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THE IDENTITY OF UPHOLDING INDIGENOUS LIFEWAYS

By

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Dissertation

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ABSTRACT

Chandler, Sean F., Ed.D., Spring 2014

Educational Leadership

The Identity of Upholding Indigenous Lifeways

Chairperson: Dr. Frances L. O'Reilly

This qualitative study examined the role of Native Lifeways in tribal colleges as perceived by their presidents and other influential leaders on the campuses of three tribal colleges. Tribal colleges were founded in part to support and promote Native Lifeways, as demonstrated within their respective mission statements. Given the fact that TCUs are at the forefront of the defense of Native Lifeways, they continue to be in a state of endangerment as a result of the history of U.S. Indian Policy.

Data was acquired from the face-to-face interviews of 15 leaders within the three tribal colleges located in northwest United States. The data were analyzed through the process of grounded theory, as described by Strauss and Corbin (1990), Tesch (1990), and Creswell (1994). Three coding procedures were used to analyze the data: open coding, axial coding and selective coding. During the stage of open coding, six categories emerged: (a) Indigenous Lifeways are Core, (b) Need to do More, (c) President's Role, (d) Live It, Model It, (e) Persevere, and (f) Influence of Mainstream. The second coding procedure of axial coding, the six categories were de-contextualized and stripped down into segments. Analyzing the data at a micro level revealed new relationships. Upon completion of this procedure the data were analyzed at a macro level within the selective coding procedure. It was within the selective coding, a core category emerged; this core category called "The Identity of Upholding Indigenous Lifeways" was presented in a story line in and was related to the initial categories, now labeled as subcategories.

This study found that the identity of upholding Indigenous Lifeways at TCUs will be defined by the identity of the leadership of the TCU. Further, Indigenous Lifeways are upheld at Tribal Colleges through various ways that are dependent upon the identity of the individuals that are charged with maintaining them. In conclusion, this study formulated three postulations: (a) TCUs are Indigenous Lifeways Center, (b) There are Trenches within the Trenches and (c) There is a Danger of Mainstream Resemblance.

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CHAPTER ONE: STATEMENT OF PROBLEM

Introduction

Thousands upon thousands of years before 1492, indigenous people had evolved their unique educational systems. The period following 1492 brought unimaginable changes to indigenous education and ways of life. The Anglo-European immigrants instituted their own culturally different educational systems that were blatantly oriented toward assimilation, which for the initial 300 years of contact were under the control of the church. (Mann as cited in Benham & Stein 2003, p. xvii)

For tribal elders who had witnessed the catastrophic developments of the nineteenth century - the bloody warfare, the near extinction of the bison, the scourge of disease and starvation, the shrinking of the tribal base, the indignities of reservation life, the invasion of missionaries and white settlers - there seemed to be no end to the cruelties perpetrated by whites. And after all this the schools. After all this, the white man had concluded that the only way to save Indians was to destroy them, that the last great Indian war should be waged against children. They were coming for the children. (Adams, 1995, p. 337)

During the times of western expansion known as Manifest Destiny in the United States of America, eradicating the American Indian was an accepted idea by citizens of the United States. This idea was attractive to the pioneers making their way West in hopes of settling into new lands. These lands, however, were already settled by the original peoples, Native American peoples who had resided in these lands thousands of years prior to this population expansion (Calloway, 2012; Fleming, 2003).

Notwithstanding that reality, the expansion to these new lands was going forward. Those who held that thought of the Indian as a blood-thirsty or noble savage, based their beliefs

on a notion that Euro-Americans were chosen divinely to “tame” the land and its original inhabitants by any means necessary.

The United States government was the driving force behind this initiative. One of the ways the government was attempting this eradication was through the reservation boarding schools.

Indians must be taught the knowledge, values, mores and habits of Christian civilization...Since the days of the common school movement, the schoolhouse had come to achieve almost mythological status. Reformers viewed it as a seedbed of republican virtues and democratic freedoms, a promulgator of individual opportunity and national prosperity, and an instrument for social progress and harmony. Moreover, because of the common schools’ alleged ability to assimilate, it was looked upon as an ideal instrument for absorbing those peoples and ideologies that stood in the path of the republic's millennial destiny.

(Adams, 1995, p. 18)

These schools were created in hopes of assimilating the American Indian children to become “civilized citizens” alongside their non-Indian counterparts. The most valued aspect of the American Indian population was their children, and the government felt success for assimilating the American Indian would come more easily if they were able to intervene with the children who were in their formative years (Lesiak, 1992).

Problem Statement

Approximately 100 years before the first tribally-controlled college was founded, the federal government focused their Indian educational efforts on assimilating American Indians into Euro-American society. The first idea for Indian boarding schools in the

United States was actually instigated by an educational experiment on adult Indian prisoners of war in Florida. Richard Pratt was asked by the United States Government to transport the Indian prisoners to an abandoned military barracks to continue the assimilation education. After three years, Pratt felt that his Americanizing experiment was working so well with adult Indians that he thought if this methodology was used on Indian children, assimilation of Indian people could be swifter (Lesiak, 1992). Thus, in 1879, Carlisle Indian School was founded. Pratt (2003), founder of these assimilationist models of Indian educational institutions, thought that Native Americans should be fully immersed in American culture in order to exterminate the Indian qualities while saving the man inside of the Indian person.

When the Indian students arrived at the school, many measures were taken to remove any connection to their culture, resulting in an assault on their cultural identity. Altering an Indian's physical appearance would be the first step in this assault. One of the most controversial was cutting hair. Symbolically, long hair was viewed as a form of savagery by non-Indians (Adams, 1995). Some of the Indian students resisted; others conformed out of belief they had no choice. Traditional American Indian clothing was not allowed to be worn; instead standard uniforms were worn to replace their customary clothing. Even the extent of changing the names of the children was a step taken to remove the prior American Indian identity. In an effort to erase anything related to their American Indian heritage the students were given new names that were pronounceable to non-Indians (Keohane, 1999). "Regimentation, structure, discipline and uniform clothing were characteristic of the reservation school system, and all established to produce the

glorified end of making one culture disappear into the underbelly of another” (Keohane, 1999).

Not only were students immersed in American culture within the classroom, they were also placed in urban and rural white Christian homes. By living in this kind of setting called the outing system, it was thought that Indian students would acquire an expertise in the English language and internalize the white man’s habits of civilization and hard work (Adams, 1995).

These institutions, which were supported by the U.S. Government in collaboration with several Christian organizations, greatly discouraged the use of Native Lifeways among the tribes. Kevin Gover, then Assistant Secretary of Indian Affairs, acknowledged this discouragement and other actions in his 175th anniversary speech of the establishment of the Bureau of Indian Affairs:

This agency forbade the speaking of Indian languages, prohibited the conduct of traditional religious activities, outlawed traditional government, and made Indian people ashamed of who they were. Worst of all, the Bureau of Indian Affairs committed these acts against the children entrusted to its boarding schools, brutalizing them emotionally, psychologically, physically, and spiritually. Even in this era of self-determination, when the Bureau of Indian Affairs is at long last serving as an advocate for Indian people in an atmosphere of mutual respect, the legacy of these misdeeds haunts us. The trauma of shame, fear and anger has passed from one generation to the next, and manifests itself in the rampant alcoholism, drug abuse, and domestic violence that plague Indian country. . . . And so today I stand before you as the leader of an institution that in the past has

committed acts so terrible that they infect, diminish, and destroy the lives of Indian people decades later, generations later. These things occurred despite the efforts of many good people with good hearts who sought to prevent them. These wrongs must be acknowledged if the healing is to begin. (Gover, 2000)

As a result of this aspect of U.S. assimilation policy, tribal worldviews became fractured. The legacy of these efforts and other assimilation activities leaves many Native Americans to question where their place in society is—knowingly or unknowingly in terms of identity.

In the last 15 years, there has been increasing movement in many schools to include history and culture of the original inhabitants of the Americas, the Native Americans. For example, the Montana State Legislature passed the 1999 Indian Education for All bill:

MCA 20-1-501: Recognition of American Indian cultural heritage -- legislative intent states: (1) It is the constitutionally declared policy of this state to recognize the distinct and unique cultural heritage of American Indians and to be committed in its educational goals to the preservation of their cultural heritage. (2) It is the intent of the legislature that in accordance with Article X, section 1(2), of the Montana constitution: (a) Every Montanan, whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner; and (b) Every educational agency and all educational personnel will work cooperatively with Montana tribes or those tribes that are in close proximity, when providing instruction or when implementing an educational goal or adopting a rule related to the education of each Montana

citizen, to include information specific to the cultural heritage and contemporary contributions of American Indians, with particular emphasis on Montana Indian tribal groups and governments. (3) It is also the intent of this part, predicated on the belief that all school personnel should have an understanding and awareness of Indian tribes to help them relate effectively with Indian students and parents, that educational personnel provide means by which school personnel will gain an understanding of and appreciation for the American Indian people. (1999)

For American Indian students, schools and communities, some have said that there is a positive influence on the success of the students' education if they are acquiring a knowledge of Native language and culture (Pavel, Larimore & VanAlstine as cited in Benham & Stein, 2003). An individual's particular tribal heritage teachings provide a sense of belonging within the larger individualistic society (Reyhner & Eder, 2004, p. 7). By contrast, skeptics, American Indian and non-Indian, have said that Native culture and language has no value in today's modern society; to include it is to live in the past. Fixico (2003) stated that throughout history Indian "genius and native intellectualism have not been viewed as relevant, according to literature written 'about' American Indians" (p. 63). Some Indian people today have become disinterested in and even fearful of their traditional ways and language because they have been immersed in a capitalistic economy, which has led to corruption of traditional spirituality as well as a form of Christianization (Boyer, 1993).

Tribal Colleges and Universities (TCUs) have been at the forefront of this movement of the inclusion of Native American Lifeways, Philosophy and Language for the past 40 plus years. "Tribal colleges have taken up this daunting charge, working with

their communities not only to validate both their native knowledge and worldviews through language and culture, but also to integrate contemporary knowledge and worldviews into the learning experience” (Benham & Mann as cited in Benham & Stein 2003, p. 168). For example, Aaniiih Nakoda College (ANC) in Fort Belknap Agency, Montana, has been in existence for about 30 years. Like other tribal colleges, this institution was created in part to uphold the cultural integrity of the Aaniiih (Gros Ventre) and Nakoda (Assiniboine) Tribes, as well as, to prepare tribal members for inclusion within an American technological society. Illustrated by their mission statement, from the Aaniiih Nakoda College Catalogue (2010):

The mission of Aaniiih Nakoda College is to provide quality post-secondary education for residents of the Fort Belknap Indian Reservation and surrounding communities. The college will help individuals improve their lives by offering them an opportunity to maintain the cultural integrity of the Gros Ventre and Assiniboine Tribes as well as succeed in an American technological society.

(p. i)

As tribal colleges were created to promote tribal knowledge, advocates of tribally controlled colleges were not looking to isolate themselves from the modern world, instead, the founders wanted Indians to participate fully in American society through higher education (Boyer, 1997). Furthermore, several Indigenous educators continue to try to find ways in which both Indigenous and Western Worldviews can connect and value traditional Native views of spirituality, environmental relationships and language (Benham & Cooper, 2003). Decades before the first tribal college (Dine College) was founded in 1968, a Native American named August Breuninger, had a desire to create an

Indian university that would focus on Indian culture (Crum, 1989). Although that never came to pass, leaders in tribal college education have stressed that their colleges be grounded in Indian Lifeways, Gipp stated, “leadership of these grass roots institutions of higher education are fundamental to keeping the vision of culturally relevant education alive for Indian country for the people” (Gipp as cited in Warner & Gipp, 2009, p. 165).

Tribal language, knowledge, and lifeways are, and continue to be in danger of extinction. For instance, Boyer (1997) stated that in some Native communities, the number of fluent speakers can be counted on one hand (p. 51). It has been estimated that there were approximately 400 Native languages in North America in 1492; as of 2003 more than half of these are extinct (Fleming, 2003, p. 8). Although after more than forty years of tribal colleges, the reality to keep the Native Lifeways alive and thriving, is still a challenge. In the inauguration of tribal colleges, one of the purposes was to support and help maintain Native Lifeways.

Purpose Statement

The purpose of this Grounded Theory study examined the role of Native Lifeways in tribal colleges as perceived by their presidents and other influential leaders on the selected campuses. This qualitative study generated a theory of how tribal colleges and university (TCU) leaders have viewed Native Lifeways at their colleges that serve Native communities. Specifically, this study proposed to examine three selected tribal colleges that have been known to view Native Lifeways as central to their institutions. The study included discernment from their interview, mission statements and past history, their ability to keep these Native Lifeways central to their mission. The data that were found

in this study was used to analyze the status of and how Native Lifeways are incorporated at selected tribal colleges and universities.

Central Question

The following question was used to guide this research:

What is the perception of the role of Native Lifeways as viewed by tribal college presidents and other leaders at the selected colleges?

Additional sub-questions to guide this research were:

1. What is the function of the president in the promotion of Native Lifeways at a tribal college?
2. How are Native Lifeways the core of the tribal college as seen in their published information, public description and leaders' perception?
3. What are the barriers, if any, to the promotion of the advancement of Native Lifeways within the institution as perceived by these leaders?
4. What are the critical pieces necessary for the advancement and/or recommitment to Native Lifeways within the institution as seen by these leaders?

These guiding questions intended to seek information that was analyzed and explored in order to lead to a theory that will influence those involved in tribal college education in ways that will enhance their promotion of Indigenous Lifeways at TCUs.

Definitions

Native, Indian, Indigenous. The terms Native, Indian, Indigenous may be problematic, the most appropriate term to describe the people would be to refer to them by a distinct tribal name. Nonetheless, these terms will be used to describe the people original or indigenous to the Americas, specifically those within the United States.

Native Lifeways. These are cultural traditions and beliefs of Native American tribal groups. These traditions can include: Native languages, ceremonies, philosophies, worldviews, dances, games, etc. Additionally, Native Lifeways, Indigenous Lifeways, Native American Paradigm, Native Culture, Indian Culture and Tribal Culture may be used interchangeably (Deloria, 1988).

Tribally Controlled Colleges and Universities. These institutions are chartered by their respective tribal governments and are members or applicants of the American Indian Higher Education Consortium (AIHEC), the organization that serves as a collective voice for tribal colleges. There are currently 38 tribal colleges and universities in the United States (which includes one located in Canada), see Appendix A.

Delimitations

This research is delimited to the following:

Three (3) of the 38 tribal colleges were visited for this study and their leadership was interviewed for information that will add to the research. These selected colleges are those within the Native American community who are known for promoting Native Lifeways as well as being three of the oldest tribal colleges. Therefore the research communicated with leaders who preside over the tribal colleges that have been known to have promoted and incorporated, Native Lifeways within their colleges. Moreover, these three selected tribal colleges were part of the six original tribal colleges that founded American Indian Higher Education Consortium (AIHEC). Participants within each institution were referred by the president and other institutional leaders in order to explore their perceptions of the role of Native Lifeways at that institution.

Limitations

Data that were collected through this qualitative process were from the presidents' and other pertinent leaders' involved in the particular tribal college or associated with the tribal college. Furthermore, this research is only transferable to institutions within the tribal colleges and universities system, whose foundation is Indigenous Lifeways. Although, this research may be valuable to others who wish to incorporate Indigenous Lifeways in institutions that wish to include the Indian perspective.

Significance of the Study

One of the important reasons for the creation of tribal colleges and universities was for Native American Philosophy/Culture/Language to be revived from the depths of destruction and possible extinction. Additionally, Boyer (1997) noted that tribal members sorrowfully speak of the loss of their history and culture that had been transferred though the oral tradition but that not all has been lost due to the efforts of tribal colleges and universities. Tribal college and university founders had a vision of creating institutions that emphasized Indigenous values and Lifeways as shown in their mission statements. As a result, positive outcomes in terms of self-respect, dignity and honesty have developed through the work of the tribe and the tribal college (Boyer, 1997). Boyer (1997) further articulated how important tribal college education is "while non-Indian schools and colleges have long ignored Indian culture, tribal colleges view it as their curricular center" (p. 5). Additionally, noted Yuchi scholar Daniel Wildcat said, "awareness of one's self is the beginning of learning" (Wildcat as cited by Deloria & Wildcat 2001, p. 13), within the Indigenous world of education.

At some tribal colleges and universities, however, the efforts to restore or revive Native Lifeways may not be as important as it once was. There was and potentially still is opposition to tribal colleges and universities not only among non-Indians but among American Indians as well (Stein, 1990). Concurrently, there are proponents and opponents of Native Lifeways' inclusion within tribal colleges and universities. As a result of this tension, for some tribes, Native language/culture/philosophy is in its final stages of existence (Boyer, 1997, p. 51). In 2010, the National Congress of the American Indians declared American Indian languages in a state of emergency, (NCAI). Currently, on the United Nations Educational Scientific and Cultural Organization's (UNESCO) Atlas of the World's Languages in Danger, 74 are listed as "critically endangered" (Mosley, 2010).

Without active promotion and support of Indigenous thought, philosophy, language and culture, what will become of the definition of a Native American or even a Tribal Nation? The uniqueness of a people speaking a distinct language and practicing a culture with distinct elements may no longer be found in Indian America. Thus, this research ascertained some important issues for the leadership of Tribal Colleges as well as the leadership of proponents of the revival of Native Lifeways. In terms of institutional leadership reflecting the culture and philosophies of the people they serve, Gipp presented a significant point, "It is important for organizations established to serve Indian people to have leaders who embody Native ideals and reflect the Indian people within those organizations" (Warner & Gipp, 2009, p. 165). Indigenous Lifeways hold a vital link between the survival of tribal ancestors to the future survival today's American Indian People, and TCUs are at the forefront if not the only front in the face of

Indigenous Lifeways extinction. It was time to find out how the selected tribal colleges' leadership view the Native Lifeways within their institutions and communities. As a result of this study, it was found that Native Lifeways are central to TCUs and that the leadership of the institution plays a crucial role in how those particular Lifeways are at the center of the TCU. TCUs serve a vital role in the physical, mental and spiritual health of their students and community as well as in the political arena, protecting tribal sovereignty. Gipp stated that tribal colleges, "assist tribal governments" in terms of the economic well-being of the tribe, "while supporting the health, welfare and spiritual well-being of tribal members" (Gipp as cited in Gipp & Warner, 2009).

Summary

This Grounded Theory study examined the role of Native Lifeways and generated a theory of the perception of Native Lifeways through the eyes of the tribal college presidents and other pertinent leaders. With the use of this theory, tribal colleges and universities may wish to re-evaluate their respective missions in relation to Native Lifeways, in terms of strengthening the promotion and the upholding of Indigenous Lifeways. Tribal colleges and their Indian Studies programs have persevered to restore that sense of place missing in many of its students, in order for their graduates to move on into the mainstream if they choose. TCUs hold many opportunities not found in mainstream institutions for American Indians. It may also encourage tribal colleges and universities to consider these aspects as they look to their future for Native Nations. It is also possible this research may be able to assist tribal colleges and universities to continue to promote and/or to reenergize the promotion of Native Lifeways at their institutions.

CHAPTER TWO

Review of Literature

For more than 500 years, Europeans and Euro-Americans scorned the knowledge of American Indians, regarding it as a savage superstition and insisting that their own view of the world was the highest intellectual achievement for mankind (Deloria & Wildcat, 2001, p. 1). Richard Henry Pratt, founder of early Indian educational institutions, thought that Native Americans should be fully immersed in American culture in order to exterminate the Indian qualities while saving the man inside the person (Pratt, 2003). As many Native Americans became immersed in a Western worldview, tribal worldviews became displaced with an unknown past, present and future, which, as a result leaves many Native Americans to question their place in today's society. Tribal Colleges and University were created in part to educate a "sense of place" or identity for the Indian student.

Indigenous Lifeways

Schein (1985) described culture as "a pattern of basic assumptions—invented, discovered, or developed by a group as it learns to cope with problems that has worked well enough to be considered valid" (p. 9). Deloria (1988) articulated American Indian Culture:

Culture, as Indian people understood it, was basically a lifestyle by which people acted...It was an expression of the essence of a people. When one is an integral part of the Indian worldview, his values are oriented according to the social values inherent in the culture itself. Social relations become not merely patterns of behavior but customs which dominate behavior so that culture becomes self-

perpetuating. Once cultural values take hold, crises do not cause disorientation.
(p. 185)

Indigenous Culture or Philosophy or Lifeways can also be described through Vine Deloria's concept of Indian Metaphysics, as "the realization that the world, and all its possible experiences, constituted a social reality, a fabric of life in which everything had the possibility of intimate knowing relationships because, ultimately, everything was related" (Deloria & Wildcat, 2001, p. 2). Furthermore, Fixico (2003) described Indian thinking or thinking within an Indian worldview as viewing "circles and cycles as central to the world and that all things are related in the universe" (p. 1). He further described Indian thinking echoing Deloria, as a way of thinking and knowing in a "native reality consisting of a physical and metaphysical world" (p. 2).

The Indigenous worldview or Lifeway should also not be confused with a "religion." Seneca philosopher John Mohawk emphasizes this point in his description of the difference between a way of life and a religion, he said, "a way of life describes not what a group or person believes but what they do or do not do" (as cited in Barreiro, 2010, p. 116).

The Evolution of the Definition of the "Indian" in Indian Education

In order to understand how American Indian Education has developed into its current state, we must examine the history of Indian Education. This examination inherently involves how Indian people have been defined and/or molded to fit certain agendas. It is impossible to understand American Indians in their contemporary setting without first gaining some background of the historical relationship between American Indians and their experiences with Western society (Deloria & Lytle, 1983). Upon the

conclusion of the evolution of the definition of the Indian, one will see the final product of what an Indian has become or even what an Indian might think he or she is. As a result, many Indians and non-Indians may or may not know the identity of an Indian.

Outsider Definition of the Indian

Initial contact between Indigenous peoples and Europeans actually began with a respect for Indian culture by Europeans. Therefore, the first documented view of Native Peoples as stated by Italian Christopher Columbus was that of admiration. Columbus, exploring on behalf of Spain, gave descriptions of Indigenous Peoples that he encountered as “well-built” and “of quick intelligence” with good customs and leadership but later he would describe them as cruel, warlike and stupid (Loewen, 1995, p. 68).

After initial admiration, a vile definition of these people had to develop in order to justify the agenda of enslavement and murder for the acquisition of gold. The process of cognitive dissonance, according to Leon Festinger (1957), occurs when a person has to modify his or her opinions in order to justify certain actions or planned actions.

According to Loewen (1995), Columbus’s drastically modified definition of Indians from intelligent to stupid is the first recorded example of cognitive dissonance in the Americas.

He would have to justify his exploitation of Native Peoples by thinking of them as animals rather than human beings. How else could he as well as the Spaniards have justified their actions resulting in the decline of Native population from between two to four million in 1492 down to 20,000 by 1520 (Fleming, 2003)?

Not all early Spaniards felt the Natives were not human beings. In fact, a debate raged between the Spanish crown and Bartolome de Las Casas, the first Catholic priest ordained in the Americas (Fleming, 2003). Juan de Sepulveda, representing the Spanish

crown, argued that Indians were naturally inferior to the superior Spaniards and equated Indians to animals. Las Casas, feeling that the offenses committed against the Natives was deplorable and wishing the exploitation to cease, argued on behalf of Indians, saying that Natives were human beings in a state of savagery undeserving of the enslavement and treatment which were also offenses against God. Las Casas' savage-but-human argument had an underlying agenda, the business of saving souls (Fleming, 2003).

Colonial Indian Education

The English language and Christianity would continue to indoctrinate the minds of the Indigenous People of the Americas with the notion that it was in the best interests of the survival of Indigenous People. The first European teachers were Christian missionaries seeking to Christianize, civilize and assimilate Indians into European culture (Reyhner & Eder, 2004). There were several missionary efforts in the Americas to de-Indigenize the people during this time, one of which occurred in the 1600s. Reverend John Eliot encouraged Indians to relocate in towns in which Christian teachings were promoted. In the towns, called "praying towns," Indians were to change their appearance as Indians into a European style, which included the cutting long hair, names, sitting in chairs and many other things (Reyhner & Eder, 2004; Layman, 1942; Szasz, 1999; Bowden, 1981).

United States Efforts in Indian Education

"The vast federal system of Indian education was created in the 19th century as a kind of colossal pulverizing engine that was designed explicitly to destroy tribal loyalty and force Indians into mainstream American life" (Bordewich, 1996, p. 274). Native Lifeways would forever be fractured during this time. These Lifeways included family

structure, land relationships, decision-making processes and leadership, language, traditional educational practices, spirituality and religious ceremonies. “The Indian’s system of values was expressed in the education of his children and in his attitude toward the land” (Szasz, 1999, p. 8). In 1819, Congress passed the Indian Civilization Act, which provided money to religious groups and others who would be willing to take up the task of helping Indians become a civilized people. The act stated,

for the purpose of providing against further decline and final extinction of Indian tribes and persons were to be hired to instruct them in the mode of agriculture...reading, writing and arithmetic...according to such instructions and rules as the President may give and prescribe for the regulation of their conduct. (Prucha, 2000, p. 33)

Several treaties signed between the United States and Indian tribes contained provisions in regard to the education of Natives. In fact, of the almost 400 ratified treaties, 120 contained those very provisions (Wright, Hirlinger, England, 1998). For instance, in the 1855 Treaty with the Blackfeet, Article 10 stated,

The United States further agree to expend annually, for the benefit of the aforesaid tribes of the Blackfoot Nation, a sum not exceeding fifteen thousand dollars annually, for ten years, in establishing and instructing them in agricultural and mechanical pursuits, and in educating their children, and in any other respect promoting their civilization and Christianization. (Kappler, 1904)

In many treaties, tribes gave up ancestral homeland in return for money, goods and other materials that were deemed necessary to promote America’s agenda to assimilate Natives. Rarely did the government consult with tribes when their treaty money was used

for the support of mission schools (Adams, 1995). Money was to be spent in a way that was defined by the United States through the Bureau of Indian Affairs, which essentially meant that tribes could not use money in a way that they could define to promote their own prosperity and Lifeways.

Indian Boarding Schools

Boarding schools were the solutions to “civilizing” the American Indian according to many American Indian friends and reformers (Calloway, 2012). Interestingly, these schools were inspired by an experiment by a military officer named Richard Pratt who had operated a military prison at Fort Marion in St. Augustine, Florida, for Indian prisoners of war in the early 1870s (Adams, 1995).

The prison was actually an experiment in penal reform. Pratt wanted prisoners to be taught reading and writing, religious instruction and manual labor; the prisoners also earned money from tourists by selling bows and arrows, pottery, and drawings of their exploits, which could have served as a propaganda tool for Pratt to show off his successful system. (Berlo, 1996, p. 14)

As the prisoners’ time at Fort Marion concluded, Pratt worried about their return to their culture and searched for another school in the east to house them. As a result Hampton Institute in Virginia invited seventeen of these students to attend (Adams, 1995).

At the same time that American citizens sympathized for the Indian, they still felt that Indians were culturally inferior to Euro-Americans. “Pratt epitomized the liberal dilemma: he was deeply sympathetic to Indians but regarded reservation life as a morally repugnant form of segregation little different from that which he had fought against during the Civil War” (Bordewich, 1996, p. 282).

In 1879, Pratt used an abandoned Army barracks to house American Indian students in order to remold them in the image of the European (Lesiak, 1992). This educational institution founded in Pennsylvania, would become known as Carlisle Indian School (Child, 1998). Targeting American Indian children, Pratt, would inspire Congress to fund the creation of similar schools throughout the United States. “Children were subjected to sustained indoctrination in Christianity and Western values, in combination with rudimentary skills which would allow them to serve as laborers and functionaries for the dominant society” (Churchill, 1997, p. 246).

Using the methodology of Americanizing or “de-Indianizing” the American Indian, tribes would be forced or encouraged to send their children as young as four years old several miles away from their home. Government officials, Christian leaders, humanitarians and other assimilationists thought that the Indian boarding school policy would be in the best interest of tribes. Pratt (2003) is noted as saying, in regard to Indian civilization, that he believed in immersing Indians in American civilization and holding them under until fully soaked. Thus, he believed in exterminating anything that had the resemblance of Indian qualities while saving whatever was inside the Indian, his soul perhaps, assuming Indian souls were not inherently American Indian.

Some parents may have sent their children willingly, but many more sent them for fear of punishment by the Bureau of Indian Affairs. Punishment would include the withholding of treaty annuities by the Indian agent of the reservation. Orphans as well as children who may have been “thrown away” by parents who had lost their parental skills in this process were surely sent to attend Indian boarding schools. Sociologists today feel that many social challenges that Natives have today can be partly traced to the Indian

Boarding School era (Fleming, 2003). Generations after the Indian boarding school era would have lasting negative impacts upon Native people; one negative impact is within the realm of Native languages. Within the schools, children were punished by varying degrees for speaking their Native language. From a simple tap on the hand to being locked in a small cell, students were forced through this cultural genocidal mechanism to forget who they were and learn who they should become (Fleming, 2003). A 1492 estimate of North American Native language is about 400 languages while today that number has decreased by more than half (2003). An example of a goal for one Indian school was stated within its motto, “Tradition is the Enemy of Progress.” “Under that motto students were forced to speak only English and sometimes had their mouths washed out with soap for speaking their Native languages” (Reyhner & Eder, 2004, p. 7). For the most part, this type of Indian education has resulted in a loss of Indian identity, for some, any kind of identity is marginalized and is unknown—Indian or non-Indian. In regard to this altered Indian identity, Mohawk stated, “the children in the boarding schools were challenged with forming an identity all the while removed from the laws and customs of their own people” (Barreiro, 2010, p. 116).

Allotment

With the passage of the General Allotment Act by the U.S. Congress in 1887, the federal government made it a federal policy to conform Indians into farmers (some tribes were traditionally agriculturalists) as well as individualistic. By assigning individual Indians sections of reservation land, the federal government sought to break up the communal held property as well as erode the extended family or kinship system prevalent among Indian tribes (Adams, 1995). Allotment was also used as an assimilationist

educational tool, the act was “justified on the basis that the Indians needed to learn how to manage their property” (Deloria & Wildcat, 2001). After assignment of the reservations in severalty, any lands “left over” was labeled surplus land and sold to non-Indian homesteaders, thus today on some reservations, Indian owned land does not reach fifty percent. At the time of the passage of the act, Indians held onto approximately 130 million acres of land, up to 1934 at the end of allotment, Indians owned about 43 million acres, losing about two-thirds of their land base (Fleming, 2003). Coupling the allotment policy with the boarding school policy, this becomes maybe the darkest time for the lives and minds of Indian people. The attack on lifestyle (land) and mind-style (education) is contained in this era of the late 1800s to early 1900s. Ironically, it would be those non-Indians who termed themselves “friends of the Indian” and humanitarians who sponsored and inspired these darkest hours of Indian history (Fleming, 2003); (Calloway, 2012).

Reorganization

In the 1920s, the U.S. Government began to rethink its Indian policy as a result of the 1924 Meriam Report, which called for the end of the allotment policy, the management of Indian affairs by Indians themselves, and the phasing out of the boarding school system. The education system was influenced by the teachings of John Dewey and progressive education, noting that boarding school curriculum had no ties to Indian reservation realities (Reyhner & Eder, 2004).

Another influential individual during this era was John Collier, a social worker who became an advocate for the revival and support of Indian Lifeways (Fleming, 2003). As a result, some Indian boarding schools began to close during the 1930s, and more day schools began to be built on reservations so that children could stay in their communities,

as well as, schools placing an emphasis on teaching Indian culture and language (Reyhner & Eder, 2004).

In addition to the passage of the Indian Reorganization Act of 1934, which was promulgated to help tribes have a voice in their own affairs. The act was held up as a great experiment in self-government regardless of the fact that tribes had governed and managed themselves for thousands of years (Deloria & Wildcat, 2001). Efforts were made by Congress to pass the Johnson-O'Malley (JOM) Act in 1934, which authorized the Secretary of the Interior to enter into contracts with states to educate Indians in public schools. Upon entering into the public school system, Indian children met resistance and racism in many public schools, thus having the Indian student learn by that experience his or her place in society (Hoxie, 2000).

Termination and Relocation

The Indian policies of Termination and Relocation would take hold in the 1950s and 1960s. Under Termination, the federal government wanted to rid itself from federal responsibility of tribes (Calloway, 2012). Concurrently, individual Indians were encouraged to relocate to metropolitan areas in the United States in order to meld within or assimilate into dominant American society (Fleming, 2003). Indian student presence in public schools began to increase rapidly through more Johnson-O'Malley contracts as well as the Impact Aid laws. The Impact Aid Laws provided money to school districts on behalf of children that lived on tax-exempt land such as military bases and Indian reservations (Reyhner & Eder, 2004). When one compares the policy of relocation, increasing reservation Indian children entering public schooling coupled with government policy encouraging a less emphasis on Native culture and language

curriculum, Indian education looks like a lighter version of the Indian Boarding School and Allotment policies.

Self-Determination

A study by Fuchs and Havighurst (1972) reported that Indian community leaders were very much in favor of the idea that schools should be helping Indian students learn about their own tribal culture. Other studies were conducted in regard to Indian education as well, Special Senate Committee on Indian Education's 1969 Indian Education: A National Tragedy, a National Challenge or the Kennedy Report, showed Indians having a drop out rate twice the national average, low achievement levels as well as 25% of teachers admitting they would prefer not to teach Indian children (Special Subcommittee on Indian Education, 1969).

A development was taking place, of Indian leaders and educators who wanted to control their own destiny, education and government through Indian Lifeways was beginning to take form in the 1960s. At the same time, Indian activism was taking shape on and off Indian reservations. Indian activist groups such as the American Indian Movement (AIM) and Indians of All Tribes organized protests asking for the recognition of Indian treaty rights and other civil rights violations (Reyhner & Eder, 2004).

In 1975, Congress passed the Indian Self-Determination and Education Assistance Act, which permitted tribes to contract at their choosing, to run their own law and order, education, health and other programs that had been previously controlled by the Bureau of Indian Affairs. Enactment of this act marked the beginning of the federal government's acknowledgement of tribal sovereign rights (Fleming, 2003). During this time, as tribes, as well as individual Indians, began to assert tribal sovereignty, treaty

rights and tribal identity, an upcoming and very important movement would have its creation.

Historical Trauma

As American Indians encountered the different strategies of the United States Government's plans to solve the so-called 'Indian Problem', so too did Indians encounter trauma and begin to try to create strategies to solve their own problems. Some of these strategies involved self-destructive behavior as they had been de-humanized through strategies by and dependency upon the U.S. Government for survival. Historical trauma can be described as "a legacy of chronic trauma and unresolved grief across generations" (Brave Heart & DeBruyn, 1998, p. 60).

A 1492 population estimate of what would be within the boundaries of the United States, puts Indian people at a number around five million people, by 1890, this population would be reduced to about 250,000 Indians, thus, what remained was a four to five percent representation of its original population size (Thorton, 1987). This population decrease, caused by disease (accidental and purposeful), massacres of Indian people, the uprooting of an economic base (buffalo massacres) and other U.S. Indian policies as described in previous sections, can be termed, as an American Indian Holocaust. "Native Americans were subjugated to traumas that are defined in specific historical losses of population, land, family and culture" (Brown-Rice, 2013, p. 117). Furthermore, this trauma can be passed down to future generations that did not encounter the initial trauma. Historical trauma is transferred to the succeeding generations through psychological, social, environmental and biological means, thus creating an inter-generational trauma (Sotero, 2006).

An example of how this trauma can effect future generations, can be found in looking how fluent speakers of tribal languages diminished within just a few generations of the boarding school era. The abuse and psychological factors must be taken into account. Indian boarding school students were compelled to speak English only and were punished physically and psychologically if the “no Indian” rule was violated (Adams, 1995). During the 1930s, as policy began to shift away from forced assimilation, in terms of education, policy makers had a positive outlook on Indian culture’s inclusion in an Indian child’s education (Harvard Project, 2008). At this time, however, Indians had gone through more than 50 years of Indian education for assimilation as a result, the trauma of those boarding school experiences remained in the spirit of many American Indians. As a remnant of the boarding school era, if an Indian was a former student they were often very reluctant to teach subsequent generations or even their own children lessons in their Indian Lifeways, for fear of any kind of repercussion.

Certainly, there are more examples of the results that the programs of the ever changing U.S. Indian policies, Gover (2000) assistant secretary-Indian Affairs in an address to tribal leaders on September 3, 2013 acknowledged this generational or historic trauma in his remarks:

The trauma of shame, fear and anger has passed from one generation to the next, and manifests itself in the rampant alcoholism, drug abuse, and domestic violence that plague Indian country. Many of our people live lives of unrelenting tragedy as Indian families suffer the ruin of lives by alcoholism, suicides made of shame and despair, and violent death at the hands of one another.

The Identity of an Indian

Efforts by the federal government to re-construct the Indian into a product that very few now know how to identify. Indians may question their identity and others may feel they are a traditional person. Alfred (2009) stated, “the problem with traditionalism is that our people are not the same as they were two hundred years ago” (p. 5). Through the different policies and mandates of colonization, Indian people are damaged by the loss of language, culture, history, trust and relationships with each other (2009).

The end result of Indian education for assimilation has been the loss of identity, the loss of Aaniiih identity, loss of Nakoda identity, etc. Part of that identity is contained within the Native language, early graduates of boarding school realized that losing their language was an unfortunate side effect of government education (Child, 1998). Some of those returning home from boarding schools were deemed useless by their tribal societies because they had lost the education of who they actually were as an Indian person (1998), (Lesiak, 1992). At these institutions, students were separated from their homes and families, culturally, spiritually and emotionally, “some Indian people have struggled with their ambivalence about claiming a relation to the people of whom they have been taught to be ashamed” (Barker in Morrison, 1997, p. 63). The late Albert White Hat, a former professor at Sinte Gleska University and spiritual leader on the Rosebud Sioux Reservation, stated how alienated from his cultural identity that as a youth when there was a western movie playing, he would “cheer for the cavalry” (Beasley, 1992, p. 41). Lakota elder, the late John Fire Lame Deer also stated, “when we enter the school, we at least know that we are Indians. We come out half red and half white, not knowing what

we are” (Lame Deer & Erodes, 1972). Certainly, the altering of a person’s identity can evoke a sense of shame of who a person really is, as stated by an Indian student of Hampton Institute,

Christian nations are the greatest—Christian civilization is the greatest. If we hope to succeed and make our people who are last, among the first, we must carry to them Christian knowledge, Christian example, and Christian civilization.

(Southern Workman, 1887)

Blackfeet educator, Dorothy Still Smoking remarked of the price her tribe paid as a result of the Euro-American educational system, in terms of losing identification with the tribal group, “first the loss was of the obvious trappings such as long hair, lifestyles and language. Later this extended to psychological factors such as loss of respect for acknowledgement of tribal mores” (1997).

Leadership and Identity

In demonstrating the importance of traditional Indian identity intertwined with leadership, Gipp stated, “today’s American Indian leaders have a special challenge to use traditional culture as a foundation for leadership” (Gipp as cited in Gipp & Warner, 2009, p. 162). Traditional culture within leadership consists among other characteristics, ensuring the will and the needs of the people are satisfied. Gipp reiterated this when he said,

Indian leaders are expected to not only know their traditional communities, but there is an implicit expectation and responsibility to provide for all the people,” it is this type of leadership that best “served the people” who in turn, viewed these leaders as “successful. (p. 162)

Serving the people needs and concerns has been a long-standing quality of a traditional Indian leader, Greenleaf's (1970, 1977) servant leadership, articulated that a servant leader focuses his or her attention on the needs of the followers in order to strengthen them with knowledge and confidence to perform things for themselves. The servant leader is empathetic and listens to the all the people, including those who have less than others, as a result, all community members gain respect, trust and individual strength within the community (Northouse, 2004). In Indian societies, for thousands of years, generations after generations have expectations of leadership skills and abilities that have been handed down (Gipp as cited in Gipp & Warner, 2009).

Noted Lakota scholar Vine Deloria, stated that "traditional leadership was based on relationship and kinship responsibilities" (Deloria as cited in Gipp & Warner, 2009, p. 161). There were no popular vote elections, according to Aaniiih tradition, a leader was chosen or followed as they emerged out of acts of: empathy for elderly and the orphan children, bravery in the face of dire circumstances, generosity to those less fortunate, spiritual power to help those with incurable illnesses. The identity of the traditional Indian leader was uprooted or altered during the era of Reorganization in the 1930s, in which "undermined the traditional leadership paradigm in tribal communities" by setting "the stage for public elections" and "limiting tribal sovereignty by allowing" the U.S. Department of the Interior, "to approve the results of tribal elections" (p. 162).

Furthermore, Dr. Martha McLeod, former tribal college president of Bay Mills Community College, stated that Indian leaders are unique in three ways because they "need to know their own community's [Lifeways] as well as Euro-American community," they also "need to be holistic" considering the multitude of issues affecting

Indian communities and last, Indian leaders “belong to communal societies that must accommodate both tribal values and Euro-American systems” where both peoples live among each other (McLeod as quoted in Gipp & Warner, 2009, p. 163).

Tribally Controlled Colleges and Universities

One of the most important movements in Native history in the Self-Determination Era would be the tribes controlling their own higher education institutions. The tribal college movement has its beginnings in the southwest on the Dine Reservation. In 1959, Dine leaders organized a tribal education committee that discussed the need for a Dine controlled higher educational system. The committee felt that public or private higher education was not meeting the needs of Dine people, and that the cultural differences were hard for a student to overcome, as a result, a junior or community college was born with integration of the cultural components to enhance learning (Stein, 1992). A feasibility study was soon undertaken, with results recommending the formation of a Dine-controlled community college on the reservation, which led to the 1968 founding of Dine College, then called Navajo Community College (1992).

Over the next few years on to today, tribal colleges and universities (TCUs) would continue to be established by tribes; currently, there are 37 TCUs throughout the United States, with one located in Canada. These institutions of higher education were founded in order to meet the educational needs of its tribal peoples and communities intertwined with Native Lifeways of the distinct tribes that they serve. TCU founders recognized that these institutions not only had to empower students to be proficient in their tribal culture but also be proficient in the non-Indian world that surrounds and touches their communities (Stein, as cited in Warner & Gipp, 2009).

“The emergence of tribal colleges reflect[ed] a growing movement towards self-determination and sovereignty by tribes,” said Carrie Billy, Navajo, Deputy Director of the American Indians in Higher Education Consortium (AIHEC, 2008). Dr. Henrietta Mann, President of the Cheyenne and Arapaho Tribal College, agrees and points out that the tribal membership is directed by its leaders to create a tribal college. As the tribe began looking at social problems in the tribal community such as drug and alcohol abuse, it noted that these problems often went hand in hand with low self-esteem and lack of tribal pride and identity. To address this, the Cheyenne and Arapaho tribes in Oklahoma began searching for ways to teach culture and language to their young people, eventually creating a very successful language curriculum (Pember, 2008). Lawrence Hart stated, “Thus the genesis of the college was related to language preservation efforts by the tribe,” a chief of the Cheyenne and Arapaho tribe, (Pember, 2008).

TCUs can also help in the recovery of not only the culture but the trauma borne from the Indian boarding school era. “Sinte Gleska University, for instance, students have the opportunity to learn from Indian professors and to complete a core curriculum of Lakota Studies,” including tribal history, language and knowledge, (Barker in Morrison, 1997, p. 65).

American Indian Higher Education Consortium

In 1972, the American Indian Higher Education Consortium (AIHEC) was established in order to provide guidance and support to tribal colleges. Tribal college leaders realized the importance of a unified voice in the promotion of tribal colleges as a viable option for Indian higher education and for the protection against those who would tend to stifle the tribal college movement through divisive tactics (Stein, 1992).

Of all challenges to tribal colleges, funding became and continues to be the major challenge. In 1973, AIHEC began to take steps to gain legislation to provide for the funding of tribal colleges. Throughout this process, the Bureau of Indian Affairs (BIA) began to emerge as the major antagonist and ultimately testified against the passage of the Tribally Controlled College Assistance Act of 1978 (Stein, 1992). One possible explanation for this antagonism is that the BIA feared that as Indians become educated and they empower themselves, they would displace BIA employees. Those who have been handling the affairs of Indian people for years, may have then found themselves no longer useful and possibly could also have become unemployed, in other words. Additionally, there would be a good chance that the bureau, at least, would cease to be a hindrance to the self-determination and tribal sovereignty that tribes have been attempting to gain and hold on to. “

Knowledgeable Indian and non-Indian leaders have suggested that the Bureau of Indian Affairs (BIA), as an organization, felt threatened by the tribal college movement because of its ultimate goal of assisting tribes to become independent entities, reported Stein. (1992, p. 115)

There were many challenges of the passage of this act, even all the way up to President Carter's signature. Yet, the bill was ultimately passed in 1978 to provide funding to tribal colleges and universities based upon Indian student enrollment. Important as this funding is for tribal college operating funds, the amount approved under the bill has never been fully funded, therefore TCUs continue to search for funds through federal grants as well as foundations, such as US West, Ford, MacArthur and the Kellogg Foundation (Boyer, 1997).

Native Lifeways in TCUs

Tribal colleges play a vital role in the tribal identities that each TCU represents. It is very possible that a particular tribal college is the only place on the reservation that teaches tribal language, history and culture; or even the only place in the world. As Littlebear (in Warner & Gipp, 2009) stated, “The role that tribal colleges and universities can and must contribute to American Indian tribes resides in helping their communities maintain traditional culture and values” (p. 91). At the same time as Native Lifeways are stressed within tribal college curriculum there is the knowledge that culture evolves, tribal culture has gone through changes since the beginning of time. The question becomes, which change was enacted by choice and which change was enacted by lack of choice. Today, many people do not know there is a distinction, thus, many American Indian people do not know how to define themselves.

Given the centuries of assimilationist education, in some cases, the tribal person, may even be learning for the first time, their Native heritage. Classes may include buffalo hide tanning, beadwork and handgame; not only are these classes keeping traditions alive, they help the Native student build a sense of pride and unity for the health of their community (Boyer, 1997). Old stories and history of how things came to be are told to students not only within specific tribal culture classes but intertwined throughout all college courses. Tribal history, law, politics, and social issues from a Native perspective, are explored in tribal colleges as opposed to non-Indian colleges where it is rare to explore the complexity of the tribal, state, and federal government relationships (Boyer, 1997).

Importantly, Native language revitalization has been in the forefront of tribal college curriculum. Tribal history, knowledge and philosophy are contained within tribal languages. For instance, in the Aaniiih language, “naakyaa”, the word that is used to describe a leader, actually refers to a generous person. This is a perfect example of how a value within the Indigenous Lifeways is contained within language, thus showing how and why teaching Indian language is important. Today, much of the instruction is performed within the college classroom as opposed to the classroom that Cajete (1994) mentioned, “nature and all it contains formed the parameters of the school” (p. 39).

The Tribal Colleges in this Study

The selected tribal colleges were included in this study were: Sinte Gleska University, Oglala Lakota College and Turtle Mountain Community College. All three tribal colleges are members of AIHEC and are part of the original six Tribal Colleges and Universities established in the early 1970s. Important information on the three selected Tribal Colleges are:

Sinte Gleska University

Located on the Rosebud Sioux Reservation in Mission, South Dakota, Sinte Gleska University (SGU) serves the Sicangu Lakota and was granted a charter by the Rosebud Sioux Tribe in 1970. SGU received accreditation in 1983 from the North Central Association of Colleges and Schools.

The following is the University’s mission statement:

Sinte Gleska University provides a model for Indian-controlled education. It is an institution governed by people rooted to the reservation and culture, concerned about the future, and willing to work to see the institution grow. It provides each

Lakota person the opportunity to pursue an education and does so in a way that is relevant to career and personal needs. Sinte Gleska University graduates will help determine the future development and direction of the Tribe and its institutions. The mission of Sinte Gleska University is to plan, design, implement and assess post-secondary programs and other educational resources uniquely appropriate to the Lakota people in order to facilitate individual development and tribal autonomy. (Sinte Gleska University 2010, p. 13)

Oglala Lakota College

Chartered by the Oglala Sioux Tribe in 1971, Oglala Lakota College received accreditation from North Central Association of Colleges and Schools in 1983.

According to OLC's website, as of 2012, the average enrollment was 1,800 students, while offering Baccalaureate degrees as well as Master's degrees in Lakota Leadership and Education (<http://www.olc.edu/>).

The following is OLC's mission statement:

Oglala Lakota College is chartered by the Oglala Sioux Tribe. Its mission is to provide educational opportunities that enhance Lakota life. These opportunities include community services, certificates, GED, associate, bachelor, and graduate degrees. Oglala Lakota College provides a framework of excellence for student knowledge, skills, and values towards *piya wiconi* - a new beginning for harmony in fulfillment of aspirations and dreams. Oglala Lakota College is committed to continuous improvement and is creating Oglala Lakota University through outstanding teaching,

research, community service, and assessment. (Oglala Lakota College 2011, p. 4)

Turtle Mountain Community College

Located in Belcourt, North Dakota, Turtle Mountain Community College (TMCC) was chartered by the Turtle Mountain Chippewa Tribe in 1972. TMCC was accredited in 1984 by the North Central Association of Colleges and Schools. To date, TMCC has graduated approximately 3,000 students in associate and certificate programs. Currently, they also offer four-year degrees in Elementary Education and Secondary Science Teacher Education (<http://www.turtle-mountain.cc.nd.us/index.asp>).

The following is TMCC's mission:

TMCC is committed to functioning as an autonomous Indian controlled college on the Turtle Mountain Chippewa Reservation focusing on general studies, undergraduate education, Career and Technical Education, scholarly research, and continuous improvement of student learning. By creating an academic environment in which the cultural and social heritage of the Turtle Mountain Band of Chippewa is brought to bear throughout the curriculum, the college establishes an administration, faculty, and student body exerting leadership in the community and providing service to it. (TMCC 2011, p. 15)

Conclusion

The pattern of control over American Indians is evident throughout the actions of early Europeans and later Euro-Americans; one of the tools to achieve that goal has been through American Indian education. From early contact with Europeans up to the late 1900s, the definition of the Indian would always be connected to a degree of savagery

and the potential that the American Indian must learn how to be de-“indigenized” or de-“Indianized.” As stated, “the basic idea was that all societies could be classified on a scale marking the various stages of man’s evolution from savagism to civilization” (Adams, 1995). American Indian people would continue to be defined over and over by people other than themselves; eventually many American Indians also came to believe in those various definitions. Thus, portraying an identity in which they are unaware. Negative definitions of Indigenous Peoples of the Americas will play and continue to play on the development of what would be known as American Indian Education.

As tribal college leaders continue to build their institutions to fit their particular societies it will be important to know how they can continue to support, and when necessary, overcome challenges or obstacles in the support, promotion, continuation of integration and revitalization of Native Lifeways.

CHAPTER THREE

Methods and Procedures

In this qualitative Grounded Theory approach, the tribal college president and other pertinent leaders' perception of the role of Native Lifeways within the institution was examined. Using Strauss and Corbin's (1990) Grounded Theory approach, this study developed a theory that addressed the central question: What is the perception of the role of Native Lifeways as viewed by tribal college presidents and other leaders at the selected colleges?

Research Design

This qualitative research was designed using Grounded Theory approach. The grounded theory approach develops a theory grounded in the data from the field. It is one of the many traditions of the qualitative paradigm and was chosen to develop a theory of how the Native American Lifeways are perceived within a tribal college by the leadership of the institution. This study discovered and evaluated data within the mission, vision, curriculum, and other aspects of the Tribal College or University, in which Native American Lifeways were considered, integrated, and supported. Creswell (1998) defined qualitative research as:

Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The researcher builds a complex, holistic picture, analyzes words, reports detailed views of informants, and conducts the study in a natural setting. (p. 15)

It was time to explore the thoughts and perceptions of current presidents of tribal colleges, as well as other pertinent leaders of these colleges, in regard to the cultural

component of the TCU mission statement, as these colleges chose to support or revive traditional Native Lifeways. The perceptions of each tribal college leader was explored and analyzed which resulted in generating a theory of the perception of the role of the Native American Paradigm within their institution.

Central Question and Sub-questions

The following question was used to guide this research:

What is the perception of the role of Native Lifeways as viewed by tribal college presidents and other leaders at the selected colleges?

In order to add direction to the central question, additional sub-questions were constructed to guide this research:

1. What is the function of the president in the promotion of Native Lifeways at a tribal college?
2. How are Native Lifeways the core of the tribal college as seen in their published information, public description, and leaders' perception?
3. What are the barriers, if any, to the promotion of the advancement of Native Lifeways within the institution as perceived by these leaders?
4. What are the critical pieces necessary for the advancement and/or recommitment to Native Lifeways within the institution as seen by these leaders?

Data Collection and Procedures

The data were acquired through the interviews with the tribal college presidents, and other pertinent leaders on the campus. Participants were first chosen on the basis that they could contribute pertinent information to the evolving theory, in a process called, snowball sampling (Miles & Huberman, 1994; Creswell, 1998). The president also

recommended certain individuals to be interviewed that could add important insight to the perceptions of the role of Native Lifeways at TCUs. As a result of this technique, leaders included: academic deans and the department heads and instructors of American Indian Studies programs and other programs such as, science and education, of three tribal colleges. A president at one college encouraged an interview with a past board chair who was very involved in efforts to promote Native Lifeways.

These face-to-face interviews took place in the participants' office space or a quiet classroom on campus, with the exception of one, which was completed over the phone. Additionally, interviews were audio taped and then transcribed by the researcher, prior to coding. Additionally, participants were notified that any data collected, could have allowed for any follow-up interviews that may have needed to be conducted as various categories emerged in the research, but this was not needed.

In addition to personal interviews, this study investigated specific literature and documents pertaining to the selected Tribal Colleges and literature and documents concerning TCU efforts to achieve their goals of supporting, restoring and/or reviving their tribal cultures. The specific literature included: college newsletters, instructional DVDs on tribal history and knowledge and other local newspaper articles. This part of the research intended to demonstrate any results of TCU efforts for the continuance of their Tribal Lifeways, which verified the interviewees' perceptions of Native Lifeways as core of the institution.

Treatment of Data

The process that was used for analyzing the data provided by the participants, was developed by Strauss and Corbin (1990). Using grounded theory approach to explore the

data, completed interviews and data transcriptions were analyzed through open, axial and selective coding as outlined by Strauss and Corbin (1990).

Open Coding. Creswell defined open coding as "... the researcher forms initial categories of information about the phenomenon being studied by segmenting information" (Creswell, 1998). In this research open coding was used to find any categories that developed in the initial examination of each tribal college leader perception of Native Lifeways in their tribal college. Each interview was compared with the other interviews for commonalities and/or differences in the perceptions to uphold Tribal Colleges and Universities' mission statements in regard to Native Lifeways. Tables 2-7 illustrate the initial categories that emerged through the open coding process.

Axial Coding. Upon the completion of open coding, the data were then looked at through the process of axial coding. In axial coding the data were crosscut and concepts were related to each other (Corbin & Strauss, 2008, p. 195). Creswell (1998) indicated that axial coding is when "... the investigator assembles the data in new ways after open coding" (p. 57). This process analyzed conditions under which the TCU presidents and other TCU leaders perceive the existence of Indigenous Lifeways at TCUs. Additionally, the strategies as well as challenges that have been explored to promote Indigenous Lifeways were analyzed. Tables 8-15 illustrate the axial coding process that was used to analyze the data found in this study.

Selective Coding. Last, the resulting data was evaluated through selective coding. Creswell said that, "In selective coding, the researcher identifies a 'story line' and writes a story that integrates the categories in the axial coding model" (p. 57). In this process, a narrative of developing propositions of how TCU presidents and other TCU leaders

perceive Native Lifeways as contributing to their particular institutions were outlined using the previous process of axial coding. Upon the completion of selective coding a core category emerged as well as the grounded theory for this study, out of the data that explored TCU leadership perception of the role of Native Lifeways within their institutions.

Verification of Grounded Theory

Establishing verification of a study is the responsibility of the researcher, according to grounded theorists (Creswell, 1998). Verification is a term to demonstrate “trustworthiness” and “credibility” and is used by Creswell (1998) to underscore that “qualitative research as a distinct approach, a legitimate mode of inquiry in its own right” (p. 201). This researcher used some of the procedural implications as stated by Creswell (1998). One procedure used was, clarifying researcher bias at the beginning of this study. This is important in order for the reader to understand the “researcher’s position and any biases that impact the inquiry (Merriam, 1988). This aspect will be stated in a proceeding section entitled, “Role of the Researcher.”

An additional procedure of verification, the researcher used an external audit (Lincoln & Guba, 1985; Merriam, 1988). An external consultant that had no connection to the study, which proved helpful, in terms of the consultant provided additional insight that the findings and interpretations were supported by the data.

Verification played an active role in this study. Upon the completion of the open coding procedure of grounded theory, the emerging categories were then interrelated through the axial coding aspect of this process. The data was looked at in new ways and questioned in order to find relationships. At the completion of the written story line, the

theory was referenced by the researcher for any literature that was related to it, thus to find any “supplemental validation” (Creswell, 1998).

Permissions

Letters to the three selected tribal college presidents were sent and permission to conduct research was secured. The final results of this research will be shared with the tribal college administrations in an effort to help guide them in assisting Native American students to appreciate Native Lifeways. Additionally, it will help tribal colleges in teaching, supporting and encouraging Native Lifeways in their institutions to all stakeholders of their institution. This study followed the research protocol of The University of Montana Institutional Review Board (IRB) and was conducted using their guidelines. In addition, this study was conducted within the guidelines of the Institutional Review Boards’ requirements at the three selected Tribal Colleges and Universities. Only one of the three had an Institutional Review Board requirement for permission. Additionally, the researcher’s institution, Aaniiih Nakoda College, required and granted IRB approval.

The participants each signed a consent form agreeing to willingly be a part of the study. To protect the participants and to have minimal risks to those involved in the study; no names were reported for this study.

Role of the Researcher

The researcher for this study feels it is important that tribally controlled colleges stay within their mission in regard to their Indigenous cultural component. “Qualitative research is interpretive research. As such, the biases, values, and judgment of the researcher become stated explicitly in the research report,” stated Creswell (1998, p.

147). The researcher will continue to keep all information provided by the participants confidential. The researcher remains unbiased and with a guarantee of confidentiality to the participants. In the interview aspect of data collection, the interviewer presented the research questions (Please see Appendix B interview protocol, p. 122) in an unbiased method in order to gain an honest and unaltered response to the inquiry.

The researcher has approximately twelve years experience as a tribal college employee, specifically as Director of American Indian Studies at Aaniiih Nakoda College. Additionally, the researcher is an enrolled member of the Aaniinen (Gros Ventre Tribe). Since the researcher is an administrator at the Aaniiih Nakoda College and is an enrolled member of the Aaniinen (Gros Ventre Tribe), he has a specific contextual understanding of the American Indian culture. Regardless of the fact that the researcher is American Indian, the data will be codified and analyzed objectively.

Participants

There were two current tribal college presidents interviewed for this research, and 13 other influential or pertinent leaders that the president and other leaders referred to the researcher to interview, see Table 1, p. 48. These leaders included: academic deans and American Indian Studies Department Heads, department heads of other programs and a past board chair. The presidents and other leaders were various ages and have held their positions from less than one year to 40 or more years. All but three participants (two academic deans and one science department head) are American Indian and of the particular tribe their college represents. Two tribal colleges are located in South Dakota with one located in North Dakota. These selected particular tribal colleges and their leaders were chosen for their efforts in the promotion of Native Lifeways, as well as,

their longevity in the tribal college movement. These selected institutions were part of the original six tribal colleges formed in the 1970s. Of the tribal colleges visited, two presidents have been in their positions almost since the founding of their tribal college.

Conclusion

As knowledgeable elders diminish and the assimilationist processes continue to be ingrained in Indigenous minds, tribal peoples are at a critical time in their history and lives. Tribal knowledge is the stated foundation for TCUs, therefore an investigation as to how important these Lifeways are for the people of TCUs and the communities they serve, was undertaken by this researcher. This researcher listened to and compiled through narratives, the presidents' and other significant leaders' positions at the colleges on these Native American Lifeways. As a result, this research developed a theory that is associated with the central question: What is the perception of the role of Native Lifeways as viewed by tribal college presidents and other leaders at the selected colleges?

CHAPTER FOUR

Findings

This study was guided by the following central question: What is the perception of the role of Native Lifeways as viewed by tribal college presidents and other leaders at the selected colleges? This question was analyzed by interviewing 15 participants across three tribal colleges. Data from the thirty questions pertaining to this central question will be reported in this chapter. Two days were spent at each institution for the participant interviews and data were garnered from walking around the campuses to view how the specific Indigenous Lifeways were displayed physically within the campus. The interviews were semi-structured using a protocol that included 18 questions and various sub-questions within the 18, see Appendix B, p. 122. Each participant was interviewed by the same researcher in the participant's respective office, which was a confidential setting with the exception of one, who was interviewed by telephone at the researcher's office, a confidential setting as well.

For purposes of this study, the descriptive data were presented in narrative form and will be further humanized by the researcher using direct quotations from the transcribed interviews. No data were attributed to a particular participant or particular tribal college. The quotes will be presented just as they were articulated to the researcher and taken from the interview notes. The descriptive data and direct quotes were allowed to illuminate the aggregated information garnered from the interviews and observations and strengthen the study and conclusions (Bryant & Charmaz, 2007). The confidentiality of the information did not have any impact on the collection or analyses of

data. Data gathered for the research were not compromised or weakened by the confidentiality considerations.

In the data analysis stage of this research, each participant's response was viewed to determine relationships that existed to answer the question, What is the perception of the role of Native Lifeways as viewed by tribal college presidents and other leaders at the selected colleges? This analysis generated seven categories, with one category emerging as the core category or central phenomenon, this category was called, "The Identity of Upholding Indigenous Lifeways." This category was found to influence the other categories, called subcategories: (a) Indigenous Lifeways are Core, (b) Need to do More, (c) President's Role, (d) Live It, Model It, (e) Persevere, and (f) Influence of Mainstream. It is the interrelationship of the categories that has become the narrative of this study.

Each person that participated was asked a series of general demographic information, this information is found in Table 1. Each participant was employed at one of the three tribal colleges visited, therefore, A, B, and C denote the respective TCU. Please note that the department identified as "Indian Studies" was simplified as the colleges visited may have identified their Indian Studies programs by their tribal affiliation or as Native American Studies. For purposes of this study, "Indian Studies" is used for simplification as well as to ensure the confidentiality of the interviewees.

Table 1

Participant Information

participant	position	department	m/f	yrs. in tcu	yrs. in pos.
#1A	dir. Cultural resource mgmt.	Indian studies	m	28	18
#2A	coord. culture and history	Indian studies	m	25	25
#3A	dept. chair	Indian studies	m	20	6
#4A	dept. chair vp academic affairs	education n/a	f	23	23
#5B	president	n/a	m	8	8
#6B	cultural coord.	Indian studies	f	4	2
#7B	academic dean	n/a	m	17	8
#8B	vice-president	n/a	f	1	1
#9B	department chair	science, math engineering	m	16	7
#10C	department chair	Indian studies	f	29	5
#11C	vp instruction	n/a	f	30	2
#12C	instructor	Indian studies	m	27	27
#13C	director	development	f	17	17
#14C	president	n/a	m	36	22
#15C	chairman	board of directors	m	40	12

The procedure for analyzing the data provided by the participants was developed by Strauss and Corbin (1990). This grounded theory approach consists of open, axial and selective coding of the data. Data were broken down into categories, then analyzed for their interconnectedness and finally, data were built up to tell a story connected to the question: What is the perception of the role of Native Lifeways as viewed by tribal college presidents and other leaders at the selected colleges? Initially, the data were analyzed in the open coding procedure.

Open Coding

In the open coding process, the participants' responses were analyzed to generate any significant categories. This process used the many responses from the interviews to reveal concepts that demonstrated a relationship to the central question and gave an idea of what was happening. This process found that six categories existed within the interviewees' transcription of data: (a) Indigenous Lifeways are Core, (b) Need to do More, (c) President's Role, (d) Live It, Model It (e) Persevere, and (f) Influence of Mainstream. Category, Indigenous Lifeways are Core was the first to be evaluated for subcategories or properties.

Table 2 represents the category for Indigenous Lifeways are Core as well as the dimensional range of the properties as they relate to Indigenous Lifeways are Core.

Indigenous Lifeways are Core.

Table 2

Properties and Dimensional Range of Indigenous Lifeways are Core Category

Category	Properties	Dimensional Range
indigenous lifeways are core	the core of the mission	marginally → always central
	curriculum	stated w/in syllabi → integrated w/in all departments
	activities	weekly → ceremonies on campus smudge
	campus	language on walls → buildings physically w/ indigenous features

For each property as well as the dimensional range of this category, Indigenous Lifeways are Core, is supported by descriptive narratives collected through the interviewing process of each participant of this study. Each participant is described in Table 1. The property: “The Core” of Table 2, will begin this stage of open coding.

The Core. Most of the interviewees stated in several ways that their respective colleges had at their center or core, Indigenous Lifeways. There was only one response that said Indigenous Lifeways and the promotion of such was within the strategic plan of the TCU, and it was not a high priority within that list. Again, most of the participants were positive in their responses that Indigenous Lifeways were central to the mission of the TCU that they represented. For example, when speaking of Indigenous Lifeways, several participants stated, “it’s always been our purpose” and that it was “never, ‘not’ the core”. Some participants even felt that they could not respond to the question if they had thought that the Lifeways were falling into the margins of the college, although there was one participant that stated they would always go back to the tribal college’s mission statement if that were to occur. One participant even stated that it had not reached a point to where someone would have to remind everyone to promote the Lifeways of their tribe at the TCU. A participant that was within the Indian Studies Department stated that their department is the core or the hub of the institution and that all of the other departments were the spokes that flow out of it. At one TCU, a participant that worked in a department outside of Indian Studies, said that they had redesigned, revamped and rewrote a new mission to their department to be more strongly connected to the Lifeways of the tribe. In fact, an interviewee stated that many of those that worked at their institution look to the Indian Studies Department for leadership. Additionally, a

participant summed it up simply by saying, “we are a tribal college, this is who we are and what we’re about [Indigenous Lifeways].”

Curriculum. Participants mentioned how the Lifeways were integrated within the curriculum of the institution, whether it was mentioned in the syllabi or if it was integrated fully within every department. One participant stated that no matter which courses, a cultural component is mentioned in the instructor syllabus for that particular course. One participant stated that in a biology course that the different categories of living things are compared to many tribal stories as well as how every living thing plays some part in the world, just as in a tribal belief that everything is related. Another participant stated that all the academic departments meet with the Indian Studies Department to review and receive advising as to the best way to increase tribal culture within their courses. The challenge to meet this standard was mentioned, in that, in some courses it is not very easy to incorporate Indigenous Knowledge and Lifeways but that they have always had a focus to incorporating the Lifeways within all courses.

Activities. There were several activities that participants identified as exhibiting the Indigenous Lifeways of the people the TCU represents. Several participants at each TCU stated that when new buildings are planned on campus, a blessing ceremony takes place at the site of the future building, as well as on completion of the building before anyone moves into the new structure. At one TCU, weekly smudging (blessing), prayer and song takes place for students and staff. During graduation ceremonies, at these TCUs, students may receive a buffalo rawhide diploma as well as an eagle plume or feather to honor their accomplishment of finishing this stage of their education.

Occasionally, if there seems to be a hurt or pain that students or staff seems to be affected by, a cleansing or mourning ceremony will take place on the TCU campus.

Campus. There were several ways that physically defined the campus as a place in which Indigenous Lifeways were exhibited as important. At the TCUs, tribal language was prominently displayed on walls, identifying bathrooms, classrooms, buildings as well as staff and faculty offices. At one tribal college, the tribal nation's seven teaching philosophies were embedded in the pillars of the campus building. At another TCU, the Indian Studies building was in the shape of a tipi. Within the buildings of the TCU, photographs displaying tribal ancestor were located on the walls, along with traditional and contemporary artwork of the tribes. One TCU has an Indian dance arbor in which their graduations take place. The leadership at one TCU, had the community in mind for their new multipurpose building, stating, "I want this to be a community building that people can come and participate in their cultural ways," in terms of name giving ceremonies, funerals, memorial giveaways and other honor ceremonies. At these TCUs, there are also rooms specifically designed for privacy for certain sacred ceremonies such as pipe ceremonies.

Need to do More.

Table 3 represents the category for Need to do More and the dimensional range of the properties as they relate to Need to do More.

Table 3

Properties and Dimensional Range of Need to do More Category

Category	Properties	Dimensional Range
need to do more	producing buy-in	on campus → outside campus
	training	declining → workshops encouraged attendance by compensation
	Indian studies resource	symbolic → spread thin
	funding	do well w/ little → do poor w/ little

The category “need to do more” consists of four properties: producing buy-in, training, Indian studies resource and funding. The following is a narrative description of this category represented by Table 3.

Producing buy-in. Most participants noted that they have worked on incorporating the Lifeways into the TCUs as long as they can remember and they are still struggling with it. One participant said, “we need to get the buy-in of our faculty and staff to understand that it’s [tribal Lifeways] important.” To promote this buy-in among Indian and non-Indian employees of TCUs, several interviewees stated that employees were encouraged to attend cultural events at their college. One participant stated, “employees have to get involved in it.” At the same time non-Indian employees were encouraged to attend cultural events on and off campus, a participant stated that non-Indians may feel unwelcome because some may not want to share with outsiders but it was understood why. In terms of student knowledge of tribal language, one participant said that no fully

fluent speakers have been produced, “we focus a lot on adults, where learning a second language is very difficult.” At one TCU, efforts have been made to increase and revise the language curriculum to additional semesters instead of one for the core general education requirements to graduate. At another tribal college in the study, participants stated that they are in the midst of putting together a four-year Indian Studies program. At another TCU, one participant desired a language requirement and Indian Studies courses for students to graduate. One participant stated, “as a tribal college, if we don’t make language a requirement, we’re selling ourselves short, a tribal college should be the leader and taking that role to preserve the language and culture.” Another participant, citing the buy-in of the outside community of the college that, “it needs to be reinforced in the community.”

Training. Many participants indicated that further work needed to be done in the area of cultural grounding for their faculty. Some participants wished for more opportunity. One participant stated feelings that “we haven’t done so well—there used to be (workshops) every Friday, but people get busy and fizzle out.” These cultural workshops used to be attended by all of the faculty but eventually attendance would decline, thus making the instructor disillusioned enough to abandon the meeting altogether. Another participant felt that at their TCU, they do a good job but there is always room for improvement. In citing various faculty meetings, one interviewee said that it helps to hear other instructors’ ideas on strengthening Tribal Lifeways in the classroom. That particular participant also said that those ideas are often incorporated in that participant’s classroom. One leader in an Indian Studies Department said that they are going to start “language tables”, which are places in which staff and faculty spend

time talking and learning the TCU's Native language. At another TCU, plans were being discussed on paying staff or faculty to attend cultural workshops on Saturdays or as well as a college credit.

Indian Studies Resource. Some participants felt that maybe their department was not taken very seriously, thus feeling unappreciated. One participant cited the challenges in teaching classes, sometimes four or five per semester while “making sure the college is maintaining the culture and language pieces of our mission and purpose” and “we are spread thin.” Furthermore, this participant said that when visitors or donors visit the college, it is their department that showcases the culture with presentations and that sometimes they feel that they are taken for granted, when later they may not receive any support for strengthening the department. Therefore, they may feel they only exist in a symbolic form only. Another participant stated, “I feel very alone when doing this work, many times,” furthermore, “we need to be included in executive committee meetings and it feels unfriendly—the atmosphere when among faculty.” Additionally, it was found that most Indian studies instructors were adjunct and/or volunteer in the department. A participant at a different TCU Indian Studies Department noted, “we kind of spread ourselves thin,” in that, a lot of people ask their department to perform or consult, even the tribal council, “we have other things we have to do, we’re trying to develop our courses but we get sidetracked.”

Funding. In the property of funding, one participant noted that all TCUs do well with the (small) funds that they have, but also realized that it is a challenge to get that funding into all the different areas of the college. One participant within an Indian Studies Department stated, “it’s hard sometimes, we’re not given the budget we need, it’s

given to the others that get more attention, so we're constantly battling." This participant also stated that the difficulty also lies within the fact that all departments need to be united because they all must to their best for the success of their TCU. Additionally, this participant stated that Indian Studies is highly valued but it doesn't get the funds it needs. Lastly, another participant explained the difficulties in bringing knowledgeable elders into the college for workshops if there is no money to offer them.

President's Role.

Table 4 represents the category for the President's Role and the dimensional range of the properties as they relate to President's Role.

Table 4

Properties and Dimensional Range of President's Role Category

Category	Properties	Dimensional Range
president's role	leadership	encourage/praise → lead by example
	prompts	reminds → actively insists
	support	provides space → finds funds

The category, "president's role" contains three properties: leadership, prompts, and support. The following is a narrative description of this category of Table 4.

Leadership. An interviewee discussed the importance of the president's leadership on the topic of the tribal Lifeways, in that, the president has to promote and encourage his or her followers to support tribal culture at the TCU. One participant said that it would help instructors if the president offered praise to those who practiced it in the classroom. Several participants explained it was not enough to encourage this effort alone. One

interviewee explained the importance of the president being present during an on campus cultural activity. One participant stated that “our president participates in [his tribal culture],” therefore he expects his followers to promote and practice it and that “he is leading by example.” Others stated that presidents should be actively engaged in the Lifeways. One participant said that presidents play a great role not only in their expectations but how they model it. In discussing how employees may not be following the Indigenous Lifeways portion of the mission, a participant stated, “you can’t change people but you can influence them by your actions, what you do and say, living by the [Indigenous] values as best you can, those are the ways to influence.”

Prompts. One participant said that if the cultural statement of the Lifeways is not followed, the president will guide everyone back to the mission. Another explained that the mission must be revisited every so often, as it should be what they are living and working by when they attend work everyday. One participant expressed that the president could convince the college board and tribe to think about policies on the Lifeways, for instance, requiring the staff and faculty to learn language and culture. One interviewee stated that if there is a backlash against the Lifeways’ inclusion at the TCU, they would be told they have to do it and the president will remind them of the identity of the institution, the president will insist.

Support. In discussing the small workspace for the Indian Studies Department to adequately conduct its activities, the president granted a request and found a much larger space for the department’s language and culture events. At one TCU visited, the president provided bonuses to employees who learned and progressed in the language. Another participant said that their president will try to find the money to support a

cultural program. For instance, when the Indian Studies Department's language/speech competition funding ran out, the college's president instructed them to go forward with the competition and that he would find the money needed to continue. At the same institution the president searched for funding to begin a language immersion school within the TCU, which centered on children learning their Indigenous Language.

Live It, Model It.

Table 5 represents the category for Live It, Model It and the dimensional range of the properties as they relate to Live It, Model It.

Table 5

Properties and Dimensional Range of Live It, Model It Category

Category	Properties	Dimensional Range
live it, model it	employee qualifications	non-participants → traditionalists
	participation	at institution → campus and community
	expert role models	access to several → elders diminishing

The category, "live it, model it," contains three properties: employee qualifications, participation and expert role models. The following is a descriptive narrative of the category represented in Table 5.

Employee qualifications. In terms of instructors of the institution, several noted the importance of having competent people to do the teaching, in terms of those who know the tribal language and culture. One participant stated that people should be hired

who practice it [Lifeways] and that they need to be immersed within the traditional cultural values. In terms of the leadership within the institution, one participant said, “I think it would be fantastic for our people that are in those leadership positions—the tribal college presidents, to have that traditional knowledge.” Another participant stated that one tribal college president would not have lasted as long as he did, had he not become knowledgeable in their tribal Lifeways.

Participation. Active participation in the tribal Lifeways was discussed by most interviewees, on campus for instance, one participant stated that he noticed when non-Indian employees spoke the tribal language, that students would take a positive interest. Another participant stated that it may be a good idea to make it mandatory for college staff and faculty to attend ceremonies or other cultural gatherings that are held on campus. One participant described a conflict in which, at one time the college felt they should keep a distance from the more sacred ceremonies of the tribe. They had felt they had only supported the Lifeways in words only, not by action. After much discussion, college attitude changed, saying, “if we wanted to tell people they should be doing these things then we should be doing them too.” Participants also discussed how the Lifeways must also be reinforced in the outside community of the college. One participant stressed the importance of leadership attending different cultural events off campus. Another participant said, “to maintain language and culture, it needs to be in the home, in the family, not just during school.”

Expert role models. The expert role models are the elders that had been raised or immersed in Indigenous Lifeways. Participants stressed the importance of the need to find elders, one stated, “we need our elders, we lost so many.” Another noted that when

he was growing up there were more ceremonies in their community than they have presently. One participant commented that at one point, “we had all these parents and grandparents that were able to speak several languages, now, it’s just English,” the participant continued by saying, “I think we’ve really done a disservice.” This participant also said, “if you have a tribe with no more [knowledgeable] elders, then you have a big problem.” One participant worried about how much longer they would have their elderly language instructor, knowing that retirement was around the corner. Another remarked that some younger people practice certain ceremonies but may have not gained the trust that the elders held. In describing a participant’s tribal language as moribund, a dying language, the participant worried when the speakers beyond the 50th age range die, they [fluent speakers] are “gone, that’s it, once your language is gone, your culture is gone.”

Persevere.

Table 6 represents the category for the Persevere and the dimensional range of the properties as they relate to Persevere.

Table 6

Properties and Dimensional Range of Persevere Category

Category	Properties	Dimensional Range
persevere	trauma	mourning → cultural genocide
	patience	different → criticism and techniques discouragement

The category of “persevere” has two properties, trauma and patience. A descriptive narrative will follow that describes this category illustrated in Table 6.

Trauma. One participant stated that different issues that are brought up in class can bring a lot of hurt to the students. For example, during a language course, kinship terms were part of the lessons for that day, thus causing some students to grieve during class. As a result, the instructor will have a mourning ceremony right there in class. The participant also described another lesson in a different course that involved child adoption and the Indian Child Welfare Act, here again a student became upset because of losing a child to adoption. Citing historical trauma of American Indian people, the participant stated, “things come up all the time in terms of pain and suffering in this department, probably more than others, simply because of the history of trying to end the Indigenous traditions and stop the language.”

Patience. In regard to having patience in the promotion of Indigenous Lifeways, one participant said, “we have to remain patient and keep teaching,” and “keep offering and keep offering and if that approach doesn’t work, find someone else who can work with them.” Another participant said that the mission has to be pushed by continuing to look at the new technologies while bringing the old ways and new ways together. One participant stated that the community may find fault with what they do but that they will actually commend the college to other communities. Last, another participant stated there will be discouragement, “you have to be steadfast in this because there will be those that will try to make you change.”

Influence of Mainstream.

Table 7 represents the category for Influence of Mainstream and the dimensional range of the properties as they relate to Influence of Mainstream.

Table 7

Properties and Dimensional Range of Influence of Mainstream Category

Category	Properties	Dimensional Range
influence of mainstream	colonization	identity loss → culture still alive
	shame	ridicule → fear
	value	discouragement → acceptance by Indian and non
	unnatural learning environment	within TCU → in home

The category of “influence of mainstream” consists of four properties: colonization, shame, value and unnatural learning environment. The following will be a narrative description of this category represented by Table 7.

Colonization. One participant expressed thoughts about the lack of appreciation of Native Lifeways, in that it was a learned behavior received from parents and grandparents who were raised in the Indian boarding school system of the late 1800s to the early 1900s. Another participant said, “it is vital to teach them [students] about themselves,” “we are re-educating to their identity.” This participant also explained that most students do not know their tribal history or even their own family history because of the assimilation process enforced by the U.S. Government. One participant talked of the pressures of the mainstream and how the young want to be like the mainstream. The participant said, “we’re not mainstream America, we’re a different culture with a different mission, I feel like a stranger in a wilderness.”

Another participant described the challenge to teach and help remove people from the mindset of helplessness, saying, “it’s hard to break that because families are all caught up in that, they’re dysfunctional.” The participant continued, “they can’t think for themselves, they want to get BIA help, that’s why BIA exists, but it’s tough, we’re gradually getting them out of that mold.” Another participant also explained how hard it is to convince people that the Native Lifeways are important and critical, even with the suicide and abuse, “take away (Native) tradition and see what happens.” On the other hand, as TCUs make ground on this issue, one participant stated that as a student begins his TCU journey, they may have no idea of who they are or their culture, but as they continue and/or finish college, they want to learn more. Another participant commented that even after colonization’s results, Indigenous Lifeways are coming back. Additionally, another participant said that in the face of extreme poverty where one may be worried about providing food, culture is still thriving.

Another important note of this property, one participant spoke of those who were termed hard core traditionalists who were even against the college because it had been chartered by the tribal government. It is this traditional group that had a lot to do with the preservation of culture because they had protected it and kept it to themselves through lack of participation with any institution that was pro- or anti- Indigenous Lifeways.

Shame. One TCU leader said that many may not want to speak their Native Language in order to escape the laughter and ridicule that they may encounter by non-Indians in their schools. Additionally, it is not uncommon that this ridicule may come from other Indians as well. One participant recalled a moment in which a tribal elder said a prayer in the language before a large crowd. The individual did not want to speak on

the microphone so everyone could hear, years later the individual relayed that at the time he felt ashamed or not appropriate praying on the microphone but that he had changed his attitude in this regard. Citing the boarding school era, one participant said that because of the persecution, tribal elders do not want to teach for fear of the potential persecution of their own children. Some participants noted that many tribal members may be scared of Indigenous Lifeways, “that if they pay homage to Indian culture, they are disrespecting the Church.”

Value. Some participants spoke of the friction that they have encountered while promoting Indigenous Lifeways to eventually gaining acceptance from these very people. One participant described assimilated Indians as the antagonists but eventually backed down as a result of a respected traditional elder, or their efforts simply fizzled out as the college kept on its own path. One participant noticed that some students view Indigenous Lifeways as unimportant but eventually participate in cultural events. Another participant’s perception was that sometimes a greater impact has occurred among non-Indian students who reside within 40 miles who never knew they could appreciate Native culture.

Unnatural learning environment. A participant explained how teaching Indigenous Lifeways within a college is such an unnatural thing, in that, it would have normally been taught in the home by the family. The participant stated, “I wish the families were doing this,” and that teaching Indians how to be Indians, “[it]is no fun being in that position.” When this participant’s TCU was in its early years a student could go into a house and be immersed in the culture and language, but now they feel they have lost so much ground in this effort as elders pass and/or lack of student

participation. Now the college finds itself trying to teach Lifeways more within the college setting, “none of us intended to do this,” in this unnatural learning environment of a college classroom. Another participant stated that his tribe was in 80% acculturation mode and that traditional stories are rarely told in the home, so most students start from scratch upon entering TCU doors.

Axial Coding

During the process of open coding the data were fractured and categories were identified and properties and dimensions were studied (Strauss & Corbin, 1990). In axial coding the data were crosscut and concepts were related to each other (Corbin & Strauss, 2008, p. 195). The data were woven together in new ways after open coding had allowed for the connections to be made between categories. By continually asking questions and making comparisons axial coding takes place; this process is relating categories to a category (2008). Using the process outlined by Strauss and Corbin (1990) the data were re-contextualized to link the “subcategories to the [core] category in a set of relationships” (p. 99).

The relationships that exist were developed at axial coding as outlined by Strauss and Corbin (1990) referred to as: “Causal Condition,” “Context,” “Intervening Condition,” “Action/Interaction,” and “Consequence.” These terms are defined and explained below.

Causal Condition. Causal conditions are defined as events that lead to the development of a phenomenon (Strauss & Corbin, 1990). The causal condition for all categories in this study is the “upholding of Indigenous Lifeways,” which is contained

within the mission statement of each tribal college. It is upholding of Indigenous Lifeways that drives the occurrence of each phenomenon.

Phenomenon. A phenomenon is the “central idea, event, happening, incident about which a set of actions or interactions are directed at managing, handling, or to which the set of actions is related” (p. 96). Six phenomena emerged in this study: (a) Indigenous Lifeways are Core, (b) Need to do More, (c) President’s Role, (d) Live It, Model It (e) Persevere and (f) Influence of Mainstream.

Context. Context is “the specific set of properties that pertain to a phenomenon along a dimensional range” (p. 96). Each phenomenon that developed in this study is tied to the context of that phenomenon that emerged as data were separated into segments and reconnected, a process referred to as re-contextualization as described by Tesch (1990). Additionally, each context in this study has an intervening condition.

Intervening Condition. Intervening conditions are “the structural conditions bearing on action/interaction strategies that pertain to a phenomenon” (Strauss & Corbin, 1990, p. 96).

Action/interaction. Action/interaction are “strategies devised to manage, handle, carry out, respond to a phenomenon under a specific set of perceived conditions” (p. 97).

Consequence. Consequences are outcomes that arise out of action and interaction (Strauss & Corbin, 1990). Here in this study, consequences are listed below the action/interaction statements.

Table 8 contains the component of the axial coding process and the analytic flow between each part.

Table 8

Axial Coding Process

causal condition → phenomenon → context → intervening condition → action/interaction → consequence

This analytic process begins with the relationship of a causal condition to a phenomenon. The phenomenon is then related to context, which will display the characteristics of each phenomenon. Intervening conditions affect the strategies that are put into place to respond to each phenomenon are listed under action/interaction. The result of action/action is the consequence in which the axial coding process will conclude.

The identification of the causal condition associated with the phenomena is the beginning of the axial coding process will be displayed in Table 9.

Table 9

Causal Condition and Phenomena

Causal Condition	Phenomena
indigenous lifeways promotion within mission	indigenous lifeways are core need to do more president's role live it, model it persevere influence from the mainstream

Each phenomenon has arisen from the synthesis of various contexts and the features of each context. For purposes of this study, the characteristics of each context are labeled: intervening condition, action/interaction and consequence.

In order to understand the analysis thus far in this study's axial coding process, each phenomenon and that particular phenomenon's context is presented in a table.

Following the table of each phenomenon is the context of that phenomenon along with each context's characteristics. The characteristics of each context are: "Intervening Condition," "Action/Interaction," and "Consequence." The first phenomenon to be showcased at this time is "Indigenous Lifeways are Core."

Phenomenon of Indigenous Lifeways are Core.

The phenomenon of Indigenous Lifeways are core has arisen from a synthesis of four contexts. Table 10 lists this phenomenon as well as the four contexts which had emerged from Indigenous Lifeways are core.

Table 10

The Phenomenon of Indigenous Lifeways are Core in Context

Phenomenon	Context
indigenous lifeways/ are core	<p>Participants viewed Indigenous Lifeways as their institution's identity.</p> <p>The curriculum is integrated with Indigenous Lifeways.</p> <p>There are several activities held on campus that exhibit Indigenous Lifeways.</p> <p>The campus appearance had an Indigenous Lifeways identity.</p>

Following are the four contexts for the phenomenon Indigenous Lifeways are core, along with the features of each context.

**Indigenous Lifeways
are Core Context #1**

**Participants viewed Indigenous
Lifeways as their institution's
identity.**

Intervening Condition

- Participants are always mindful of the institution's mission statement.

Action/Interaction

- Participants acknowledge and seek the leadership of the Indian Studies Department to fulfill mission statement in regard to Indigenous Lifeways.

Consequence

- Participants follow the mission of the institution.

**Indigenous Lifeways
are Core Context #2**

**The curriculum is integrated with
Indigenous Lifeways.**

Intervening Condition

- Syllabi are to be designed to contain Indigenous Lifeways components.

Action/Interaction

- Indian Studies Departments or Cultural Coordinators evaluate and advise instructors on the incorporation of Indigenous Lifeways.

Consequence

- Most tribal college courses contain cultural components within them, although there are a few courses that bring difficulty in meeting this standard.

**Indigenous Lifeways
are Core Context #3**

**There are several activities on
campus that exhibit Indigenous
Lifeways.**

Intervening Condition

- Participants want the college to be actively involved in the promotion of Indian culture, not only in name or words, but by action.

Action/Interaction

- Campus community and outside community request places to perform ceremonies, honor and celebrate who they are.
- Students may have an empty hurt or trauma that can manifest itself during campus life.

Consequence

- Ceremonies, feasts, naming ceremonies, memorial giveaways and celebrations (Indian dances) are held on campus.
- The institution contributes to the spiritual or emotional healing for its community, through their promotion of Indigenous Lifeways.

**Indigenous Lifeways
are Core Context #4**

**The campus has an appearance of
an Indigenous Lifeways identity.**

Intervening Condition

- There is a need for the campus's physical space to be Indigenous.

Action/Interaction

- TCU leaders keep their tribal people in mind when building new buildings as well as the mission of their TCU.

Consequence

- Buildings are dedicated in an Indigenous ceremonial way and built with Indigenous teachings and features on them and within them.

Phenomenon of Need to do More.

The phenomenon of need to do more has emerged from three contexts. Table 11 displays the phenomenon of need to do more and the contexts from which the phenomenon emerged.

Table 11

The Phenomenon of Need to do More in Context

Phenomenon	Context
need to do more	<p>Participants seek an acknowledgment of the importance of the institution's mission in regard to Indigenous Culture.</p> <p>Participants try to find new strategies to promote Indigenous Lifeways.</p> <p>Participants cite the lack of funding to adequately promote Indigenous Lifeways.</p>

Listed below are the three contexts for the phenomenon of need to do more and the features of each context.

Need to do More Context #1 **Participants seek an acknowledgement of the importance of the institution's mission in regard to Indigenous Culture.**

Intervening Condition

- The participant's level of importance placed upon the institutions Indigenous Lifeways.

Action/Interaction

- Participants feel that Indian Studies Departments are viewed in isolation as well as a token, not respected.
- Participants feel that Indian Studies Departments bear most of the responsibility of the promotion of Indigenous Lifeways.
- Participants feel that not only in the campus community but in the community surrounding the college have not fully supported the cultural mission of the college.

Consequence

- Participants are aware of their viewed status as less than respected, as well as the amount of work on their shoulders but try not to stay discouraged.
- Participants have to reinforce the importance of Indigenous Lifeways to students, faculty, staff and the community.

Need to do More Context #2 Participants try to find new strategies to promote Indigenous Lifeways.

Intervening Condition

- Indian Studies instructors or coordinators are challenged to keep fellow college employees interested in Indigenous Lifeways, as well as following cultural protocols.

Action/Interaction

- Indian Studies instructors or coordinators implement training and workshops to instructors in other departments, with some success but with many fizzling out.
- Indian Studies instructors revise or increase Indian Studies courses and Native Language courses.

Consequence

- Participants encourage and recommend mandatory employee attendance for Indian Culture workshops.
- Participants recommend or gain Indian Studies courses for inclusion in general education requirements to graduate.

Need to do More Context #3 Participants cite the lack of funding to adequately promote Indigenous Lifeways.

Intervening Condition

- Indian Studies staff and faculty are challenged to find funds to create opportunities to teach and preserve their Indigenous Lifeways.

Action/Interaction

- To encourage non-Indian Studies faculty, leaders try to find funding to pay non-Indian Studies faculty after work hours.
- Participants search for funds to pay tribal elders to perform workshops on campus.

Consequence

- TCU leadership will find funding for struggling programs to promote Indigenous Lifeways.

Phenomenon of the President's Role in Context.

The phenomenon of president's role has emerged from the synthesis of three contexts. Table 12 lists the phenomenon of president's role along with the contexts from which the president's role phenomenon emerged.

Table 12

The Phenomenon of President's Role in Context

Phenomenon	Context
president's role	<p>President's leadership is vital to the promotion of Indigenous Lifeways.</p> <p>The president can fulfill necessary pieces of those individuals who provide the Indigenous Lifeways leadership.</p> <p>Employees will follow or not follow the lead of the President.</p>

Listed below are the three contexts for the phenomenon of president's role and the features of each context.

President's Role Context #1

President's leadership is vital to the promotion of Indigenous Lifeways.

Intervening Condition

- Participants value the president's support of Indigenous Lifeways.

Action/Interaction

- Participants need the president to lead by example.
- Participants need the president to use his influence to affect others in following the college's mission in the promotion of Indigenous Lifeways.

Consequence

- TCU employees will be more inclined to support Indigenous Lifeways when they perceive the leadership supporting.
- Those most responsible for the promotion of Indigenous Lifeways will have confidence knowing the president supports their efforts.

President's Role Context #2

The president can fulfill the necessary pieces of those individuals who provide Indigenous Lifeways leadership.

Intervening Condition

- Indigenous Lifeways leadership need space or funds to reach goals.

Action/Interaction

- Participants struggle to find necessary funding as well as physical space to conduct adequate learning environments.

Consequence

- President grants the participants' requests and finds the space and funding.

President's Role Context #3

Employees will follow or not follow the lead of the president's support of Indigenous Lifeways.

Intervening Condition

- The cultural component of the mission statement is important to the identity of the institution as a tribal college.

Action/Interaction

- Employees may or may not perceive Indigenous Lifeways as important to the institution.

Consequence

- The president will insist that the TCU has the identity of Indigenous Lifeways.

Phenomenon of Live It, Model It.

The phenomenon of live it, model it has emerged from the synthesis of three contexts. Table 13 lists the phenomenon of live it, model it along with the contexts from which the live it, model it phenomenon emerged.

Table 13

The Phenomenon of Live It, Model It in Context

Phenomenon	Context
live it, model it	<p>Participants felt that in order for Indigenous Lifeways to thrive within the institution, employees should be identified with Indigenous Lifeways.</p> <p>Participants felt that in order for the community to be successful, it should identify with Indigenous Lifeways.</p> <p>The most valuable resources that serve as role models for Indigenous Lifeways are diminishing.</p>

Listed below are the three contexts for the phenomenon of live it, model it and the features of each context.

Live It, Model It Context #1

Participants felt that in order for Indigenous Lifeways to thrive within the institution, employees should be identified with Indigenous Lifeways.

Intervening Condition

- Employees may or may not have an investment in Indigenous Lifeways.

Action/Interaction

- Participants that are responsible for Indigenous Lifeways are not hesitant to assert Indigenous Lifeways be at the core of the institution.

- Participants felt TCU employees must participate in Indigenous Lifeways in some capacity.

Consequence

- The institution needs to hire competent people that identify with or appreciate Indigenous Lifeways, in order for the mission statement to be fulfilled.

Live It, Model It Context #2

Participants felt that in order for the community to be successful, it should identify with Indigenous Lifeways.

Intervening Condition

- The community may or may not be invested in Indigenous Lifeway.

Action/Interaction

- Participants are concerned about Indigenous Lifeways not being practiced in the homes and with the families that are affected by the TCU.

Consequence

- TCU leadership try to be role models for the community in regard to the promotion of Indigenous Lifeways.

Live It, Model It Context #3

The most valuable resources that serve as role models for Indigenous Lifeways are diminishing.

Intervening Condition

- Tribal elders that are fluent in the Lifeways of the tribe are retiring or have died.

Action/Interaction

- When knowledgeable elders were in abundance, the TCU may have been a little complacent in acquiring as much as they could from elders.
- TCU Indigenous Lifeways leadership is challenged with finding strategies to quickly gain elder knowledge and find individuals to be in position to carry on the Lifeways.

Consequence

- Tribes are at a critical time in the preservation of their Lifeways, as more tribal members become less interested.
- TCU leadership is acknowledging that their tribes' Lifeways are in danger, but have not given up.

Phenomenon of Persevere.

The phenomenon of persevere has emerged from the synthesis of two contexts. Table 14 lists the phenomenon of persevere along with the contexts from which the persevere phenomenon emerged.

Table 14

The Phenomenon of Persevere in Context

Phenomenon	Context
persevere	<p>Participants insist on engaging in ways that promote Indigenous Lifeways.</p> <p>Participants find ways to help heal their students' psychological and spiritual loss resulting from historical federal government policy through Indigenous Lifeways.</p>

Listed below are the two contexts for the phenomenon of persevere and the features of each context.

Persevere Context #1 Participants insist on engaging in ways that promote Indigenous Lifeways.

Intervening Condition

- Participants felt that there are obstacles that inhibit the promotion of Indigenous Lifeways.

Action/Interaction

- Participants will not change their focus on the fulfillment of the cultural component of the mission statement.

Consequence

- Indigenous Lifeways leadership continues to be steadfast in the promotion of Lifeways.

Persevere Context #2 Participants find ways to help heal their TCU community psychological and spiritual loss resulting from historical federal government policy through Indigenous Lifeways.

Intervening Condition

- Students and staff are affected emotionally upon dealing with historical trauma issues that arise during TCU courses.

Action/Interaction

- Participants are understanding and aware of the TCU community needs.

Consequence

- Participants invoke the use of specific ceremonial activities to help in the healing process of its community on campus.

Phenomenon of Influence of Mainstream.

The phenomenon of influence of mainstream has emerged from the synthesis of three contexts. Table 15 lists the phenomenon of influence of mainstream along with the contexts from which the influence of mainstream phenomenon emerged.

Table 15

The Phenomenon of Influence of Mainstream in Context

Phenomenon	Context
influence of mainstream	<p>Participants felt colonization factors are influencing the identity of the People.</p> <p>Despite the colonization factors, participants viewed Indigenous Lifeways as being appreciated by younger generations.</p> <p>Participants felt that Indigenous Lifeways were not being taught in a natural setting.</p>

Listed below are the three contexts for the phenomenon of influence of mainstream and the features of each context.

Influence of Mainstream Context #1: Participants felt colonization factors are influencing the identity of the People.

Intervening Condition

- Participants feel challenged in how to increase participation beyond the classroom while facing obstacles within the students' home.

Action/Interaction

- Participants only have the students to interact with mostly, while on campus.
- It may not be considered "cool" or convenient to be immersed in Indigenous Lifeways.

- Indigenous Lifeways may not be looked upon as vital or valid for mainstream society.

Consequence

- Students may or may not fall back into the dysfunctional societies that the TCU is working to combat.
- Students may or may not shy away from “being” Indigenous, or having an Indigenous identity.
- Indigenous Lifeways leaders may have to fight the negative stigma attached to Indigenous Lifeways, not only from outside of the institution but from inside, against their own peers.

Influence of Mainstream Context #2

Despite the colonization factors, participants viewed Indigenous Lifeways as appreciated by younger generations.

Intervening Condition

- Participants have to search for strategies to “re-educate to their identity.”

Action/Interaction

- TCU Indigenous Lifeways leaders immerse students as best as they can, in who they are as Indigenous People, as well as where the People came from, and where and how the People may go.

Consequence

- Several students begin to participate and appreciate Indigenous Lifeways as their identity becomes strengthened in their Lifeways.

Influence of Mainstream Context #3

Participants felt that Indigenous Lifeways were not being taught in a natural setting.

Intervening Condition

- TCUs may be the only place on the reservation where part of the mission is Indigenous Lifeways.

Action/Interaction

- TCUs teach students tribal language, family histories and culture mostly in a classroom setting.
- TCUs conduct various ceremonies in classrooms or other activity centers on campus.

Consequence

- The TCU has or has not replaced the traditional family as a teacher of Indigenous Lifeways.

This concludes the process of axial coding. “Indigenous Lifeways promotion within mission” was identified as the causal condition through this process of axial coding. This causal condition led to the development of the six phenomena discussed. Each of the six categories that were identified in the open coding emerged as six phenomena because they all are tied to the central idea. During the axial coding process, the data were de-contextualized and then re-contextualized, upon which the data were

analyzed in terms of the phenomenon they belonged. In this analysis, the context of each phenomenon was identified, as well as the intervening condition of that particular context, the action and interaction of the phenomenon, which resulted in the consequence of that action and interaction. Toward the concluding process of axial coding, the data were observed at a closer distance to find anything that is not visible initially. At this stage, microanalysis revealed interrelationships between the six phenomena.

Selective Coding

In the selective coding process, data are examined at a macro level, which is built upon the microanalysis of the axial coding process. It is necessary to step back from the micro viewed data and observe the data at a macro level. It is here at this level that data was observed and interpreted within the concept from the processes of open and axial coding.

Using the inductive process of open, axial and selective coding, a narrative description of this study has been built. The process of selective coding was a holistic approach to identify the interrelationships between the core category and the six phenomena. The developed story line describes the findings of the axial coding process and focuses on the six phenomena. Using the story line, a grounded theory will be cultivated.

Within the story line, exists the context of each phenomenon. Assisting in the analysis, concepts that are related to the context of the phenomena are identified in **bold** typeface. The story line containing the interrelationships of the phenomena are presented in a narrative form that follows, entitled: “The Identity of Upholding Indigenous Lifeways.”

The Identity of Upholding Indigenous Lifeways.

Indigenous Lifeways are upheld at Tribal Colleges through various ways that are dependent upon the identity of the individuals that are charged with maintaining them. When the community, staff, faculty and administration view Indigenous Lifeways as important or meaningful to the identity of their TCU, the Indigenous Lifeways component of the TCU mission statement has an increasing chance of meeting its needs as well as meeting the needs of the community the TCU serves.

The identity of the institution as viewed by TCU participants, is that of Indigenous Lifeways. Participants are always **aware of what the mission of the TCU** is, in regard to Indigenous Lifeways. This sometimes is shown in the fact that those individuals that are outside of the tribal specific Indian Studies Departments, **actively seek guidance from that department** to better serve Indigenous Lifeways **to make sure the Lifeways are the core of the institution**, thus fulfilling the mission statement.

Additionally, **Indian Studies Departments also offer guidance and evaluation to TCU curriculum**, in terms of Indigenous Lifeways. TCU courses contain different statements of **cultural components within their course syllabi**, at various times during the semester, **Indian Studies leaders may suggest that a course or program incorporate more of tribal culture or philosophy** in the classroom. Some courses have been more difficult than others to include cultural components but most **courses do intertwine Indigenous Lifeways** in accordance with the foundation or **core of the TCU as Indigenous Lifeways**.

There are several ways in which campus activities exhibited Indigenous Lifeways. These activities also serve as the education of students as well as staff who may have not

been introduced to the Lifeways before they had been employed at a TCU. **Ceremonies and celebrations are held directly on campus** to exhibit the identity of the TCU.

Occasionally, ceremonies have been held on campus out of necessity, in times of loss or trauma experienced by students or staff. **Campus also has the “look” of Indigenous Lifeways**, which was evident in historical photographs of tribal peoples as well as the display of Native Language on classroom and office doors. The TCU leaders and building designers are also mindful of the importance of the **structural display of the identity of Indigenous Lifeways**.

There was an acknowledgement of the **need to increase the awareness of importance and participation** of Indigenous Lifeways. As Indian Studies Departments bear the weight of instructing students, faculty and staff in the areas of Indigenous Lifeways, they must also be advocates and promoters of Indian culture throughout their communities. Several of these participant felt **a symbolic gesture was given to Indigenous Lifeways**. At both places within the institution and outside of the institution, several Indian Studies leaders felt that their departments have been **viewed in isolation and showcased for convenience**.

Indian Studies Departments have and continued to **explore new strategies** to combat Indian culture inclusion complacency and disengagement. These departments have held **workshops and various trainings in which TCU faculty are involved** and/or **encouraged to participate in Indigenous Lifeways**, these prove to be successful in some cases but in others, not so much, which leaves them to ponder recommending workshops and courses become mandatory for faculty and students. These efforts seek to **engage and increase a greater participation of Indigenous Lifeways** in order for the

whole institution to share responsibility in **upholding the core of Indigenous Lifeways at TCUs.**

Funding can be another issue that can **challenge Indigenous Lifeways as the core** of the institution. Departments may find it difficult to continue language programs or elder instructional activities on campus. In some cases this problem is sometimes solved through **TCU presidential involvement to locate adequate funding** to continue programs.

The role of the president of the TCU can have a critical effect upon the promotion of Indigenous Lifeways at TCUs. The **president** can serve as **a leader, a role model, supporter and provider** of the promotion of Indigenous Lifeways. Participants' view of their president's support was held in high regard. Specifically, those directly involved in upholding tribal Lifeways relied on their president's support in terms of **his influence on employees' support or lack of support** of the TCU mission. **Leaders will insist that TCUs will be identified as Indigenous Lifeways** as well as promoted among employees at TCUs if there is a lack of support of the mission statement's cultural component. It is also important that the president is active in the promotion of Indigenous Lifeways as followers will tend to **follow the president's role modeling of his respect for Indigenous Lifeways.**

Not only is it important that the president serve as a role model but the **rest of the institution must share or hold that identity of Indigenous Lifeways** within themselves. Staff and faculty as well as the local community of the TCU must understand the importance of **upholding Indigenous Lifeways as the core** of their institution. As leaders of Indigenous cultural integrity, **TCUs must live as or model**

tribal culture and philosophy for others within the institution, including the students. Thus, the community may follow suit in time. Working against time, TCU leadership knows that urgent efforts must be made to document the living expert role models, tribal elders. **As a knowledgeable tribal elder dies, so too does vast amount of Indigenous knowledge** that can aid in the effort to maintain Indigenous Lifeways as the core of TCUs. Tribal elders can have more influence on the community than some younger leaders who are charged with Indigenous Lifeways.

It was found that in the face of a dying culture or dying languages, **TCU leaders were hopeful that someday Indigenous Lifeways will be upheld** throughout their institutions and communities. The fact that TCUs were founded on Indigenous values is evident of the **perseverance held by tribal communities in order to determine their own identities**. As long as TCUs maintain that the core of their TCU is Indigenous Lifeways, those who hold it as important to the life of their tribe, will **insist that tribal Lifeways are upheld**. Obstacles such as non-compliant TCU employees or non-supportive employee and community members were found to be a hindrance but not reasons to give up. TCU leaders are very aware of history in regard to the **federal Indian policy set forth by the United States Government**. They are also aware of the psychological trauma and spiritual loss that Indians have experienced as a result of this policy. Occasionally, **TCUs take an active role** in the healing of this trauma through **invoking specific tribal ceremonies on campus** for the campus community as well as the community the TCU serves.

The impact that the mainstream community has on tribal communities is another issue that TCUs are facing. The **colonization efforts by the federal government** have

changed the identity of the Indigenous community. As TCUs, it has become one of their responsibilities to “teach an Indian how to be Indian,” in other words, TCUs bear the responsibility of **re-defining what it is to be an Indigenous person**. TCU leadership is challenged by **teaching Lifeways within an unnatural setting**, while at the same time, the student goes back into their home, which may potentially be the opposite of what they just had learned. The **dysfunctional homes that some students live within** may be part of the undoing of the TCU instruction in Indigenous Lifeways. The TCU only has the student for a certain time during the day, five days a week, so the majority of a student’s time is spent at his or her home. Thus, the **majority influence of a TCU student might not be the TCU**. In terms of tribal language, a student may not receive an opportunity to practice the language anywhere but the TCU.

Additionally, **images of popular culture may influence Indian communities** in ways in which they may view their own culture as unimportant or less than. As a result, the **contemporary Indian may not identify as an Indian** or may not identify as any particular culture. In spite of the after-effects of colonization TCU leaders still have seen the identity of several young people exhibiting Indigenous Lifeways because **Indigenous Lifeways are the core** of their institution.

During the process of selective coding in which a story line was developed, it was revealed that interrelationships existed between the phenomena. It was here, that a core category emerged. The core category was labeled “Identity of Upholding Indigenous Lifeways.” The core category is related to the six phenomena that were examined in the process of axial coding. As a result of this process, as the core category emerged from the interrelatedness of the phenomena, the phenomena became subcategories.

Core Category.

The core category is based upon the interrelationships between the subcategories, previously phenomena that were seen during the process of selective coding. The core category and subcategories: (a) Indigenous Lifeways are core, (b) need to do more, (c) president's role, (d) live it, model it, (e) persevere and (f) influence of mainstream; are related.

Subcategories.

Each subcategory will be explained in terms of the interrelationships between them, beginning with "Indigenous Lifeways are Core."

Indigenous Lifeways are Core. Participants stated that they viewed Indigenous Lifeways as the core of their institutions. This was found in the fact that their curriculum was intertwined in their tribal Lifeways as well as activities held on campus. It is the Indian Studies Departments that are vital to advising and evaluating the inclusion of tribal culture into TCU courses. Therefore, this subcategory is related to the subcategory, "Need to do More," in that, in some cases the Indian Studies Departments felt that there are times courses do not offer enough tribal culture inclusion.

At the TCUs visited, it was witnessed that Indigenous Lifeways were the core of these institutions in terms of the campus "look." By combining what was within the institution (curriculum) and the "outside" physical campus, one could identify these institutions not as mainstream institutions but as tribal colleges. Therefore, the TCU was a living model of their tribal culture, relating this subcategory to the "Live It, Model It" subcategory. Thus, their TCU identity was that of Indigenous Lifeways.

Need to do More. As stated above, this subcategory was related to the previous subcategory. It is also related to the subcategory, “President’s Role.” Specifically, in terms of the challenge of providing adequate funding and participation to fulfill different activities or programs in which Indigenous Lifeways are practiced. On different occasions the TCU president has filled that void of providing the necessary pieces to achieve the cultural component of the mission statement. It can be the president that finds that funding or space necessary as well as the necessary influence on employees to participate.

President’s Role. Similarly, this subcategory as related to “Need to do More,” if the TCU has a time in which Indigenous Lifeways are not being followed in certain ways, the president can have an influence in terms of action or modeling as well as mandating or insisting TCU employees uphold Indigenous Lifeways. Thus, the subcategory, “President’s Role” is related to the subcategory, “Live It, Model It.”

Live It, Model It. Participants stated how important it was to be doing what they as TCUs are saying they are doing in terms of Indian culture. This has influence not only within the institution among faculty, staff and administration but also upon the community at large. Having staff, faculty and administration “living it”, immersing themselves in, or having the identity of Indigenous Lifeways, it becomes natural that “Lifeways are Core”, which relates to this subcategory. As the most valuable role models (tribal elders) diminish with time, participants note the need to do as much as they can as fast as they can to document and put into practice the Indigenous Knowledge contained within these elders, thus relating this subcategory to “Need to do More” subcategory as well.

Persevere. Participants were hopeful and thus, remained steadfast in knowing they can overcome the challenges of the endangered culture they are actively trying to maintain. Participants were positive and negative about the status of the younger generations becoming interested in Indigenous Lifeways. Relating this subcategory to “Influence of Mainstream,” effects of the colonization of the mental, physical and spiritual parts of their students and community, participants found opportunities to introduce various ceremonies to help heal those parts. Thus, relating this subcategory to “Indigenous Lifeways are Core,” “Live It, Model It,”

Influence of Mainstream. As a result of federal Indian policy, Indigenous Lifeways have been viewed as unimportant or “uncool.” TCU leaders find it difficult to overcome this issue that has been embedded into the minds of Indian people over several generations. An Indigenous identity has been displaced with an unknown identity within many of the people they serve. Participants felt that the TCU may have replaced the original teacher of Indigenous Lifeways, the Indigenous home. As a result, this subcategory is related to “Indigenous Lifeways are Core,” as well as “Live It, Model It.”

Summary

Data were analyzed through the qualitative procedures of open, axial and selective coding. During the open coding process, the semi-structured interviews were saturated for the organization of several categories or themes. Next, in the first stage of the axial coding process, these categories were de-contextualized into data segments. After this de-contextualization, the data segments were re-contextualized into relationships that began to emerge within a micro analysis process. Lastly, still within the axial coding

process, six phenomena emerged as well as the components of each phenomenon from the data.

In the third and final part of the analysis of the data, the data were looked at through the process of selective coding, which views the data at a macro level. A story line or narrative was developed in which a “core category” emerged from the six micro analyzed phenomena. At this time in the process, the phenomena became known as “subcategories” within the “core category.” The subcategories are interrelated and form the basis for the grounded theory. The grounded theory was shown as the story line or narrative and was entitled, “The Identity of Upholding Indigenous Lifeways.”

CHAPTER FIVE

Interpretive Summary, Postulations and Implications

This grounded theory qualitative process allowed the researcher to build on and create new ways to look at the data. This qualitative research utilized an inductive process that helped the researcher include and develop a unique understanding of a phenomenon. The resulting data, when viewed in a holistic manner presented the researcher a better understanding of the “Identity of Upholding Indigenous Lifeways,” which became the core category out from each of the six subcategories: (a) Indigenous Lifeways are Core, (b) Need to Do More, (c) President’s Role, (d) Live It, Model It, (e) Persevere and (f) Influence of Mainstream. Previously, the subcategories had been referred to as phenomena, now, in this summary they are referred to as subcategories of the core category as they are directly related to the core category, Identity of Upholding Indigenous Lifeways. By approaching the summative analysis in this fashion, the view of the research moves from a micro analysis to a macro analysis, from phenomenon to category. In a holistic view, there is an acknowledgement of the interrelationship that occurs between all of the categories that emerged from the analytical procedures utilized on the qualitative data.

In the first section of this chapter entitled *Holistic Analysis*, there will be a description of the qualitative process of developing a grounded theory, discussing the movement from the micro to macro views on the analyzed data. At the conclusion of the section, an explanation will be shown of the interrelationships of the categories and their relation to the literature. Next, the central question and sub-questions will be discussed as they framed this study. Postulations were revealed from the holistic analysis of the

data found from the findings shown in Chapter Four. These postulations as well as their explanations will be found in the section Postulations. At the conclusion of Chapter Five, there will be an explanation of Implications for practitioners and future research will be described.

Holistic Analysis

A grounded theory was articulated as the original data were analyzed, organized and synthesized. The original data were looked at through open coding, axial coding and selective coding in the process of developing a grounded theory as outlined by Strauss and Corbin (1990). This grounded theory study is based on six categories that emerged within the axial coding process. Once selective coding was applied to the data, a seventh category rose out of the original six categories. This seventh category integrates the six categories and is called “Identity of Upholding Indigenous Lifeways”; the six categories: (a) Indigenous Lifeways are Core, (b) Need to Do More, (c) President’s Role, (d) Live It, Model It, (e) Persevere, and (f) Influence of Mainstream. These seven categories form the foundation of the grounded theory.

During the axial coding stage, data were viewed at the micro level. Then data were viewed at a macro level within the selective coding stage, in order to analyze the data in a different way. Additionally, during the selective coding process, a story line was developed to describe the grounded theory. It was during this stage of data analysis that the identity of upholding Indigenous Lifeways determined how well Indigenous Lifeways would be promoted throughout tribal colleges. Viewing the data holistically revealed that the identity of the tribal college was dependent upon the perceived importance and action of the leadership as well as the people that the institution serves.

Exploration of the Central Question and Sub-questions

Analysis of the qualitative data garnered through semi-structured interviews determined interrelationships revolving around the core category of “Identity of Upholding Indigenous Lifeways” with the six subcategories of (a) Indigenous Lifeways are Core, (b) Need to Do More, (c) President’s Role, (d) Live It, Model It, (e) Persevere and (f) Influence of Mainstream. This research was guided by a central question, which was:

- What are the perceptions of the role of Native Lifeways as viewed by tribal college presidents and other leaders at the selected colleges?

For purposes of this study, each subcategory was linked to a sub-question. The following section will describe the holistic approach, which was developed through the processes of open, axial and selective coding, in terms of the sub-questions. The holistic approach will capture a representation of the identity of upholding Indigenous Lifeways in TCUs.

What is the function of the president in the promotion of Native Lifeways at a tribal college? Several participants placed high importance of the president’s function on the promotion of Indigenous Lifeways. Participants that are “in the trenches” of upholding Indigenous Lifeways stated that they can count on their president in time of crisis when a program is in danger of losing funding. The president can also have a major impact on his or her subordinates, in that, if there is an occasion where the cultural component of the mission is peripheral within the institution, the president can guide followers to view Indigenous Lifeways as core to the institution’s mission. The president also has a function to fill in terms of “walking the walk and talking the talk.” To those leaders whose specific function is in upholding Indigenous Lifeways, participants felt that

their president supports their work in his action in living and practicing Indigenous Lifeways. In terms of those employees that fall outside of the specific Indian Studies Programs, it is important that these employees view their president as upholding Indigenous Lifeways, as they will be more apt to follow his lead. As a result, not only does Indian Studies leadership feel that their work is empowered but the TCU mission is strengthened.

How are Native Lifeways the core of the college as seen in their published information, public description and leaders' perception? There were several instances in which the particular TCUs were identified in various publications as an Indigenous institution, in terms of programs that were based on the promotion of Indigenous Lifeways. These particular institutions have also been identified as strongholds and defenders of Indigenous Knowledge and Lifeways. Students and community members have sought the guidance of these TCUs, in particular their Indian Studies leaders, in terms of ceremonial life, language, songs, dances, as well as for healing psychological or emotional needs. Several participants could not even comprehend or imagine, when asked if the cultural component of the mission statement had not been followed, what strategy may be employed to guide the institution back to its mission. Participants could not remember if that had ever been the case, although they did acknowledge more effort needed to be embarked upon to fulfill the cultural component of the mission. Even the physical appearance of the campus personified Indigenous Lifeways. Buildings were adorned with Indian nation designs and philosophy specific to that nation the college represents. Within the buildings the same could be said, designs, tribal language as well as photographs depicting ancestors of the Lifeways and students that the institution

serves. Therefore, the physical structures of the TCU inside and out have the identity of Indigenousness.

What are the barriers, if any, to the promotion of the advancement of Native Lifeways within the institution as perceived by these leaders? Participants stated that one of the barriers they face in the support and promotion of Indigenous Lifeways is funding. Even though Indigenous Lifeways are considered core to the institution, sometimes the programs that are centered on math and science are given priority over Indian Studies Programs in terms of funding. As tribal colleges struggle to survive, it may get even harder for Indigenous Lifeways to survive even within the institution. Another barrier concerns the passing on or death of those deeply knowledgeable in tribal culture. Tribal elders that had been born and raised in the midst of fluency in language and culture are becoming scarce as a result of U.S. Government assimilation policies put in place more than 100 years ago. Additionally, the influence of the mainstream culture arises in contemporary times as that mainstream American culture becomes more dominant in Indian homes and lifestyles today. Participants stated that it was not planned that the TCU would be the central place where Indian culture is taught. Indian homes are the desired “cultural classrooms,” but that isn’t the case today, the TCU classroom may be taking its place by necessity.

What are the critical pieces necessary for the advancement and/or recommitment to Native Lifeways within the institution as seen by these leaders? Participants stressed the importance of all of the partakers in the TCU, must perceive Indigenous Lifeways as vital and important to them, specifically the tribal nation that the TCU is charged with upholding. It was also stated that in order for Indigenous Lifeways to survive as core of

the institution, that leadership must hold and embrace that Indigenous identity.

Furthermore, participants stated that TCUs need to hire those that are practitioners of Indian culture, in terms of speaking Native language as well as living within Indigenous Philosophy and/or Lifeways. Students must also realize the importance to the spiritual, physical and mental health of themselves as well as their tribe's sovereignty. The community must also take ownership of Indigenous Lifeways, difficult, in the face of the influence of the mainstream culture as well as the challenges facing tribal sovereignty.

It was important that the previous section was illustrated to show how the sub-questions recognized the interrelationships of the core category and its six subcategories. It was the holistic process in which the seven categories were interrelated that answered the central question, "What are the perceptions of the role of Native Lifeways as viewed by tribal college presidents and other leaders at the selected colleges?"

Holistic Analysis Related to the Literature. These data in this research were re-contextualized and examined from the semi-structured interviews of TCU participants. The data was used to answer the central question as well as the four sub-questions that form the framework of this study. These data were supported by literature about the importance of upholding Indigenous Lifeways at TCUs. In demonstrating the importance, Littlebear (2009) stated, "The role that tribal colleges and universities can and must contribute to American Indian tribes resides in helping their communities maintain traditional culture and values" (p. 91). Self-esteem, a sense of identity or pride and community health can be borne within Indian students through their participation in Indigenous Lifeways at TCUs (Boyer, 1997). Furthermore, individuals view their existence in their world in relation to the things they value (Mohawk, 2010). In terms of

mainstream culture's effect on Indigenous Nations, Indian people may alter their own identity or Lifeways as they try to live up to another's expectations through their experiences in Indian boarding schools and even within contemporary society (Mohawk, 2010). Furthermore, in terms of the Indian boarding schools, fear and shame can be inherited and ingrained in many Indian people. Fear and shame can also be an effect from contemporary settings in schools where Indians are the minority. Several scholars have written about the effect of U.S. Government policy onto the identity as well as the re-definition of what an Indian is (Bordewich, 1996; Deloria, 1988; Fixico, 2003). In terms of preserving and strengthening Native Peoples, Alfred (2009) said, "we cannot preserve our nations unless we take action to restore pride in our traditions, achieve economic self-sufficiency, develop independence of mind and display courage in defense of our lands and rights," (p. 9).

Scholars have written on the importance of an Indigenous cultural identity of the leadership, McLeod, spoke of culture as the foundation and an expression of those Indigenous values, thought and beliefs (McLeod, 2002). Gipp, also cited the importance of this type of leadership,

"Through their leadership, tribal colleges and universities have become centers of education on their respective reservation lands and are viewed as legitimate institutions of higher education among their students; assisting tribal governments to train people for developing businesses and providing economic alternatives; while supporting the health, welfare and spiritual well-being of tribal members." (Gipp as cited in Gipp & Warner, 2009, p. 165)

Postulations

This study developed three major postulations, which will be discussed in this section. These postulations are: (a) TCUs are Indigenous Lifeways Center, (b) There are Trenches within the Trenches, and (c) There is a Danger of Mainstream Resemblance. These have resulted from the holistic analysis shown in Chapter Four of the open, axial and selective coding processes.

TCUs are Indigenous Lifeways Center

Tribal Colleges have become one of the leaders or centers in upholding Indigenous Lifeways on Indian Reservations. Tribal colleges were founded upon tribal language, sovereignty, culture, art, history and philosophy, approximately 40 years later they are living and thriving upon that foundation. Not only are Indigenous Lifeways the foundation, that knowledge is integrated throughout the institution, thus preparing the student to survive in contemporary society while holding on to certain Indigenous values and practices.

On one hand, it is a fortunate circumstance that the tribal college movement was born over 40 years ago, in that, TCUs have slowed and may have even stopped the death of Indigenous culture as a result of government policy of forced assimilation. TCUs have undertaken the process of recording tribal elder history and culture as well as bringing in elders to serve as instructors. In many cases, they are the only places on reservations making it their mission to integrate all parts of the institution as Indigenous. On the other hand, it can be an unfortunate circumstance that the TCU may be the only institution making it their mission to be founded as Indigenous. In many instances, this place may be the only place an Indian student will encounter his or her identity. As one participant

termed it, an “unnatural setting” to teach an Indian how to be an Indian in a classroom. The natural “classroom” and instructors should be the home and elders, but of course government policy after-effects contribute to this situation. Participants felt that it was never the intention to become the sole or main instructor for the culture. Nonetheless, participant data collected in this study indicated that the Indigenous Lifeways were perceived as core and important to TCUs and their leaders. As a result, there is great hope that Indigenous Lifeways will be at the forefront of community life in order for Indian communities to heal and recover lost pieces of tribal sovereignty.

There are Trenches within the Trenches

Given the fact that tribal colleges continue to struggle for adequate funding for their institutions to serve the needs of their communities, they are in the “trenches” within reservations helping their community members determine their own future and identity. The diminished tribal sovereignty that tribes hold, may be related to this self-determination and identity. Within tribal colleges, there is another struggle—another set of trenches, the maintenance of Indigenous Lifeways. Indian Studies Departments are relied upon by the whole of the institution for guidance and knowledge of tribal culture. This focuses on several facets such as, curriculum, performance of ceremony, cultural education of visitors, cultural education of new faculty and staff, all in addition to the actual instruction of their students. In many cases, Indian Studies faculty might be performing the duties of two employees during work hours in addition to living and practicing their tribal culture outside of work hours, for them, Indian culture never “shuts off.” Complicating matters, funding may not reach Indian Studies Departments the way it reaches the STEM (Science, Technology, Engineering and Math) related fields. As

these individuals willingly carry the weight of upholding the identity of Indigenous Lifeways, they may become disillusioned with being considered a “convenience” to show that the mission is being upheld in terms of Indian culture. Even with the potential disillusionment these individuals are steadfast and are willing to persevere within the trenches of the trenches in order to uphold their tribes cultural integrity.

There is a Danger of Mainstream Resemblance

TCUs are unique institutions and they are different from the mainstream colleges and universities. They have tribal culture as their focus as these institutions involved in this study attested. The institutions themselves physically and aesthetically could be identified as Indigenous. In terms of their college’s curriculum, the inclusion of tribal culture is encouraged and thus, can contain the identity of the Lifeways. Leadership is demonstrated in several ways, the tribal nation identity of the institution, not only through their TCU community but also through the outside community of the TCU. As elder knowledge leaves with the elder as he or she passes on, where are the TCUs to go to for that fluent knowledge if younger generations do not follow their lead? There is an expressed fear that the younger generations may be influenced by mainstream culture in ways that are detrimental to the life of Indian culture. A participant explained that when they started an Indian Studies Program, they had envisioned it to not last long, in that they hoped their tribal knowledge would be within every college course taught by qualified tribal members. Years and years later, their program is still functioning, leaving them to ponder the reason they still exist.

There is also a concern that some faculty and staff do not see the importance of the Indigenous identity of the TCU. Whether the faculty or staff member be Indian or

non-Indian is not the issue. There are certainly non-Indians that value the inclusion of Indigenous Lifeways within a TCU just as there are tribal members that may not see the value of Indigenous Lifeways. The lack of buy-in of the TCU mission could negatively influence how colleagues and students perceive Indigenous Lifeways. Some of those who do not buy into the TCU mission tend to want the TCU to look like a mainstream college or university.

In concluding this part of the study, a final synthesized statement will be described in order to illuminate what was found within this study.

The identity of upholding Indigenous Lifeways at TCUs will be defined by the identity of the leadership of the TCU.

Implications

Various implications developed from this study. They are articulated as (a) “Implications for Practitioners” and (b) “Implications for Future Studies.”

Implications for Practitioners. Those who are involved with tribal colleges in any capacity would find this study useful. There are many occasions in which a partnership is developed between a tribal college and a mainstream institution. The mainstream institutions would do well in building a trustful relationship with the TCU by acknowledging the uniqueness of the TCU in terms of their tribal culture, history and mission. Those seeking employment from a culture different from an Indian would also benefit in potentially serving and buying into the TCU’s mission. Sometimes “outsiders” have negatively impacted tribal communities by assuming they know what is right and important for the particular tribal communities.

The “insiders” (Indian and/or non-Indians) of the TCU should look at this study in terms of the strategies that have been employed in workshops and training offered to faculty and staff, in terms of learning and learning about Indigenous Lifeways. TCUs may want to require employees to enroll in a certain number of Indian Studies courses or spend time with tribal elders. TCU employees should also look at this study in terms of the weight that is placed upon those directly involved in upholding Native Lifeways. If others throughout the college begin to share that responsibility, then the TCU will be well on its way to upholding the cultural integrity of the tribes they serve.

In viewing these stories, TCU leadership will also see the importance placed upon what participants termed “modeling” Indian Lifeways. This can have a direct impact on followers in whether or not they will meet TCU goals. Indian Studies Departments will know and perceive their leadership supports them.

These stories will also convey to those involved in TCUs, that it is vital and important to uphold the unique identity of TCUs as well as for tribal communities, in terms of tribal sovereignty. Furthermore, as tribal communities lose their most knowledgeable resources of their tribal elders, they will need to give support not only in retrieving and learning this knowledge but in encouraging younger generations to practice and uphold their tribal cultural integrity.

Implications for Future Studies. Researchers who are interested in looking at the identity of upholding Indigenous Lifeways at TCUs may want to perform additional studies, such as:

1. Further study could be conducted by expanding this particular research to all 38 tribal colleges.

2. To further study Lifeways in a mixed methodology design.
3. To expand the study whether fully qualitative or mixed methodology to include not only leadership but all faculty, staff, and students.
4. A study could be conducted comparing TCUs founded up to 1980 with those founded after 1980 and their focus on Lifeways.
5. A study involving the changing kinship structures of TCU leadership.
6. A study exploring the idea of requiring TCU employees to have training or knowledge in Indian Lifeways as a condition of employment.

It is a vital time for the future of tribal communities as we collectively find our place once again in today's society. Individually, some have stayed true to themselves, not allowing anyone to define them. Some have also eventually found their place. TCUs play a key role in locating that identity, for some the TCU may serve as their only teacher of Indigenous Lifeways. It is hoped that through the work of TCUs in teaching Native Lifeways, that students can be successful in two worldviews by helping them walk, talk and think for themselves in both. Thus, maybe many Indian people will not be involved in just a "walk-through" during ceremonial time as Deloria mentioned while talking about issues in contemporary Indian culture (2006).

End Note

In 1983, a tribal college located in a north-central Montana Indian reservation was founded, called Fort Belknap College. Charged with upholding two tribal cultures, the Aaniiih and Nakoda, the college had access to several elders fluent in the language and culture, some were even instructors in the language courses. Up until the year 2000, the college held cultural workshops but mainly held a couple language courses and a history

and culture course. Indian Studies Program was an option within the Liberal Arts Program. Perhaps had money been scarce or Indian culture was not a priority during that time for the institution.

Since the year 2000, almost all elders that participated previously have gone on, now all that remains of them are recordings as well as their names on classrooms. In this year the college began a full day immersion school for the Aaniiih (White Clay) Language. In addition, the Indian Studies Program was moved out from under Liberal Arts and built up into a stand-alone degree program. A cultural center was built on campus to house the Indian Studies Program, language school and tribal archives. Old and new buildings contain tribal language as well as designs within each building expressive of Aaniiih and Nakoda Lifeways. Additionally, all degree programs and college courses must have integrated into the curriculum Indigenous Lifeways. One important element that changed in 2000 was the leadership. This new leadership emphasized and focused the identity of the both the Aaniiih and Nakoda at the forefront of the mission of the institution. In the Fall of 2011, Fort Belknap College was re-named Aaniiih Nakoda College, thus taking one more step closer to the transformation of the identity of upholding Indigenous Lifeways. As he reflects upon the decimation of buffalo and the uprooting of the Aaniiih economic base, the father of this researcher, remembers a story told by his grandfather. There was a prediction that the buffalo would return to Indian people to help make them prosperous once again. Recently, he remarks that he believes that the buffalo have returned to Indian people. They have returned in the form of education or more specifically, in the form of tribal colleges.

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APPENDIX A

List of Tribal Colleges and Universities

(<http://www.aihec.org/colleges/TCUroster.cfm>)

Regular Members

1. Aaniiih Nakoda College (Fort Belknap College)

Carole Falcon-Chandler, President

P.O. Box 159

Harlem, Montana 59526

406-353-2607

Fax 406-353-2898

2. Bay Mills Community College

Michael Parish, President

12214 West Lakeshore Drive

Brimley, Michigan 49715

906-248-3354

Fax 906-248-3351

3. Blackfeet Community College

Billie Jo Kipp, President

P.O. Box 819

Browning, Montana 59417

406-338-7755

Fax 406-338-3272

4. Cankdeska Cikana Community College

Cynthia Linqvist Mala, President

P.O. Box 269

Fort Totten, North Dakota 58335

701-766-4415

Fax 701-766-4077

5. Chief Dull Knife College

Dr. Richard Littlebear, President

P.O. Box 98

Lame Deer, Montana 59043

406-477-6215

Fax 406-477-6219

6. College of Menominee Nation
Dr. Verna Fowler, President
P.O. Box 1179
Keshena, Wisconsin 54135
715-799-4921
Fax 715-799-1308

7. College of Muscogee Nation
Robert Bible, President
P.O. Box 917
1200 Hwy. Loop 56
Okmulgee, OK 74447
918-758-1480
Fax 918-293-5313

8. Diné College
Maggie George, President
P.O. Box 126
Tsaile, Arizona 86556
928-724-6669
Fax 928-724-3327

9. Fond du Lac Tribal College
Larry Anderson, President
1720 Big Lake Road
Cloquet, Minnesota 55720-2964
218-879-0800
Fax 218-879-0814

10. Fort Berthold Community College
Russell Mason, Jr., President
220 8th Avenue North - P.O. Box 490
New Town, North Dakota 58763
701-627-4738
Fax 701-627-3609

11. Fort Peck Community College
Haven Gourneau, President
P.O. Box 398
Poplar, Montana 59255
406-768-6300
Fax 406-768-6301

12. Haskell Indian Nations University
Venida Chenault, President
155 Indian Avenue, Box 5030
Lawrence, Kansas 66046-4800
785-749-8404
Fax 785-749-8411

13. Illisagvik College
Pearl Brower, President
P.O. Box 749
Barrow, AK 99723
907-852-3333
Fax 907-852-1821

14. Institute of American Indian Arts
Robert Martin, President
83 Avan Nu Po Road, Box 20007
Santa Fe, New Mexico 87508
505-424-2300
Fax 505-424-0050

15. Keweenaw Bay Ojibwa Community College
Debra J. Parrish, President
111 Beartown Road - P.O. Box 519
Baraga, Michigan 49908
906-353-4600
Fax 906-353-8107

16. Lac Courte Oreilles Ojibwa Community College
Ray Burns, President
13466 W. Trepania Road
Hayward, Wisconsin 54843
715-634-4790
Fax 715-634-5049

17. Leech Lake Tribal College
Donald Day, President
P.O. Box 180
Cass Lake, Minnesota 56633
218-335-4200
Fax 218-335-4209

18. Little Big Horn College
Dr. David Yarlott, Jr., President
P.O. Box 370
Crow Agency, Montana 59022
406-638-3100
Fax 406-638-3169

19. Little Priest Tribal College
Johnny Jones, President
P.O. Box 270
Winnebago, Nebraska 68071
402-878-2380
Fax 402-878-2355

20. Navajo Technical College
Elmer Guy, President
P.O. Box 849
Crownpoint, New Mexico 87313
505-786-4100
Fax 505-786-5644

21. Nebraska Indian Community College
Micheal Oltrogge, President
P.O. Box 428
Macy, Nebraska 68039
402-837-5078
Fax 402-837-4183

22. Northwest Indian College
Justin Guillory, President
2522 Kwina Road
Bellingham, Washington 98226
360-676-2772
Fax 360-738-0136

23. Oglala Lakota College
Thomas Shortbull, President
490 Piya Wiconi Road - PO Box 490
Kyle, South Dakota 57752
605-455-6000
Fax 605-455-2787

24. Saginaw Chippewa Tribal College
Dr. Karen Radell, President
2274 Enterprise Drive
Mount Pleasant, MI 48858
989-775-4123
Fax 989-775-4528

25. Salish Kootenai College
Robert DePoe, President
P.O. Box 117
Pablo, Montana 59855
406-275-4800
Fax 406-275-4801

26. Sinte Gleska University
Dr. Lionel Bordeaux, President
205 Main Street
Mission, South Dakota 57555
605-856-5880
Fax 605-856-5401

27. Sisseton Wahpeton College
Harvey Dumarce, President
Agency Village Box 689
Sisseton, South Dakota 57262
605-698-3966
Fax 605-698-3132

28. Sitting Bull College
Dr. Laurel Vermillion, President
1341 92nd Street
Fort Yates, North Dakota 58538
701-854-3861
Fax 701-854-3403

29. Southwestern Indian Polytechnic Institute
Sherry Allison, President
9169 Coors Road, NW - PO Box 10146
Albuquerque, New Mexico 87184
505-346-2347
Fax 505-346-2343

30. Stone Child College
Nate St. Pierre, President
RR1, Box 1082
Box Elder, Montana 59521
406-395-4875
Fax 406-395-4836

31. Tohono O'odham Community College
James Vander Hooven, President
P.O. Box 3129
Sells, AZ 85634
520-383-8401
Fax 520-383-0029

32. Turtle Mountain Community College
Dr. Jim Davis, President
P.O. Box 340
Belcourt, North Dakota 58316
701-477-7862
Fax 701-477-7807

33. United Tribes Technical College
Phil Baird, President
3315 University Drive
Bismarck, North Dakota 58504
701-255-3285
Fax 701-530-0605

34. White Earth Tribal and Community College
Stephen Dahlberg, President
210 Main Street South, P.O. Box 478
Mahnomen, Minnesota 56557
218-935-0417
Fax 218-935-0708

Applicants for Membership

35. Comanche Nation College
Consuelo Lopez, President
1608 SW 9th Street
Lawton, OK 73501
(580) 591-0203
Fax: (580) 353-7075

36. Red Lake Nation College

Dan King, President
23750 Hwy 1 East
P.O. Box 576
Red Lake, MN 56671
218-679-2860
Fax 218-679-3870

37. Wind River Tribal College

Marlin Spoonhunter, President
533 Ethete Road - P.O. Box 8300
Ethete, Wyoming 82520
307-335-8243
Fax 307-335-8148

International Member

38. Red Crow Community College

Marie Smallface Marule, President
P.O. Box 1258 Cardston
Alberta, Canada T0K0K0
403-737-2400
Fax 403-737-2101

Appendix B

Interview Protocol

Demographics

1. What is your position here at ____ College/University?
2. How long have you held this position?
3. Have you held other positions at this TCU?
4. Have you held positions of leadership at other TCUs?
 - a. If so what were those positions?
5. Have you held positions of leadership at other colleges/universities?
 - a. If so what were those positions?
6. What is the percentage/number of Native and Non-Native Administrators? Faculty? And Staff?

For the purposes of this study I am defining Lifeways to be: Cultural traditions and beliefs of Native American tribal groups. These traditions can include: Native languages, ceremonies, philosophies, worldviews, dances, games, etc. Additionally, Native Lifeways, Indigenous Lifeways, Native American Paradigm, Native Culture, Indian Culture may be used interchangeably.

Interview Questions

7. Please indicate how Native Lifeways are integrated into your tribal college? (Boyer 1997, p. 5)
 - a. Curriculum: In only specific classes or throughout the curriculum? Please give specifics.
 - b. In celebrations? Please give specifics.
 - c. Activities and ceremonies presented and/or supported by the college? Please give specifics.
 - d. Are faculty, staff, and administration familiar with these Lifeways? Please give specifics.
 - e. What is the induction process for a new hire to the faculty, staff, or administration to help them become more familiar with these Lifeways? Please give specifics.

8. Do you believe that the president of a TCU has a function in the promotion of Lifeways in the college? (Gipp as cited in Warner & Gipp, 2009, p. 165)
 - a. If so, what is the function?
 - b. If so, what are the activities, ceremonies/etc. that a president can participate in to support/promote/re-energize/re-initiate the promotion of Native Lifeways in the college?
 - c. How have you as President influenced any activities/processes?

9. Do you believe that the president of a TCU has a role in the support/promotion/reenergizing of Lifeways in the college? (Gipp as cited in Warner & Gipp 2009, p. 165)
 - a. If so, what is the role?
 - b. If so, what are the activities, ceremonies/etc. that a president can participate in to support/promote/re-energize/re-initiate the promotion of Native Lifeways in the college

10. Do you believe that the public would characterize this Tribal College in this way: “the core of this Tribal College is **Native Lifeways.**”
 - a. If yes, why?
 - b. If no, why not?

11. Do you believe the published information about this TCU would be consistent with this statement “the Core of this Tribal College is Native Lifeways.”
 - a. If yes, why?
 - b. If no, why not?

12. How has the community given support to the advancement of cultural goals of the college?

13. What is your perception of how the students view Native Lifeways” and the cultural goals of the institution?

14. Approximately how many fluent or near fluent Native language speakers has the college helped create? (Boyer, 1997, p. 51)
 - a. What do you think the level of Native language knowledge is of the (insert specific TCU named) graduate?

15. Have you in your experience encountered any barriers to the promotion of the advancement of Native Lifeways within this institution? (Fixico, 2003, p. 63; Boyer, 1993)
 - a. If so, what were they?
 - b. How did you work to overcome these barriers?

16. Have there been any challenges in this TCUs attempts to achieve the cultural aspects as stated in your tribal college's mission statement? (Fixico, p. 63; Boyer, 1993)
 - a. If so, what were they?
 - b. How did you work to overcome these challenges?

17. What are the critical pieces necessary for the advancement of Native Lifeways within this TCU institution?
 - a. How much staffs' support is given at present, in the advancement of cultural goals-Native Lifeways?
 - b. Is the present support enough?
 - c. If the present staffs' support isn't enough, in your experience how much staffs' support is needed, in the advancement of cultural goals- Native Lifeways?
 - d. How much faculty's support is given at present, in the advancement of cultural goals-Native Lifeways?
 - e. Is the present support enough?
 - f. If the present faculty's support isn't enough, in your experience how much staffs' support is needed, in the advancement of cultural goals- Native Lifeways?
 - g. How much administrative support is given at present, in the advancement of cultural goals-Native Lifeways?
 - h. Is the present support enough?
 - i. If the present administrative support isn't enough, in your experience how much administrative support is needed, in the advancement of cultural goals-Native Lifeways?

18. Is there any other information that you would deem to be beneficial for me to know in order for me to have a comprehensive understanding of the Native Lifeways as practiced by the departments and entities of this tribal college?

Appendix C

Informed Consent Form

Study Title: The Identity of Upholding Indigenous Lifeways

Investigator: Sean Chandler, The University of Montana
Aaniiih Nakoda College
P.O. Box 159
Harlem, MT 59526
(406) 353-2607 Ext. 295

Faculty Supervisor: Dr. Frances L. O'Reilly
College of Education and Human Sciences
The University of Montana-Missoula
(406) 243-5608

Special instructions:

This consent form may contain words that are new to you. If you read any words that are not clear to you, please ask me to explain them to you.

Purpose: [45 CFR 46.116(a)(1)]

The purpose of this Grounded Theory study will be to examine the role of Native Lifeways in Tribal Colleges as perceived by their presidents and other influential leaders on the selected campuses. This study intends to generate a theory of how Tribal Colleges and University presidents and other leaders have viewed Native Lifeways at the core of their colleges that serve Native communities. Specifically, this study proposes to examine three selected tribal colleges that have been known to view Native Lifeways as central to their institutions and discerned from their interview, mission statements and past history their ability to keep these Native Lifeways central to their mission. The data that will be found in this study will be able to demonstrate the degree that Native Lifeways are incorporated at selected Tribal Colleges and Universities.

Procedures: [45 CFR 46.116(a)(1)]

If you agree to take part in this research study, you will be asked if you would agree to be video and audio taped. It is very important to this research that your responses are recorded for accuracy in reporting the results of the data. I will transcribe the recorded data and will assign a code name to the data if you wish to not be identified. Once the interview starts, you will be asked a series of questions in regard to tribal Lifeways' inclusion within your tribal

college. The interview session should not last longer than an hour. If there are any other individuals that you would like me to interview about this topic, please feel free to let me know and I will ask for your help in contacting them.

Risks/Discomforts: [45 CFR 46.116(a)(2)]

There is no anticipated discomfort for those contributing to this study, so risk to participants is minimal.

Benefits: [45 CFR 46.116(a)(3)]

The selected participants interviewed will help this grounded theory study in that, data may show strategies employed to preserve and sustain tribal lifeways (culture, language, philosophy) that other tribal college leaders may want to use. As tribal lifeways continue to be in danger of disappearing, it is vital that this kind of knowledge be put in use in tribal colleges if they haven't been readily used.

Confidentiality: [45 CFR 46.116(a)(5)]

- * Your records will be kept confidential and will not be released without your consent except as required by law.
- * Your identity will be kept private.
- * If the results of this study are written in a scientific journal or presented at a scientific meeting, your name will not be used.
- * Your initials _____ indicate your permission to be identified by name in any publications or presentations.
- * If you do not want to be acknowledged by name in any publications or presentations, please initial here _____.
- * The data will be stored in a locked file cabinet.
- * Your signed consent form will be stored in a cabinet separate from the data.
- * The audiotape will be transcribed without any information that could identify you. The tape will then be erased.

Compensation for Injury: [45 CFR 46.116(a)(6)]

In the event that you are injured as a result of this research you should individually seek appropriate medical treatment. If the injury is caused by the negligence of the University of Montana or any of its employees, you may be entitled to reimbursement or compensation pursuant to the Comprehensive State Insurance Plan established by the Department of Administration under the authority of M.C.A., Title 2, Chapter 9. In the event of a claim for such injury, further information may be obtained from the University's Risk Manager or Office of Legal Counsel. (Reviewed by University Legal Counsel, March 23, 2012)

Voluntary Participation/Withdrawal: [45 CFR 46.116(a)(8)]

Your decision to take part in this research study is entirely voluntary and you may leave the study for any reason.

Questions: [45 CFR 46.116(a)(7)]

- * You may wish to discuss this with others before you agree to take part in this study.
- * If you have any questions about the research now or during the study contact: Sean Chandler, 406-353-2607 ext. 295 or 406-580-0386.
- * If you have any questions regarding your rights as a research participant, you may contact the Chair of the IRB through The University of Montana Research Office at 243-6670.

Statement of Consent:

I have read the above description of this research study. I have been informed of the risks and benefits involved, and all my questions have been answered to my satisfaction. Furthermore, I have been assured that any future questions I may have will also be answered by a member of the research team. I voluntarily agree to take part in this study. I understand I will receive a copy of this consent form.

Printed (Typed) Name of Subject

Subject's Signature

Date

Statement of Consent to be Audio/Video taped:

- * I understand that photographs (audio/video recordings) may be taken during the study.
- * Your initials _____ indicate your permission to audio record the interview.
- * Your initials _____ indicate your permission to video record (photograph) the interview.
- * I consent to use of my photograph in presentations related to this study.
- * I understand that if photographs are used for presentations of any kind, names or other identifying information will not be associated with them.
- * I understand that audio and video recordings will be destroyed following transcription, and that no identifying information will be included in the transcription.

Subject's Signature

Date