2004) tactic in probing and asked Big Dog to elaborate on his answer by asking if he thought that timeless knowledge and western education were becoming one and the same.

Big Dog began to share an example that dealt with a collaboration of four tribes in the northwest that came together to discuss issues with the very popular northwestern fish, the Salmon. One elder said he didn’t understand about science and all that stuff, but felt it was important to know about. This elder continued to talk about when the horse first came over and was introduced to the Indian, they soon found that the horse was a new tool that was valuable to use for the Indian . . . and the elder felt that this science was also a new tool that would be valuable.

Illustrating through a story about his experience working with elders, Big Dog did not simply answer the question the way I had hoped he would. What Big Dog did was used a metaphorical method of answering my question about whether he thought timeless knowledge and western-education were becoming the same thing. In my interpretation of what he had said in his response was that these timeless knowledge and western-education were not becoming the same, but could be used in conjunction with each other. The elders used tools to their advantage before school systems existed and they continue to use those tools today.

Big Dog responded again through the above excerpt or example was one of the reasons why he felt that Indian identity was alive. “So Indians find tools every day and use those tools; tools of chemistry, tools of advanced mathematics. Now what does this word *success* mean to you . . . that is what I want to ask you Lane?” Again, Big Dog was quick to turn the conversation back to me and try and get me to answer the question that was originally there for him to answer. Thus, I simply chuckled and responded by asking Big Dog the next question of whether or not he thought Indian success existed and if so, to define it.

Indian Success

“Success absolutely exists. To me, personally, it means taking care of your family. It means being respectful to your culture and those around you. It means not taking away from a resource or a tribe, but contributing to the tribe. Going after knowledge like a vision quest. Rarely does it have to do with fancy degrees but what you can contribute . . . not just for Indian people but humanity on this whole planet. That is my definition of success. Does it have to involve a fancy degree? Not always. It can, but college isn’t for everybody.”

“. . . [f]or Native Americans . . . education in Nature is life” (Cajete, 1994, p. 87). Cajete (1994) continued to write in this context by indicating that Native Americans didn’t separate

learning into categories, like religion and state are separated in western approaches. For Native Americans, “[e]very step was a prayer, every waking moment was spent in communion with fellow humans; the natural world was a sacred pathway of knowledge, of learning and teaching the nature of being truly human, truly alive.” (Cajete, 1994, pp. 87-88). Cajete (1994) revealed education as a true part of nature for the Native American and by learning each and every day, he or she made his way to completeness. If we could possibly make all people understand the meaning of education in an indigenous perspective, as Cajete believed or translated, we may treat education more seriously. We can no longer swear to *God* in a court of law.

The word *mitakuye owasin* in Dakota means *we are all related*. The perspective of indigenous education deals with this one word in much the same way. Indigenous education involves a holistic method that involves all living things and the earth; *Mother Earth* is the center of that existence. She reveals to us what we need to know to be alive. Mitakuye does not exclude the ones that walk on all fours or the air that we breathe. Big Dog reminded me while presenting a research study on Ethnomathematics at a Mellon Fellow gathering, “. . . [l]et’s not forget about the first teachers - those that walk on all fours, swim, or fly above us . . .” Without Mother Earth, we know nothing therefore we give her credit where credit is due. “Honoring and understanding this interpenetration of living things provides profound lessons of how one can live in proper relationship in a community of human beings, animals, and plants, which share the same breath of life” (Cajete, 1994, p. 88).

Deloria and Wildcat (2001) wrote that the “. . . Indian mind was more interested in learning the psychological characteristics of things than in describing their morphological structure.” (p. 3). The Indian was said to be speaking nonsense when he spoke of the commonalities or relations the animals and humans shared (Deloria & Wildcat, 2001). Deloria

and Wildcat (2001) maintain that at present, Western science begins to acknowledge the sophistication of this Indigenous ways of knowing.

This conversation carried through to a discussion about my late father and surviving mother whom I wrote about in the introduction to this dissertation. Big Dog's defining success was a perfect example of who my dad was and how he portrayed success, even though he was not out to define it personally. This definition also exhibited how my mother still teaches me to be a good husband and father. My dad raised me to fend for my family; he did not point me in any one direction and suggest this is where I had to be in order to be successful. I do not ever recall my dad or mom telling me to get a degree or seek education, but he certainly was assertive in making sure that I registered for the draft according the laws of this country. My dad also made sure that I was not out killing animals for the sport, but to eat what I had shot. Big Dog's answers provided validity to many sections of the ISM, particularly the sections that deal with family, identity, timeless knowledge, acculturation, and enculturation.

The way the questions were asked was sort of interrupted as Big Dog asked me a question and I had to redirect his question so that he would answer mine. These redirections were not meant as an insult to him, because since he is an elder it would not be proper for me to ignore his questions. Knowing how experienced he was in academia, I was assured Big Dog realized my rationale for moving forward with my questions instead of answering his. Thus, I continued to interview Big Dog by asking him to provide his definition of Indian culture. "To me, Native American culture (NAC) is a way of life. [NAC] involves how you view the world every day. If you were brought up with ceremony and prayer, that is very special to you. It is being a learner, that contributor. [Indian culture] is knowing your language. You don't have to be a fluent speaker, but knowing your language exists and knowing at least some words of your language."

Big Dog continued to respond to the question and elaborated that culture came in other forms for him personally and that was in the language of science, mathematics, and learning that were forms of culture too. Culture was there to share for Big Dog and he liked to be around others that shared their culture and he felt that was part of the definition too. “There are those who are in a different realm and do not appreciate sharing information about their culture, both Native and non-Native, but Big Dog did not hold that against them. He expressed that these individuals were not yet in a place where they wanted to discuss abstract ideas, current affairs, oral examinations . . . they are just living life.” Big Dog humbly said that it probably was not a clean answer, but it was what it meant to him. Big Dog pointed at the ISM and said, “It is a circle like that . . . that is culture right there and everybody’s culture is a little bit different, because we’re all different.” Big Dog pointed at the ISM when he referred to what culture was and this helped make credible the model that was developed from the data, the conversations I had with my participants.

In afterthought, I realize how important the conversation was with Big Dog. How important is it to validate the thought processes I had when I developed the ISM from what I heard through my conversational partners. Big Dog spoke of the importance of culture, language, spirituality, and ceremony for those that participated in these sorts of things as well as perhaps for the more contemporary persons that knows the language and culture of mathematics and academia. This again revealed the evolution of culture and identity, that they are not static, but more kinetic in nature. Big Dog’s generosity and kindness to all of mankind and not just those that thought the way he did instilled the importance of keeping an open mind to me in my thoughts and reflections.

Crab in the Bucket

The talk of horizontal violence (Becher & Visovsky, 2012) soon emerged in my conversation with Big Dog and the rationale was not due to a question that was asked of him, but more so a statement that he made in order to communicate to the Indigenous people of this country. “We have to get beyond that in today’s world, because the world is moving on. Living in the past and tearing each other down instead of giving a hand up; we’re only hurting ourselves; all that is culture to me.” Horizontal violence was not the term Big Dog used, but it was clear what he was talking about. There are those Native Americans among us that do not condone to education or even White society, as it may be called. I personally have heard individuals talk about how “. . . that is the White way of doing things”, or “. . . you are not Indian if you can’t speak Indian.” These are the sorts of things that hurt Native Americans that are trying to progress and lead a life that will eventually provide their family, grandchildren, and the 7 generations that that will follow to successful happy life.

The conversation moved to my final question for Big Dog but before I sprang the question, I wanted to set up the context for the question. I spoke about how tribal colleges and communities emphasize the importance of knowing your culture and identity was enough to make me, as a researcher, establish a definition of what these two entities were or what they are considered to be by these two communities. I have recognized that knowing your culture as an Indian indicates that you know your identity and that if you know your identity, you will be more apt to succeed academically, professionally, and the like. Trying not to offend my conversational partner by introducing the words acculturation and enculturation along with their definitions was done prior to asking the final question so that I was sure that we would be discussing the same thing.

Acculturation and Enculturation

I asked Big Dog if he could describe which of the two aforementioned words came first in his learning journey and if he felt that the two meanings of the words were shifting for the Native American or if they would continue to exist. Before I go into Big Dog's answer to this question, I feel it is important to describe my thoughts on these two nouns and how they pertain to my study. Acculturation and enculturation can be two confusing words to try and keep track of when trying to explain the difference in a crowded presentation. However, Chen and Silverstein (1999) defined acculturation as adapting to the values and behaviors of the dominant culture. Shimahara (1970) writes that enculturation "is the process through which the individual acquires the culture of his group, class, segment or society" (p. 143). I look at these two definitions and I realize that the Native American began his/her life, prior to Columbus coming here, was immersed in their own culture, and therefore immersed in enculturation...harmonious. Post Columbus, Native Americans began to have to learn another culture in order to survive, hence acculturation was introduced...dissonance. Assimilation by the U.S. government was an attempt to remove the Indian way, or make the Indian white. Figure 5 illustrates a theoretical and chronological model of enculturation and acculturation and their paradigm shifts.

Big Dog began to share how his introduction to his culture began at home with his family who lived in the same house as his grandparents. "My grandmother refused to speak English. She came from the era that women wore long dresses. I had never seen her wear anything but a long dress. She never wanted to learn how to drive either . . . she was a very dependent woman." Big Dog continued to share the things he learned that were considered to be part of his culture, learning how to listen, learning how to be quiet, learn how to show respect for his elders, and that since his parents were always busy working, Big Dog was fortunate to spend a lot of time

with his grandparents. Sharing how his grandmother was versed in indigenous medicine techniques, but “not a medicine-woman per se” she would treat the family members. “One time my sister got sick and the cost associated with going to be treated by a doctor was too expensive, so we had a family meeting where my grandmother said, *let me give it a try and if it doesn’t work we can discuss that then.*”

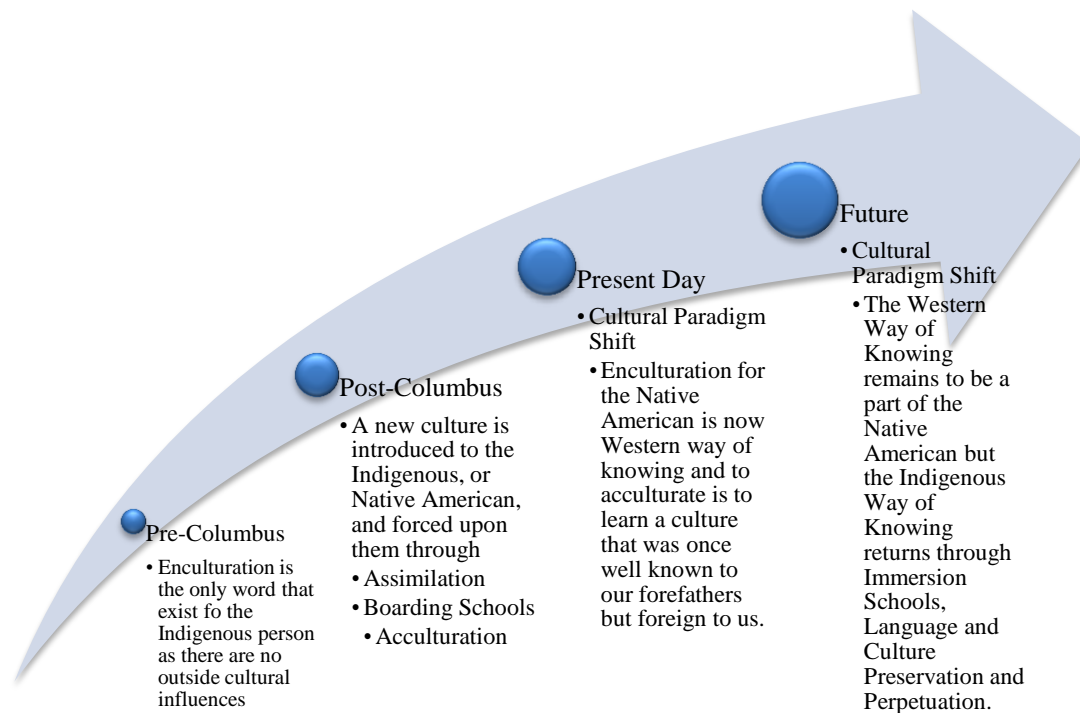


Figure 5. Theoretical model of the enculturation-acculturation paradigm shift.

Big Dog shared that he and his grandmother went out to collect indigenous plants that had medicinal significance, “like a nincompoop I didn’t pay good enough attention. Later I kept a little notebook, but she would collect the plants and prepare them, which are two things, but the chemistry part . . . how do you administer the medicine . . . the dose? That is an art right there.” Big Dog jokingly shared that after his grandmother had mixed up this concoction that had quite an aroma to it, “I was glad that it was my sister was sick and not me.” Learning some of Big

Dog's culture through his grandparents and parents were examples of how enculturation still was true for some Native Americans, but Big Dog still attended school. So here I saw there was a merging, or incorporation of western-education within the timeless knowledge. Or perhaps it would be better said that Big Dog took the original path of enculturation into acculturation. However, his first identity or culture was very much alive and thriving.

As Big Dog went through his education he soon became a Ph.D. candidate and worked with fellowships from the National Aero Space Administration (NASA) to complete a fellowship in both Chemistry and Physics. Amazingly, this talented individual soon became well known within another Native American reservation other than his own by entering a group of his high school students in a college competition which was eventually won by this group of young Native Americans. Competing against Ivy League students is challenge enough for anyone, but to be young Native high school students that looked up to this Yaqui role model was a historical event for both protégé and mentor. This is a practice that Big Dog has never discontinued and it was obvious that he experienced this model through his relationship with his grandmother. Big Dog believes that the interest he saw in chemistry was passed on through his grandmother and her knowledge of medicinal applications of certain indigenous plants.

Soon Big Dog began to talk about his education as a pioneered effort in his family. Big Dog talked about how reading comic books, reading in general, and trying to figure things out became *easier* than building fence, picking rocks, and bailing hay. The humor that is expressed by Big Dog has to be mentioned and very much appreciated while we discussed his life. "Ya' know this reading . . . I can get used to it. I am not lazy, but I am a little bit, this reading might be the way to go (laugh)." Big Dog's dad told him that if he wanted to do the education thing that was fine, but he was going to have to do it or work . . . it was an "either or" thing and there was

no option to just sit around and do nothing. Having earned permission from his father to attend college came from being a good worker to begin with and although his father and mother acknowledged they knew nothing about education, they approved of Big Dog taking a shot at it. Big Dog felt this is where his formal western education began, but his love of learning was attributed to his grandmother.

Big Dog said that growing up with oral tradition was how he started his education. “My grandmother would quiz me to make sure I was listening . . . *ok, repeat the last five sentences I said to you.* If I didn’t get it right, I would have to go all the way back to the beginning and listen to these hours of stories (laugh).” After a little interruption from the waitress, Big Dog shared a story he recalled about a little girl. “This little girl, about a fourth grader came up and hugged this elder and said, *I wish I had a culture.* The elder responded with you do . . . *it is what your mother and father taught you, it is what you learned when you are at home.*” This made sense that culture is not dying or fading away, it is what we learn at home.

Continuing to talk about culture and identity, Big Dog began to change the context of our conversation and speak of the beaver. “Ya’ know the beaver is an amazing animal. I never have seen a beaver try to be a buffalo or a Holstein cow. They are who they are and they are proud about it. They are not confused with who they are. They are a little bit scared because they’re caught by me, so once they figure out that they’re not going to die, then they kind of calm down.” Big Dog traps beaver and he does it so that we can learn about them, but he does so in a way that he believes is appropriate. He talks to the beaver and gives them thanks for allowing him to learn from them. Big Dog once shared another oral story with me that the “beaver and salmon are cousins – the beaver taught their cousins how to jump.” This makes sense because before man took over manipulation of rivers, beavers use to build damns and the salmon had

difficulty completing their journey down to the ocean and back upstream again. So the beaver taught their cousins how to jump over their dams. These are the types of stories that validate the importance of culture, identity, and timeless knowledge.

The point to Big Dog's story about the beaver and his or her wanting to be the beaver were in relation to some of the Native American youth today wanting to be like the gangsters that come from Chicago or Los Angeles. Big Dog said he did not have anything against these cultures, but they were not Native Americans and that was who the Native youth should be trying to be like. "That is not who they are. So they do not know who they are, but the beaver does." Continuing to talk about this relationship, Big Dog said the four-legged are not confused like the two-legged, but the two-legged were supposed to have spirit guides to help them along the way. This story did not end here, but continued from identity to spirituality to tradition. Just like timeless knowledge was way back when, I loved learning from Big Dog knowing there was no bell ringing suggesting that it was time for one class to end and another to start.

There began to be a metaphorical relationship between the beaver and how it taught its young how to chew through a tree and how the Native American used to learn from their parents and grandparents. This was very interesting as Big Dog shared how he watched the beaver cut a tree down so that their young could learn how to gnaw through a tree. "I think those beaver know what they are supposed to do and that made me think. I wonder if humans know what we are supposed to do. I think if we pray and we think we'd know what to do . . . I think." So, Big Dog summed up his story with how through spirituality, prayer, and ceremony, we will soon figure out who we are and what we are to do on this earth.

General Discussion

Through the conversations with the 10 participants in this study, a model, which is known now as the ISM was developed that has evolved into a comprehensive description of what the data suggested to this researcher. Over the course of several days of reading and re-reading the data in order to try and reach the essence of what each of the participants was trying to say to the researcher, the ISM began to become clearer in the story that it was about to tell.

As I analyzed the data set, I realized that what was taking place with each of these individuals was similar. Even though the participants were from different parts of the U.S., they somehow were related through tribal affiliation or origination. Additionally, these stories all began on or near a Native American Reservation and were taught culture through parents or grandparents and sometimes both. Most of these participants' parents were involved in the Native American relocation era when Native Americans were provided with a weekly stipend and a chance to move to a major city with the promise of income from a job. Unfortunately, this promise was much like the many other promises the U.S. government disregarded and Native Americans ended up abandoned in a city where they knew nobody and were without income. Some of my participants, depending on their age and gender, were drafted and others volunteered for this duty.

I realized through hours of reflective thought that all of these individuals had a determination to learn through reading or simply competition with other students in their classes. Many of them set goals for themselves and these goals were set due to negative and positive influences on each of them. Nonetheless, the consequence for each of them became a positive outcome and I attribute this to their perseverance to succeed and their resilience against failure.

Indigenous worldview and timeless knowledge were major contributors and directly related to these participant's identities. Being raised by each of these participants' parents or grandparents introduced them to their personal culture and this should be attributed to their strong foundation of Native Identity.

Realizing the influence the U.S. government had on Native Americans during the 1800s through forced assimilation, religion, and education, the generational trauma that had its impact on the offspring of these victims played a significant role in each of their destinies. Some of the participants could name the location of the boarding school that their parents or grandparents attended. Personally, I know my father attended a boarding school and he did not live with his mother or father for his entire school years while he attended boarding schools. The purpose of attending boarding schools for most if not all of these participants was more than likely because their parents could not afford to feed their children. Further research would probably reveal that most of these individuals participated in boarding schools during the 1830s when the U.S. was in a depression and very few if any Native American families had the income to support family members.

Western worldview and education may have been the tertiary influence on these participants because they were all brought up by their parents and grandparents, who had experienced or were influenced by the governmental policies that were in place through the assimilation era. Additionally, western education in the 1960s was fully in place and most of these participants began school during this time and therefore was these participants first formal education. The participants were impacted by the items that are listed in the four quadrants that are highlighted in the ISM as language, family, spirituality, and resilience and all of these are the root of what drove each participant to the success that is illustrated in the middle of the ISM.

Finally, the cross road of enculturation and acculturation was touched upon in the theoretical model illustrated in Figure 3. The definitions of enculturation and acculturation may have amalgamated or juxtaposed in this study or during this era. The only way that these nouns can continue to have meaning is probably through another context. Today, Native American students are not owners of their Native language first. English is the Native Americans first language and there are very few fortunate ones that do learn their language and this is through immersion programs or pure perseverance to learn the language through hours and hours of time finding the resources to learn. Even through immersion programs, the young that are exposed to their languages go home to find they cannot talk to their parents in these Native languages because their parents do not know the language themselves. Therefore, it is often difficult for the youth to retain the language or perhaps even feel the importance of knowing it if their own parents do not know it.

So the cultural paradigm shift begins to move from a culture that was once foreign to the Native American becoming the original culture for them, as it is the only ones they will know and the Native American culture once known by our parents and grandparents will become the foreign culture. As some of these participants have demonstrated, much of the cultural identity they know is what they are finding interesting in their later years and wanting to learn more about so they can perpetuate the Native American culture through Timeless Knowledge and Indigenous Worldview.

The sixth iteration of the ISM illustrated here in Figure 4 helps to tell the story of the lives of how these Native Americans participants progressed from the outside ring through a circle of life to a successful coup with western education.

CHAPTER SEVEN. CONCLUSIONS AND OPPORTUNITIES

Chapter 6 is comprised of four sections that present an overview of the study. The first section includes a summary of the problem investigated. The second portion of this chapter includes the final iteration of the Indigenous Success Model (see Figure 4) and how it evolved from theory to operational. The third and fourth sections include conclusions and opportunities supported by the findings. Finally, I close with reflections over the study.

Purpose

The purpose of this study was to gain a better understanding of how American Indians that have achieved a Doctorate of Philosophy (Ph.D.), or the equivalent, define success and to what factors they attribute their achievement.

Problem

From the time that Columbus set foot on this continent, the Indigenous people have suffered tremendously through colonization, forced assimilation, attempted genocide, boarding schools, broken treaties and promises, and relocations. The damage done as a direct and indirect result of the above trauma will never truly be known. Native Americans are among the least likely to achieve a four-year degree in this nation and I am sure that graduate degrees follow this pattern. Native Americans continue to live on reservations that greatly resemble third world countries or foreign nations. These reservations are sovereign nations that suffer near epidemic proportions when it comes to disease, famine, economic hardship, and suicidal rates. The attempts to cease this way of life by the U.S. Government can be documented, but resiliency is one characteristic of the Native American that cannot be removed.

Conclusions

I have said there are no “Little Shells, Geronimos, Red Clouds, Sitting Bulls, or Crazy Horses” alive today to teach the way we were taught prior to Columbus landing on the shores of this continent. Although these warriors and chiefs are long gone, their descendants are alive and well. Some of their progeny have made an appearance in this research study. These contemporary warriors are intellectual, spiritual, resilient, linguistic, and familial. They are capable of living in two worlds, their Indigenous Native World as well as their Western Scholarly World. I can say that although these individuals of my study find difficulty in admitting that they have been successful, I can say those that went on before them through assimilation; acculturation; colonization; forced education and religion; and relocation were successful in doing what is deemed to have been destined. Western Worldview and Indigenous Worldview are two completely different viewpoints, but have somehow managed to live in the same circle of life. This study has illustrated just that.

Opportunities

I would have to be completely arrogant to think that this research study has completely exhausted all the avenues that are necessary to answer the questions about Native American success. An elder came into my office while I reflected over my ISM and asked me what that was, pointing at my monitor. “What is that?” I responded and he immediately said “You can’t put that on there.” This is not exactly the thing a doctoral student wants to hear about a model that I think evolved from my data, especially when I am writing my hundredth or so page! Nonetheless, an honor to have an elder’s wisdom in my presence is not as much of an honor as being able to hear him share about his rationale behind that wisdom.

This study has opened the door to many more opportunities that I can imagine. I believe that this model can be researched further to dissect how each of these items affects each of us in our quest for identity and success. Can we as Native Americans achieve success? Does the Native American continuously have to be in survival mode? Will enculturation ever return for our people, or has it become a casualty of assimilation?

When I look at the meaning of *Home* to many of my participants, it appeared to always be the reservation that was once a place that no white settler would ever want to inhabit. However, the U.S. Government saw to it that the Native American were placed on this land, back then against their wills . . . but the Native American were resilient and made these desolate areas their homes. Even then the U.S. Government was successful in reducing the reservation land even more through the General Allotment Act of 1887 (Chang, 2012). I have heard mention of “What would the Indian have done with this land had the White settlers not forcibly inhabited it?” I can only respond by say “what’s it to you?” Does this land that was once full of those indigenous to it, including those that fly, walk on all fours, and crawl on their bellies, have to do something with land that is theirs? Comparing us to them is always a problem in my point of view. I do not need to rationalize myself the way the Westerners have modeled rationalization. If keeping my family afloat in this world means earning a degree that will help me put food on the table, then I will do what it takes to earn that degree. Nonetheless, it is important to mention that we as Native people continue to call this home. What does this mean? Did we assimilate to the ways of the European? Are we a blend of European and Native American that long for the original identity that belonged to our great, great grandfathers and grandmothers? Do we have a choice?

This study has left me with additional questions that I hope find homes in researcher's plans. I think it is important for the Native American youth to see the model of resilience their mentors have illustrated in this study and not forget all the strength that took place from our ancestors. The youth must build upon this circle of life and keep moving forward so their children's children will realize the value or detriment of an amalgamation of these two identities.

Reflections

A large limitation of this study is it is hard to generalize. What is good for one Native group is not always good for another. Although I used five different tribal affiliations in this study, Ojibwa being the most frequent tribe, it would still be difficult to say this is the answer for all. Of course, I do not believe that I set out to find the answer for all Native Americans.

When I look at most qualitative research references I note that most if not all of them rely less on reliability or validity and think more in terms of trustworthiness and credibility. I think had I looked at this study to try and come up with a theory, the reliance on reliability and credibility would have been emphasized more. However, in this study, I wanted to utilize the participants to help me isolate the variables that contributed to success. Through member checking, these participants validated my interpretation. Additionally, the use of the expert in Chapter V helped also to validate what I had deemed as the driving themes within my ISM.

Earlier, I suggested that the answer I obtain from these participants may very well be the answer to my own identity . . . the answers to my own personal ontology. I concur that when I began this study I did not know how my own story would fit in. I realize now that much of who I am and how I act was instilled in me from my parents and grandparents. I really did not know my grandmother from my dad or mother's side and my father's dad lived in another part of the country, so I never knew him. I look back over the course of this study and it allowed me many

hours to reflect on similarities each of my participants had and I believe it was the era these leaders were from. Had I selected Native Americans between 25 and 35 years old, my stories probably would have been completely different. This adds to the limitations of my study.

In a study I conducted some time back, I analyzed the results of a survey that was conducted in 2009 and since my president is gung-ho on language revitalization and cultural perpetuation, not un-like many other tribal college presidents, about 10 or so questions were inserted into this survey to possibly answer some questions. Weird that it took about two years before anyone ever really analyzed the results, but I digress. Anyway, I found that students at my tribal college were mostly interested in their family and then education. Their culture and language were not a high priority. Why wouldn't family and education be highest on the priority list of a human . . . Native American? So, here students are trading their identity for grades . . . or are they?

Scaffolding

My dad use to always let me to mix the mud (mortar) usually when I was allowed to go to work with him. I used to always ask him, *Dad let me lay some?* (I was talking about laying some of the block on the wall.) Of course he would always come up with a line like, "I'd rather do it myself" or he'd say, "Here, practice spreading the mud on these block for a while and then you can come up to the line." Well, eventually I was able to come up to the line (he was probably in his 60s then) and even then he could lay about seventeen block to my one. My dad considered laying block an art and he loved doing it up to the point where he just wasn't strong enough to lift an 8" x 12" block any longer. It is amazing to think back about those days helping him build walls and the scaffolding it took to aid in building those walls...it is incredible to think of how he had to move away as a young child from his mom in order to learn that trade. I wonder if this is

what Richard Henry Pratt intended when he founded the Carlisle Indian School in 1879 (Szasz, 1999).

I can't help but look back at this study and realize the word success correlates to Native Americans according to the culture he or she was raised with...that being boarding schools, catholic schools, or military schools. So the equation that could be used to model success for the Native American can only be a multi-variable equation. And this multi-variable model is not one that will work for every Indian. Now there certainly are common variables that we can interject in a Native child's life that might help increase his or her chances of obtaining a higher education degree, but does not mean he or she has succeeded.

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APPENDIX A. INTERNAL REVIEW BOARD CONSENT FORM

NDSU

North Dakota State University

Department of Human Development and Education

PO Box 6050

Fargo, ND 58108-6050

Title of Research Study: Counting coup with western education in a contemporary post-assimilated paradigm? A qualitative research study on American Indian success.

Dear _____:

My name is Lane Azure. I am a graduate student in College of Human Development and Education at North Dakota State University, and I am conducting a research project to explore what reagents have contributed or burdened American Indian Alaska Natives in their quest for achievement of a higher education degree. It is our hope, that with this research, we will learn more about the variables that contribute to American Indians Alaska Natives in their professional, personal, and scholarly life.

Because you are an American Indian Alaska Native that is seeking or with an advance degree, you are invited to take part in this research project. Your participation is entirely your choice, and you may change your mind or quit participating at any time, with no penalty to you.

It is not possible to identify all potential risks in research procedures, but the researcher(s) have taken reasonable safeguards to minimize any known risks. These known risks include: some questions on demographics and personal history that may identify you in an indirect way.

You may not get any benefit from being in this study. Benefits to others in your community or communities like yours are likely to include knowledge of methods or mechanisms you may have successfully used that others can use to advance both professionally and academically.

We will keep private all research records that identify you, to the extent allowed by law. Your information will be combined with information from other people taking part in the study, we will write about the combined information that we have gathered. You will not be identified in these written materials. We may publish the results of the study; however, we will keep your name and other identifying information private.

If you have any questions about this project, please call me at 701.350.0192 or call my advisor at Dr. Nate Wood, 701.231.9771.

You have rights as a research participant. If you have questions about your rights or complaints about this research, you may talk to the researcher or contact the NDSU Human Research Protection Program at 701.231.8908, ndsuirb@ndsu.edu, or by mail at: NDSU HRPP Office, NDSU Dept 4000, PO Box 6050, Fargo, ND 58108-6050.

Thank you for your taking part in this research. If you wish to receive a copy of the results, please give instructions for how to let you know.

Participant Signature _____ Date _____

APPENDIX B. FIRST ITERATION OF INTERVIEW PROTOCOL

Title: Counting coup with western education in a contemporary post-assimilated paradigm? A qualitative research study on American Indian success.

1. How would you describe your journey with education that led you to your current degree status?
 - a. What stands out in your primary education?
 - b. What stands out in your secondary education?
2. Thinking back; what were the obstacles to you earning your degrees?
 - a. What were the contributors?
3. How do think the people you work with think of you and has it changed since you earned your doctorate?
 - a. How would they describe you?
 - b. Do you think Natives see you differently than non-Natives?
4. How do your friends, family, and other members of your community think of you and has it changed since you earned your doctorate?
 - a. How would they describe you?
 - b. Again, do you think Natives see you differently than non-Natives?
5. If you think about the whole journey toward your doctorate:
 - a. What have you gained in the process?
 - b. What have you lost?
6. If you were to be able to address a group, community, or person about your experience as an American Indian Alaska Native, who would it be and to what would you share with them?

7. Can you describe what it means for you to be an Indian?
8. Do you think it is possible to define success?

APPENDIX C. SECOND ITERATION OF INTERVIEW PROTOCOL

Title: Counting coup with western education in a contemporary post-assimilated paradigm? A qualitative research study on American Indian success.

1. Can you tell me about your experience with education as a child?
2. Was there someone who or something that you can say helped lead you to your educational attainment?
3. What does it mean for you to be an American Indian?
4. Has your education influenced what it means to be Indian or has being an Indian influenced your education?
5. If you could put your finger on a person, place, or thing that mostly contributed to your academic success, what would it be?
6. Has your cultural identity impacted your current professional role? How so?
7. Your educational stature as an academic would be considered successful in most circles...can you describe what success would mean to you now and do you think you have achieved your definition?

APPENDIX D. FINAL ITERATION OF INTERVIEW PROTOCOL

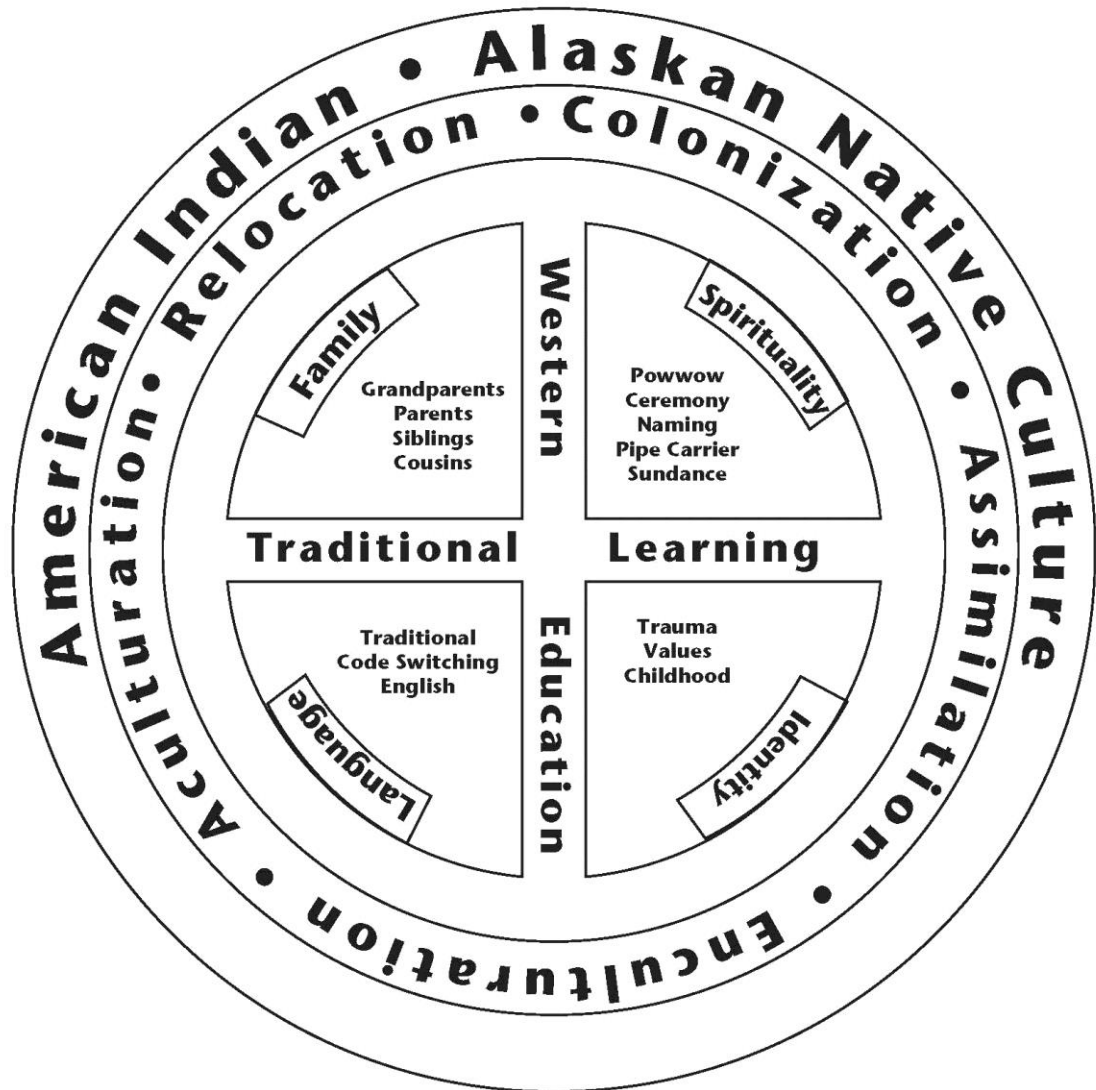
Title: Counting coup with western education in a contemporary post-assimilated paradigm? A qualitative research study on American Indian success.

1. Do you think Indian Identity is static or evolving?
2. What defines Indian culture?
3. Does Indian success exist and how would you define it?
4. Enculturation is learning your own culture where acculturation is learning another culture in order to survive. Can you describe what came first for you and if this model is shifting or will continue to exist?

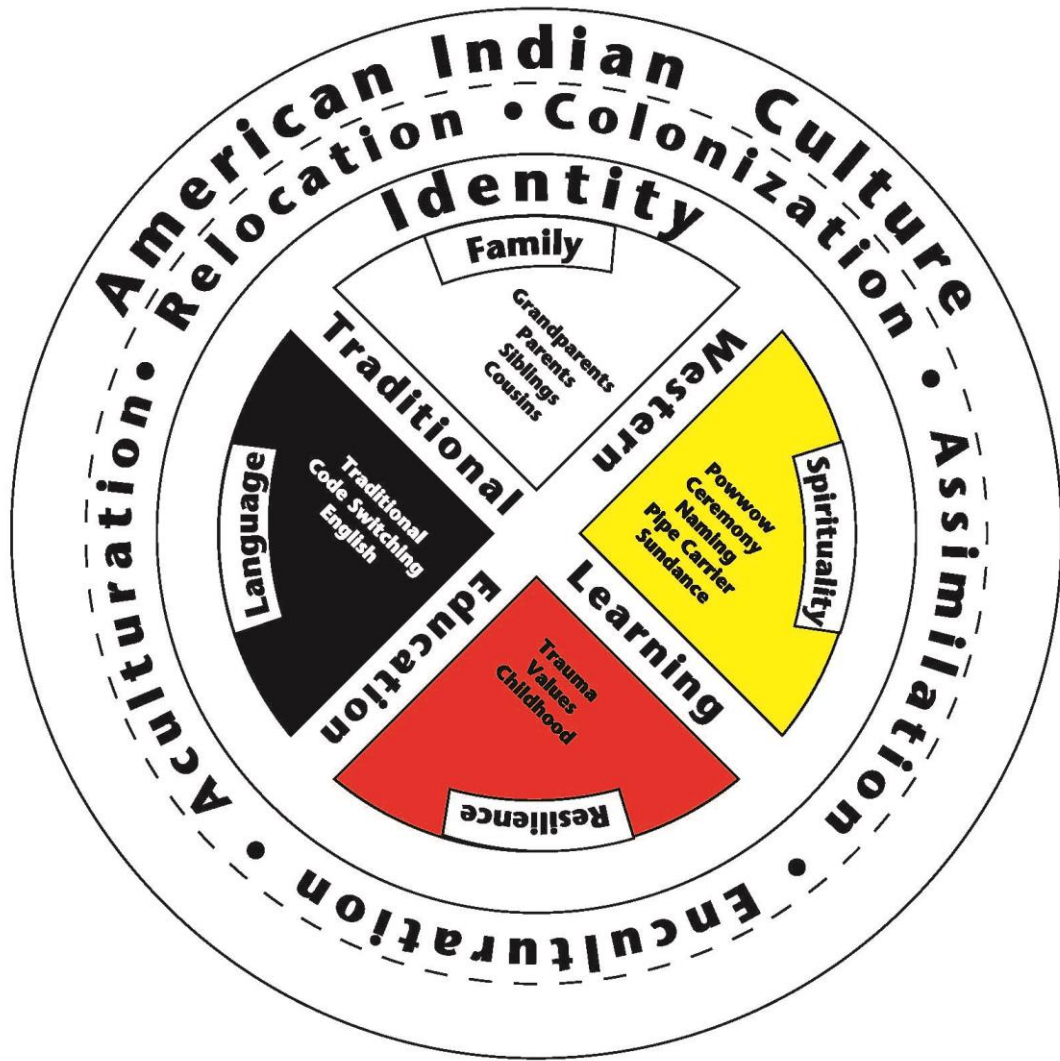
APPENDIX E. MOUSTAKAS (1994) BROAD QUESTIONS

1. What have you experienced in terms of the phenomenon?
2. What contexts or situations have typically influenced or affected your experience of the phenomenon?

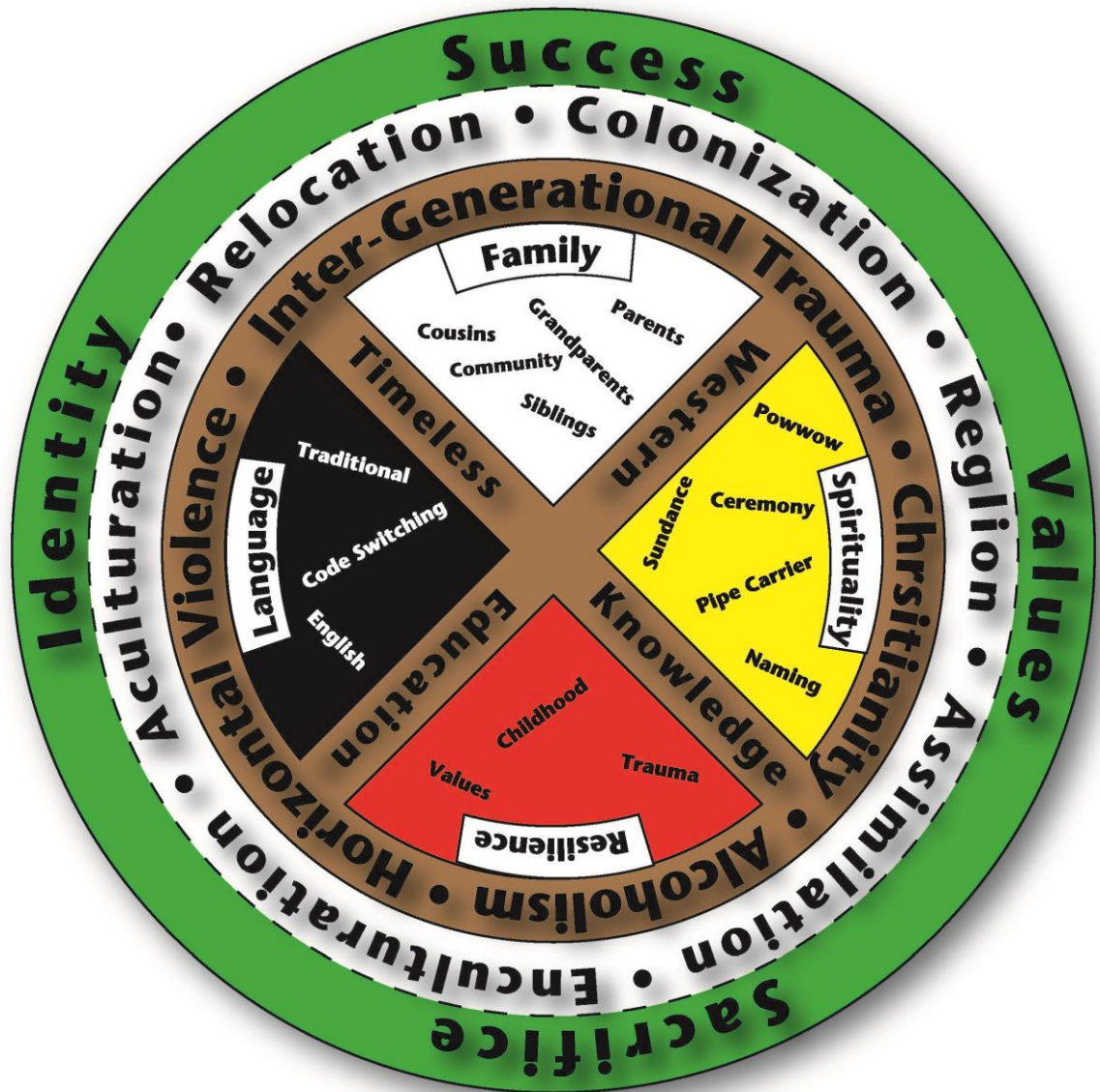
APPENDIX F. INDIGENOUS SUCCESS MODEL 1ST ITERATION



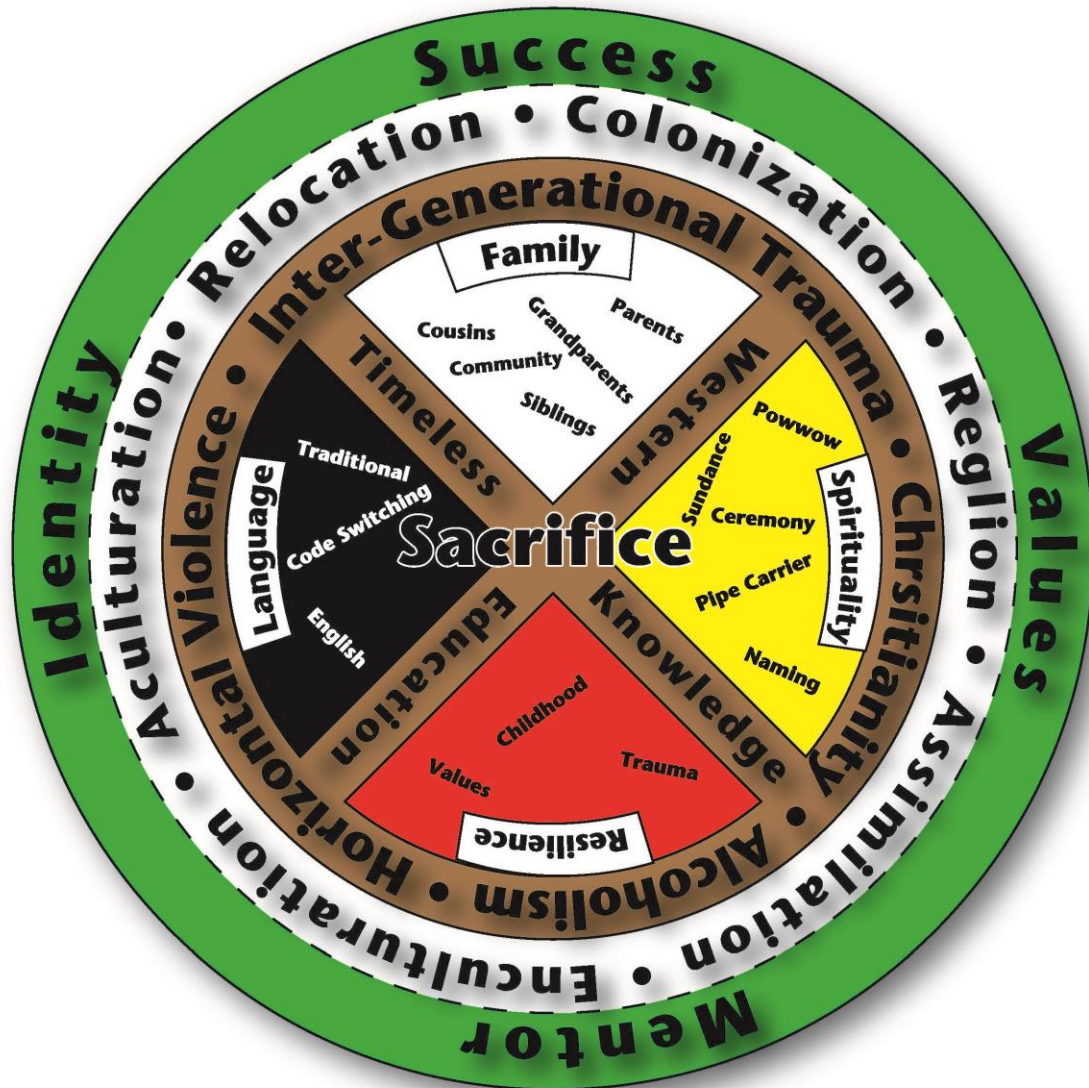
APPENDIX G. INDIGENOUS SUCCESS MODEL 2ND ITERATION



APPENDIX H. INDIGENOUS SUCCESS MODEL 4TH ITERATION



APPENDIX I. INDIGENOUS SUCCESS MODEL 5TH ITERATION



APPENDIX J. INDIGENOUS SUCCESS MODEL 7TH ITERATION

