Theses and Dissertations

2017

A qualitative phenomenological study which examines the relationship between positive educational outcomes of American Indian women serving in the pow wow princess role

Casey Fox

Follow this and additional works at: https://digitalcommons.pepperdine.edu/etd

Pepperdine University

Graduate School of Education and Psychology

A QUALITATIVE PHENOMENOLOGICAL STUDY WHICH EXAMINES THE

RELATIONSHIP BETWEEN POSITIVE EDUCATIONAL OUTCOMES OF AMERICAN

INDIAN WOMEN SERVING IN THE POW WOW PRINCESS ROLE

A dissertation submitted in partial satisfaction

of the requirements for the degree of

Doctor of Education in Organizational Leadership

by

Casey Fox

January, 2017

Leo Mallette, Ed.D. – Dissertation Chairperson

This dissertation, written by

Casey Fox

under the guidance of a Faculty Committee and approved by its members, has been submitted to and accepted by the Graduate Faculty in partial fulfillment of the requirements for the degree of

DOCTOR OF EDUCATION

Doctoral Committee:

Leo Mallette, Ed. D., Chairperson

Kent Rhodes, Ed.D.

Twyla Baker-Demaray, Ph.D.

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

DEDICATION

I dedicate this to you, Zion Joseph Fox. I hope that I met your expectations as a father, mentor, and friend throughout this entire process. Thank you for your support, encouragement and advice each time I wanted to quit and pow wow hard instead. I love you with all my heart and soul; I am proud of everything you have accomplished in such a short time since your birth. And, I hope that I've done my part to create a solid cultural foundation that can be cultivated over your lifetime and passed onto your family.

- To pow wow princesses, thank you for helping me to complete my education!

- To Lisa, I thank you for your support and love as I spent countless nights studying and writing at home and in class. I thank you, Lance, and your family for helping to raise and care for Zion more than you will ever know.

- To Molly, I thank you for bringing Zion into this world. He has a good balance of both our worlds.

- To my sisters, Pops (Arne), aunties, uncles, cousins, and friends back home, your encouragement and support has driven me to pursue the highest level of education.

- To Auntie/Teacher Elaine, you changed my life in the 4th grade. But it's more than your teachings… when I hug you; I feel like my Mother, Renee (Donita R. Knight), is still here with me and was able to witness this all.

- To my So Cal pow wow family, you filled a void stemming from me leaving "home" a long time ago and have given Zion and I a true sense of belongingness and family.

- To Monica Mallet, thank you for being part of our virtual cohort of two.

- To all Educators, thank you for all that you do; I aspire to be like you!

ACKNOWLEDGEMENTS

I would like to acknowledge my dissertation committee as well as key people who have been instrumental in the completion of this study as follows:

- Dr. Mallette, I thank you for your guidance and more importantly, your patience. Thank you for allowing me to benefit from your background and experiences. It has been a pleasure to work with you; so, thank you for pushing me to get this done.

- Dr. Rhodes, thank you for your perspectives which caused me to think a little deeper about points that were important to emphasize. I appreciate you being part of my committee.

- Dr. Baker-Demaray, I'm grateful you accepted the invitation to serve on my committee. Your work, dedication, and commitment to Three Affiliated Tribes higher education have transcended the lines of the Fort Berthold Indian Reservation as you supported the completion of my own American Indian education.

- Dr. Gilzene, thank you for your support; you are truly extraordinary. From comprehensive exams through today, you met more deadlines than I was able to make. Your commitment to me completing this study became apparent when you went out of your way to attend a cultural exhibition I held and you very subtly reminded me afterward, "And, I need your paper." I appreciate you for that.

- Drs. De Mars, Robinson, Finley, Jiles, Garrett, Pullen, and Berger, I appreciate your support throughout this process. You have all helped me in your own unique way. Thank you!!

- Finally, I would like to acknowledge the Boeing Company for supporting my 18 years of higher learning via the Learning Together Program. I am forever grateful.

VITA

EDUCATION

Ed.D   Organizational Leadership   2016
Pepperdine University

MBA   Master of Business Administration
Keller Graduate School of Management, Long Beach   2010

MPM   Master of Project Management   2008
Keller Graduate School of Management, Long Beach

BSTM Bachelor of Science in Technical Management   2003
DeVry University, Long Beach

RESEARCH, CONFERENCES, AND ACADEMIC PRESENTATIONS

2015   JPR Leadership Consulting Diversity IN Leadership Conference "*American Indian Dance Exhibition & Education*"

2014   JPR Leadership Consulting Diversity IN Leadership Conference *"Stereotypes in the Workplace"* Session Panelist

VOLUNTEER EXPERIENCE

2016-Present   Southern California Indian Center Board of Directors President

2014-2016   Southern California Indian Center Board of Directors Member

2010-2011   Amelia Earhart Society Director of Education

PROFESSIONAL EXPERIENCE

1998-Present   Product Support Manager
The Boeing Company

1996-1998   Sr. Technical Writer
The Boeing Company

1990-1996   F/A-18 Avionics Technician and Maintenance Inspector
United States Marine Corps

Tribal Affiliation   Three Affiliated Tribes – Enrolled Arikara

ABSTRACT

The negative statistics pertaining to American Indian women education should cause concern for everyone. The data reflect that American Indian women graduate high school behind all other demographic categories. In contrast, all participants of this study graduated high school and ascended to various levels of higher education. This paradox lends itself to further investigation despite opposing views of some scholars who believe there is nothing more to add. This research explored the existence of a correlation between culture and education for American Indian women who served in the pow wow princess role. Members of the American Indian women were called-upon for their cultural insights and tacit knowledge that is unknown to many outsiders. Interviewing pow wow princesses and exploring the role they fulfilled as a pow wow princess within the American Indian community produced information and data that was used to analyze the existence of a correlation between positive educational outcomes of American Indian women who have served in the pow wow princess role. This research helped to create a better understanding and essence of the pow wow princess role from the perspective of American Indian women who served in this role and being able to apply gained knowledge to other areas of the American Indian body of research. The design of this research employed a qualitative mixed methods approach that was used to conduct field research and gather data through administering the American Indian Enculturation Scale survey designed by Winderowd, Montgomery, Stumblingbear, Harless, and Hicks (2008) and conducting personal interviews with a questionnaire developed by the researcher that triangulated the selected instruments with theories contained within the body of research. The findings of this study suggest there is a correlation between the pow wow princess role and positive educational outcomes of American Indian women serving in this role. These findings support and add to the existing body of research.

Chapter 1: The Problem

According to the National Archives (2015), among the billions of historical records

housed at the National Archives throughout the country, researchers can find information

relating to American Indians from as early as 1774. While some researchers contend that there is

nothing more to explore in the area of American Indians, the body of research spans centuries.

Deloria (1988), an American Indian, summarizes researching American Indians as follows:

> An anthropologist comes out to Indian reservations to make observations. During the
> winter these observations will become books by which future anthropologists will be
> trained, so that they can come out to reservations years from now and verify observations
> they have studied.
>
> After the books are written, summaries of books appear in scholarly journals in the guise
> of articles. These articles "tell it like it is" and serve as a catalyst to inspire other
> anthropologists to make the great pilgrimage next summer.
>
> The summaries are then condensed for two purposes. Some condensations are sent to
> government agencies as reports to justify the previous summer's research. Others are sent
> to foundations in an effort to finance next summer's expedition west.
>
> The reports are spread all around the government agencies and foundations all winter.
> The only problem is that no one has time to read them. So, five-thousand-dollar-a-year
> secretaries are assigned to decode them. Since these secretaries cannot read complex
> theories, they reduce the reports to the best slogan possible and forget the reports. (pp.
> 78-79)

In 1969, in its Indian Education: A National Tragedy—A National Challenge report, the

United States Senate concluded that "from the first contact with the Indian, the school and the

class room has been a primary tool of assimilation whereby we emancipated the Indian child

from his cultural heritage" (United States Senate, 1969, p. 9). Amiotte (2008) contends that one

of the greatest challenges facing American Indian communities is providing educational

opportunities that will prepare Indian children and youth to be successful in life both on and off

the reservation. According to a report published in 2008 by the National Center for Education

Statistics, a higher percentage of non-institutionalized American Indian/Alaska Native young

adults (ages 16 to 24) were status dropouts than were their White, Black, Asian, and Native

Hawaiian/Pacific Islander peers.

According to the United States Department of Education (2015a), while the overall

graduation rate for high school students increased to 81.4%, the American Indian graduation rate

continued to lag behind all other races at 69.7% listed in Table 1.

Table 1

Overall Changes in Graduation Rates

	2010-11	2011-12	2012-13	2-yr Increase
Asian/Pacific Islander	87	88	88.7	1.7
White	84	86	86.6	2.6
Hispanic	71	73	75.2	4.2
Low Income	70	72	73.3	3.3
Black	67	69	70.7	3.7
American Indian	65	67	69.7	4.7
Students with Disabilities	59	61	61.9	2.9
Limited English Proficiency	57	59	61.1	4.1

The body of American Indian research suggests that the volume of research in American

Indian education is limited. Demmert (2001) contends, "Although research on the influences of

early childhood education and development of American Indian children is limited, the studies

that exist support mainstream studies" (p. 7). When researching American Indian education, it

may be equally important to consider mainstream studies that attempt to address learning gaps

found to exist in other minorities. One such example offered is the documentary *American

Promise* produced by Brewster and Stephenson (2013) in which the educational pursuits of two

young African American males were observed over the course of a 13-year period.

In the *American Promise*, two minority males were given equal access to begin their young academic careers at a prestigious and private coed K-12 school system located in Upper East Side Manhattan. The parents of Character 1 described their child as being in the top percentile in achievement amongst his peers and they had great academic expectations. The parents of Character 2 described their child as creative and aggressive because he liked to run/jump. Both sets of parents admitted that sending their child to the private school would lead to new opportunities and open doors which the surrounding public school system could not otherwise provide.

By the fourth grade, Character 1 continued to excel while Character 2 was diagnosed with dyslexia and started to fall behind thereby introducing an academic lag. Character 1 had an extracurricular passion of playing basketball while Character 2 was active in karate. Both characters appeared to have differing levels of self-esteem and self-identity which they described as a result of being "different"—Character 1 appeared unaffected by being different; Character 2 felt different than the predominantly white population. By 8th grade, Character 1 was continuing to excel and adapt to the private school, which qualified him to transition to the private high school. Character 2 was not performing to the private school's academic standards, which required him to transfer to an urban high school primarily comprised of minority students.

Character 1 made the transition to the private high school, but due to his physical stature, he was limited and couldn't continue playing high school basketball. Character 1 appeared to struggle with self-identity, was also diagnosed with ADHD, and insisted taking medication that would help improve his academic performance. Character 2 was adapting well socially in the urban high school and obtained a black belt in karate. But, after experiencing the untimely death

of his younger brother, he lost the desire to finish high school. Personal set-backs affected both characters academically and they appeared to have struggled throughout the latter years of their high school careers. Despite personal and academic setbacks experienced by each character, they both ultimately graduated from high school. Throughout the 13-year documentary, there was an existence of a stable family (2 parents), home, financial, parental, and academic support structure.

Inferences stemming from Brewster and Stephenson's (2013) observations can be correlated with findings in other areas within the body of literature and research on American Indian education. Qualls (1998) contends that children do not come to schools as blank slates to be crafted in the manner educators deem appropriate, they come as thoughtful individuals with developing cognitive processes and abilities that are partially shaped by environmental factors. A corollary relationship can be drawn from Brewster and Stephenson's (2013) and Thernstrom and Thernstrom (2004) views in that not all minority students in the inner city are alike; some are more academically promising than others.

According to Thernstrom and Thernstrom (2004) there is some tension between respect for the culture of the home and stressing the importance of academic achievement to which not all cultures are not equally committed. McCarty and Snell (2011) contend that,

> In contrast to the documented failure of exclusionary curricular approaches, a large and growing body of research from diverse cultural-linguistic settings documents the academic benefits of approaches that systematically include home and community language and cultural practices as integral to the school curriculum – pedagogies which, it is important to point out, go unquestioned for mainstream English-speaking children. (p. 2)

Despite these opposing views on whether or not culture has a positive impact on American Indian education, there is no information currently available that suggest that American Indian culture [language] has an effect on American Indian education (B. Mysliwiec,

personal communication, April 15, 2014). Stemming from a visit to the Standing Rock Indian

Reservation in North Dakota, the Office of the First Lady Obama (2015) shared the following in

a press release regarding views on American Indian culture:

> Given what these folks have endured, the fact that their culture has survived at all is
> nothing short of a miracle. Like many of you, I have witnessed the power of that culture.
> I saw it at the pow wow that my husband and I attended during our visit to Standing
> Rock. And with each stomping foot – with each song, each dance – I could feel the
> heartbeat that is still pounding away in Indian Country. (para. 25)

This chapter provides the reader with an explanation of the topic and problem. Key

pieces of research information used to derive research questions are also discussed. One

important aspect of this chapter is found in the key terms and definitions, which provide the

reader with tacit information on how pow wow committees organize the pow wow princess

selection process that promotes leadership and education for American Indian women who serve

in a pow wow princess role.

Background/Recent History of Issue

According to the Department of the Interior (2014), Indian entities are recognized and

eligible to receive services from the Bureau of Indian Affairs. From the Indian Removal Act of

1830 to the No Child Left Behind Act of 2001, the U.S. Government has instituted federal

legislation with the purpose of deconstructing and reconstructing the American Indian society.

And, Amiotte (2008) contends that the United States federal government has a unique trust

responsibility and obligation to provide for the education of American Indian children.

On April 30, 2004, President George W. Bush signed Executive Order No. 13,336 (2004)

American Indian and Alaska Native Education in which the Secretary of Education and a

working group were chartered to conduct a multi-year study of American Indian and Alaska

Native students' ability to meet the challenging student academic standards of the No Child Left

Behind Act of 2001. The study, under the provisions of Executive Order No. 13,336 (2004), called for an assessment of the impact and role native language and culture on the development of educational strategies to improve academic achievement Executive Order No. 13,336 (2004). On December 2, 2011, President Barack Obama signed Executive Order No. 13,592 (2011) Improving American Indian and Alaska Native Educational Opportunities and Strengthening Tribal Colleges and Universities of 2011 which called for an initiative that expanded educational opportunities and improve educational outcomes for all American Indian students, including opportunities to learn their Native languages, cultures, and histories and receive complete and competitive educations that prepare them for college, careers, and productive and satisfying lives Executive Order No. 13,592 (2011). And, Executive Order No. 13,592 (2011) revoked President George Bush's Executive Order No. 13,336 (2004). The common thread between Executive Order No. 13,336 (2004) and Executive Order No. 13,592 (2011) was an effort made to correlate American Indian education and culture.

According to the Bureau of Indian Affairs (2014a), Secretary of the Interior Jewell and Secretary of Education Duncan convened an American Indian Education Study Group, which would be overseen by the Assistant Secretary for Indian Affairs. The American Indian Education Study Group planned to conduct site visits at designated Bureau of Indian Education schools and classrooms and with Tribal Governments and Indian Affairs. The associated forums were intended to solicit and gather information directly from American Indian education stakeholders while taking a collaborative approach to improve American Indian education.

The pow wow princess is an element of American Indian culture that shall be the focus of this research. According to Petten (2007), competitors in a pow wow princess pageant are judged based on a written essay on the importance of higher education, a presentation to pageant judges

and their performance in dance competition. The pow wow princess contest was created to help princesses strive for higher education, perpetuate traditions, culture, and heritage, and serve as a role model, community leader, and annual pow wow representative (Wildhorse Native American Association, 2015).

Mille Lacs Band of Ojibwe Indians Traditional Pow Wow Royalty Contest (2014); National Powwow (2014); Wildhorse Native American Association (2015) Pow Wow Princess applications/forms were reviewed in an effort to gain an overall understanding of the pow wow princess requirements, competition, and selection process (see Appendix A, Appendix B, and Appendix C). Additionally, the purpose of this review was to identify common threads that surfaced within the three separate applications and processes associated with the pow wow princess competition as follows:

Eligibility. Pow wow princess candidates should meet an age requirement that falls between 13-18 years of age. Although there was not a common minimum grade point average /letter grade(s) requirement across the three applications of the pow wow princess criteria, an emphasis appeared to be placed on candidates possessing a good academic standing, passing grades, and current enrollment in school. Tribal affiliation or enrollment was consistent across the three applications, in which the candidates were required to declare a tribe/tribe(s) in their lineage. Lifestyle was a common category that had a varied application which required candidates and crowned princesses to be drug and alcohol free, be law abiding, not be pregnant or have children, and have a single marital status. All candidates are required to dance in at least one of the American Indian female dance categories: northern or southern traditional, fancy shawl, jingle dress. Pow wow princess candidates cannot compete if they hold any other pow wow princess titles/crowns that would cause an overlap during their reign.

Competition. Pow wow princess candidates are judged on their ability to demonstrate effective oral communications during interviews, public speaking (question and answers), and/or cultural demonstrations. Wildhorse Native American Association and National Powwow princess contest required pow wow princess contestants to submit written essays as part of their application packet. The Mille Lacs Band of Ojibwe Indians Traditional pow wow (2014) royalty contest application packet appeared to place an emphasis on tribal enrollment/affiliation, culture, language, and traditions that were specific to its tribe.

Responsibilities. Pow wow princess candidates are required to list community or extracurricular activities in which they participate or serve such as church, volunteerism, cultural programs, or sports. Pow wow princesses are expected to uphold high standards and serve as a role model inside and outside the confines of the pow wow that they represent. Pow wow princesses are expected to demonstrate and exercise their knowledge and understanding of pow wow protocols and etiquette. Pow wow princesses are expected to serve as ambassadors at the pow wow they represent and show representation through their attendance at other pow wows which they attend.

Selection. Pow wow princess candidates undergo a judging process based on the criteria that each pow wow committee deems necessary to selecting their pow pow princess. After being selected to serve, pow wow princesses are given a crown and sash that they are required to wear during all pow wows they attend. Pow wow princesses are required to relinquish and return their crown and sash if they do not meet the established selection criteria and/or they are unable to uphold any of the responsibilities and eligibility requirements during their reign

McConney (2006) summarizes the significance of pow wows,

Pow wows are events that make and reinforce intertribal connections. Within the general type of these events, they often retrain national and community specificities. Even with

the influences of commercial show productions (Wild West and Medicine shows), underlying values and principles from tribal ideologies and philosophies, including spirituality, remain important and evident. Pow wows are celebratory and pleasurable. This demonstrates a full humanity – that even within the on-difficulties, tribes' people and what they do is not just about the struggle and pain. Attending pow wows can serve as one way to concretely demonstrate that literary scholars are indeed interested in and willing to develop relationships with tribes' people and communities. (p. 100)

Similarly, the two preceding sets of pow wow princess criteria demonstrate that pow wow committees utilize criteria they deem important to their application of the pow wow princess and the associated roles and responsibilities. An emerging theme suggests that pow wow princess contests are based on a foundation of leadership, culture, and education. Despite the differing applications of the pow wow princess process as described above, both criteria are used to identify the most qualified candidate who is selected (i.e. crowned) to serve as the sponsoring pow wow's princess.

Statement of the Problem

If we speak up, we are disgruntled troublemakers, and if we are quiet, we will not remain so for long. Unless you plan to disappear, you will become an activist. Prepare yourself. You may never be accepted by others, but before you confine yourself to serious depression or consider leaving the education you so rightly deserve, ask yourself the most important question: Do we not have the right to voice our concerns? (Trucks-Bordeaux, 2003, p. 419)

The United States Government has been responsible for the education of American Indians for over 135 years, which dates back to 1879 through educational institutions such as the Carlisle Indian Boarding School. Researchers of the Meriam Report (1921) stated, "The survey staff finds itself obliged to say frankly and unequivocally, that the provisions for the care of the American Indian children in boarding schools are grossly inadequate." (p. 11). According to Ammon (1935), the outstanding significant feature of 1935 was the development of day and public school facilities in lieu of boarding schools that would gradually take form to provide learning experiences as related directly to children's environmental background. Public day

schools afforded American Indian students an opportunity to return to their homes and families on a daily basis, which was an alternative model to the Catholic Boarding Schools. The goal from the beginning of attempts at formal education of the American Indian has been not so much to educate him as to change him (United States Senate, 1969). In its final report submitted to Congress, the American Indian Policy Review Commission (1977) found that the education of American Indians was questionably administered and had disappointing results. There appears to be a lack of reporting on tests that are most effective in classifying, assessing, or accurately interpreting American Indian student achievement, gifts, talents, and artistic capabilities; it is expected that future research will address these concerns (Tonemah & Roanhorse Benalley, 1983). "Low academic achievement continues to mar the presence of many American Indian students in the classrooms… the continued presence of this educational phenomenon defies simplistic explanations" (Tiger, 1991, p. 2). Thernstrom and Thernstrom (2004) contend that the racial gap in academic achievement is an educational crisis; but it is also the main source of ongoing racial inequality.

Despite the United States Government historical and current legislative efforts, the information, data, and statistics reflect that American Indians are consistently lagging in academic achievement than their non-American Indian counterparts. The problem is that, with the revision to Executive Order No. 13,592 (2011) and the institution of the Indian Education Study Group, there is no proof that adding American Indian culture to the United States Bureau of Indian Education's efforts to improve American Indian education will result in positive educational outcomes for American Indian women. Tiger (1991) suggests that although the strength of culture among groups is difficult to measure, some Indian educators believe cultural biases of the dominant society exists in the classroom and acts to the detriment of the education

of American Indian students. The challenge associated with this research is exploring the literature and research of American Indian leadership and education and determine of a correlation between positive educational outcomes attributed to American Indian culture.

Statement of the Purpose

"While acknowledgment of the relationship between education and culture is important, unless the relationship between culture and the socioeconomic conditions within which it is produced is recognized, the so-called at-risk conditions common to peoples living under siege will persist" (Grande, 2004, p. 19). Schweigman, Soto, Wright, and Unger (2011) contend that despite the widespread notion that involvement in cultural activities benefits American Indian adolescents by strengthening their ethnic identity; no empirical studies have actually evaluated this association. The overarching purpose of this research is to explore the relationship between American Indian culture and American Indian women education which spans the boarding school era through present federal legislation (see Figure 1).
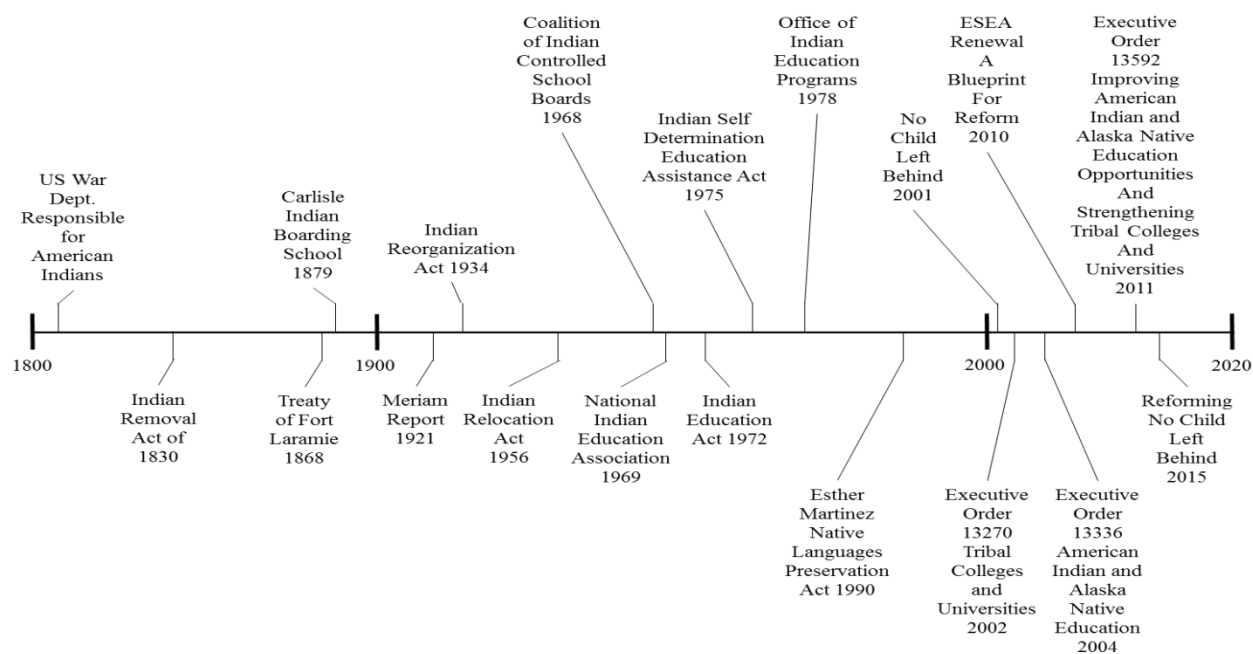
Figure 1. American Indian education legislation.

As previously stated the cultural element that will be used as a basis of research shall be the Pow Wow princess process.

Recent Statistics Relevant to the Issue

In 2008, the National Center for Education Statistics reported a higher percentage of American Indian/Alaska Native young adults were status dropouts (15%) than were their White (7%), Black (11%), Asian (3%), and Native Hawaiian/Pacific Islander (7%) peers. According to the National Indian Education Association (2013), the rate of out-of-school suspensions, need for special education services, and National Status Dropout Rate is twice that of other races. And, as tribal populations increase, Native students' needs must be addressed to end the disparaging achievement gap that leads to the nearly 30% poverty rate among all Natives. In summation, the data and statistics reflect that the efforts directed at improving American Indian education have not made significant gains in closing the gap in learning for American Indians. Additionally, American Indian statistics will be discussed in greater depth in Chapter 3.

Research Question

The collective body of research associates American Indian culture to traditions, heritage, history, singing, dancing, storytelling, and so forth; and the definition is inconsistent. Calloway (1999) contends that,

> Traditionally, Native American parents and elders taught their children in a community setting. But, well into the twentieth century, government sponsored schools made every effort to separate Indian students from their communities and rid them of their tribal heritage, language, and understandings, so that they could act, speak and think like non-Indian Americans, not Native Americans. (p. 507)

The cultural experiences of minority learners are often omitted from the formal curriculum leading to exclusion and a sense of cultural loss (Sykes, 2014). History reflects that the United States Government's legislative efforts prompted American Indians to abandon their

traditional ways of life and assimilate to European beliefs (see Figure 1). As previously stated, President Barack Obama's Administration identifies culture as another element vital to positive educational outcomes for American Indians. In order to explore the existence of a correlation between education and culture in addition to understanding the organizational and leadership aspects of the pow wow princess process interview questions have been developed (see Appendix D). The four exploratory questions of the pow wow princess interview have been summarized into the questions that follow:

- To what extent, if any, does the pow wow princess role contribute to positive educational outcomes for American Indian women?

- What organizational aspects, if any, are associated to the pow wow princess role within a pow wow's organizational structure?

- What forms of leadership, if any, are associated to the pow wow princess role within a pow wow's organizational structure?

- To what extent, if any, has American Indian culture influenced positive educational outcomes for American Indian women serving in a pow wow princess role?

In a comprehensive literature review pertaining to American Indian women which spanned three hundred years, Green (1980) concluded that "work with American Indian people is increasingly dependent on their sense of the worth of research and researcher to them, and scholars may find that American Indian questions might give them better answers" (p. 267). According to Race (2010), "The right question has to involve several issues: an adequate knowledge of the area being considered for research, constructive support from a supervisor, and the time a researcher has to carry out the research" (p. 1261). Kumar (2011) adds that research questions become the basis of research objectives. The researcher of this study considers the

previous mentioned overarching questions sufficient for exploring the pow wow princess role relative to education, organizational, leadership, and culture.

Significance of Topic

Blackbear (2004) suggests that there are thousands of early intervention programs designed to prepare underrepresented students for college; American Indian students, however, rarely participate in them. Mihesuah (2003) contends that if American Indians do not raise objections to what is being published and what is being taught in classrooms, do not take charge and create strategies for empowerment, and do not do something about their problems, then no one else will. According to the National Indian Education Association (2013), schools that adjust their curriculum to accommodate the variety of cultures served are more successful than schools that do not (United States Department of Education, 1991). If a positive correlation can be made between educational outcomes e.g., graduation rates of American Indian women and American Indian culture e.g., pow wow princesses relevant data may be used to drive further changes in other areas of American Indian education.

Based on the available research and information, the organizational structure of pow wows has been found to vary (see Appendix E and Appendix F). Although this research did not explore the differences in the organizational structures, the overarching intent was to provide an organizational framework to reflect the differences that were discovered in pow wow organizational structures. For pow wows that sponsor pow wow princess contests, the princess role is an integral part of its organizational structure (see Figure 2). Pow wow princesses represent pow wows that they are selected, serve, and in high visibility leadership roles that are correspondingly titled after the pow wow.
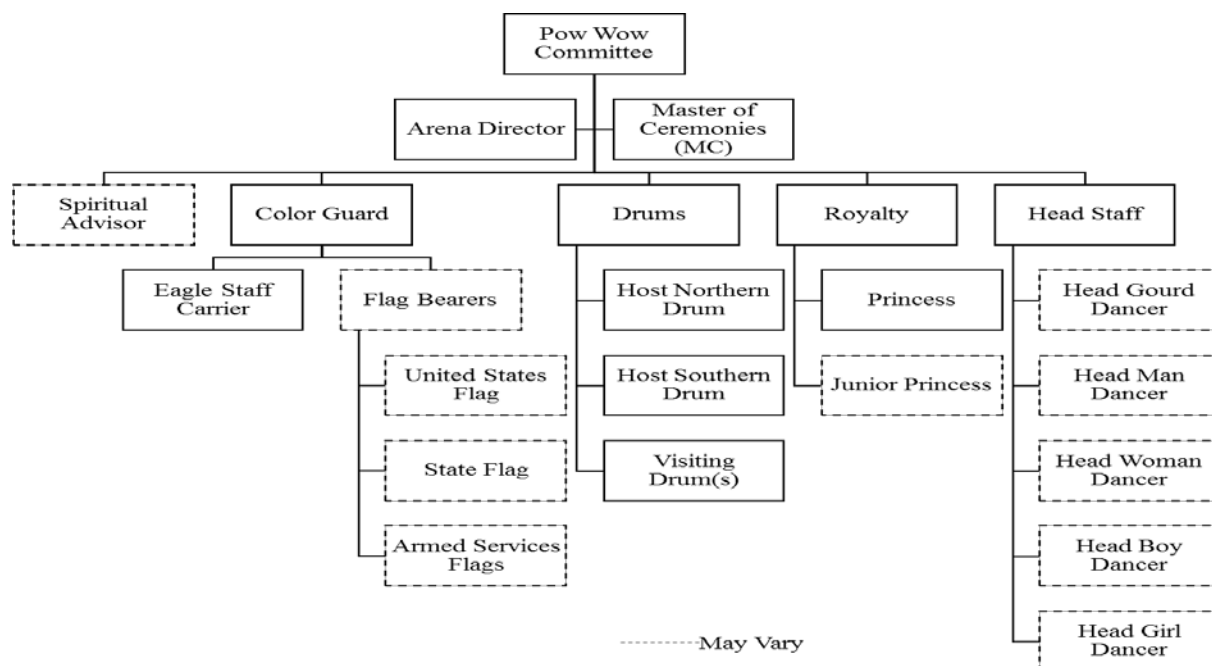
Figure 2. Pow Wow organizational structure. From the 2015 Wildhorse Pow Wow flyer (p. 1), by the Wildhorse Singers and Dancers Non-profit Organization. Copyright by Wildhorse. Adapted with permission.

Qualitative Method Used

The qualitative method used to conduct this research is most satisfied by phenomenology as defined by Creswell (2013). Through research, it is hoped that surveys and personal interviews will help develop an understanding of the essence of the experiences of American Indian women serving in the pow wow princess role. The researcher shall draw upon philosophy, psychology, and education bodies of research to explore the phenomenon. Randomly selected individuals i.e., current or former pow wow princesses shall be solicited to participate in the study. Data analysis shall include analyzing data for significant statements, meanings, textual and structural description of the essence of the pow wow princess experience. Upon obtaining Institutional Review Board approval (see Appendix G), field work shall be conducted through attending pow wows, observing the pow wow princess selection process, conducting interviews, and other collection methods during field study. The data rendered through conducting surveys

and personal interviews shall be utilized to analyze clusters of meanings and the associated findings.

Definition of Key Terms

This section defines key terms beginning with the definition of the population associated with this research.

American Indian. According to Norris, Vines, and Hoeffel (2012), American Indian refers to a person having origins in any of the original peoples of North and South America (including Central America) and who maintains tribal affiliation or community attachment. Lomawaima and McCarty (2006) contend that the terms American Indian, Native, Native American, and Indigenous are used interchangeably to refer to peoples indigenous to the United States whose personal identity is often layered: rooted in a particular tribe encompassing a sense of shared American Indian identity. Pratt and Lujan (1994) offer the following definition:

> Those who identify as Indian tend to have frequent tribal contact, are uni-tribal, and generally reside in rural or reservation areas. Conversely, those who identify as Native American tend to have less interaction with a specific tribal group, are multi-tribal, live in urban areas and tend to be more eclectic. (p. 7)

There is a level of complexity of defining who is an American Indian as described by O'Malley and California State Dept. of Education (1982) "along with the problem of terminology, there are 52 different definitions or sets of criteria used in law to define American Indian" (p. 7). Because of the lack of consistency in use of various terms, for the purposes of this research, the term American Indian shall be utilized when referring to the group comprised of 566 federally recognized tribes by the Bureau of Indian Affairs.

Bureau of Indian Affairs. Indian Affairs (IA) is the oldest bureau of the United States Department of the Interior. Established in 1824, IA currently provides services (directly or through contracts, grants, or compacts) to approximately 1.9 million American Indians and

Alaska Natives (Bureau of Indian Affairs, 2014b).

Pow wow princess crown / title. A pow wow princess crown / title is slightly different as compared to other mainstream pageant titles. The crown or title specifically represents an American Indian pow wow. And, as crown / titleholder, pow wow princesses are required to represent American Indian traditional dance and culture. They travel to other pow wows to represent their title and dance. (T. Atine, Personal Communication, July 2, 2016)

Culture. As defined by Creswell (2013) culture is an abstraction that one cannot study directly. When referring to the American Indian culture, this term is found to have various definitions and generally encompasses any combination of the following: language, singing, dancing, customs, beliefs, traditions, heritage, history, storytelling, and art. In an effort to provide a cultural framework which is directed at defining American Indian culture, the use of both academic and literary sources shall be employed. The Webster dictionary defines culture as: the beliefs, customs, arts, et cetera, of a particular society, group, place, or time; a particular society that has its own beliefs, ways of life, art, et cetera; a way of thinking, behaving, or working that exists in a place or organization (such as a business; Merriam-Webster, 2014a).

Robbins and Judge (2011) contend that all groups have established norms—acceptable standards of behavior by their members that express what they ought and ought not to do under certain circumstances. According to Gee (2007):

> We want to talk about how things take on meaning, things like images, sounds, gestures, movements, graphs, diagrams, equations, objects, and even humans like babies, midwives, and mothers (all of which have had different meanings in different cultures and at different points in history). It is not just words that have meanings. Words and all these other things are all signs (symbols, representations, whatever term you want to use) that "stand for" (take on) different meanings in different situations, contexts, practices, cultures, and historical periods. (p. 19)

When applying Gee's (2007) definition of semiotic domains across the 566 federally

recognized American Indian tribes, the implementation of American Indian culture becomes

diverse and varied based on the interpretation and application each American Indian tribe has

adapted as its cultural norms. Research conducted by Winderowd, Montgomery, Stumblingbear,

Harless, and Hicks (2008) placed and emphasis on defining the elements of American Indian

culture and its effects:

- Attend Indian church
- Attend Indian ceremony
- Choose Indian activity before others
- Socialize with Indians or have Indian friends
- Use Indian medicine
- Seek help from Elders
- Attend pow wows
- Sing Indian Songs
- Participate in Indian prayers
- Write Indian stories
- Eat or cook Indian food
- Do Indian art
- Use or know the Indian language
- Attend Indian dances
- Know or participate in tribal politics
- Know or share Indian history
- Work in Indian Communities/Populations. (p. 9)

After a review of the literature, common threads begin to emerge and identify specific

elements that help to further define American Indian culture (see Figure 3).

Head Staff. Community members appointed or selected to serve in key roles within a

pow wow's organizational structure. Dancers or key community members typically serve in

these roles and are the highest ranking participants of a pow wow (see Figure 2).

Indian Country. The term Indian Country is one that is typically used to describe an

American Indian community that transcends conventional state boundaries or symbolizes the

land which existed before the arrival of Europeans.
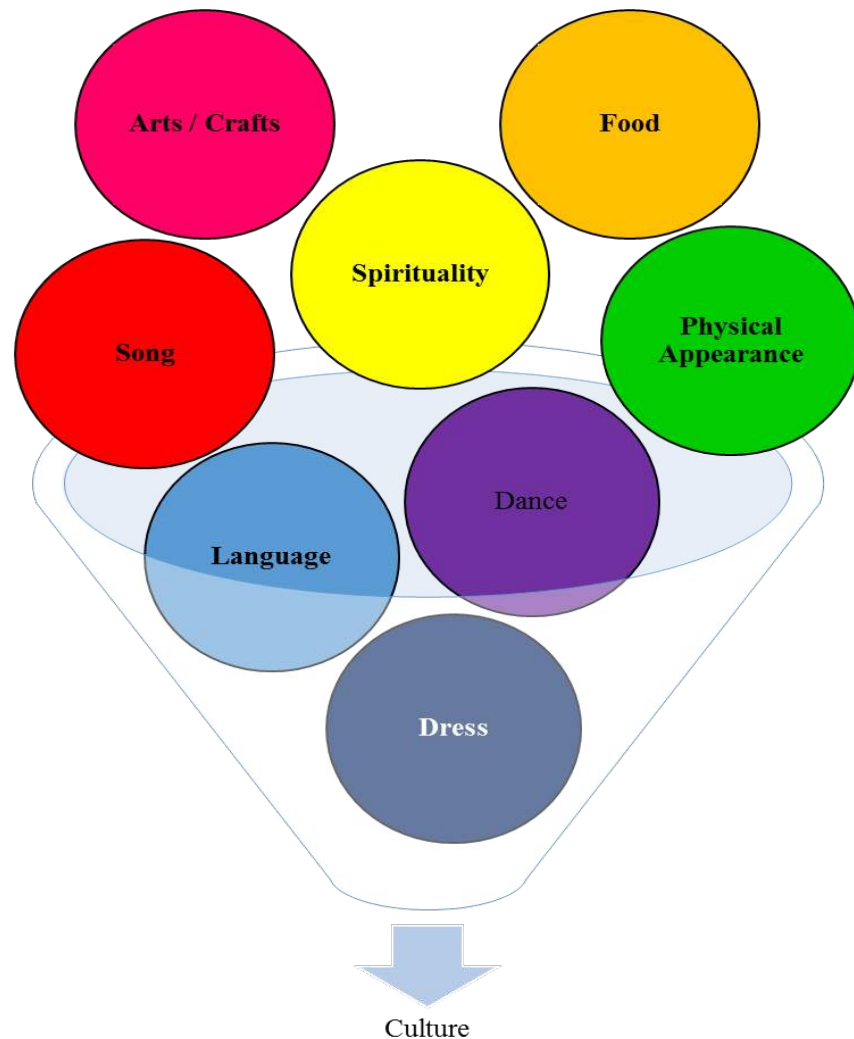
Figure 3. Development of the American Indian Enculturation Scale to Assist Counseling Practice 2008, (p. 3). Copyright 2008 by Winderowd, Montgomery, Stumblingbear, Harless, and Hicks. Adapted with permission.

Pow wow. Several interpretations of the phrase pow wow outlined as follows:

- The Indigenous Institute of the Americas (2014) defines pow wow as "a gathering of people coming together to trade. Explorers misinterpreted the ceremony of medicine men dancing, thinking all natives gathered to sing and dance in this manner."

- According to Calloway (1999) the word "pow wow" derives from an Algonquin term for medicine men, and early European colonists often applied it to any gatherings in which medicine men participated.

- According to powwows.com, there are several different stories of how the pow wow was started. Some believe that the War dance Societies of the Ponca and other Southern Plains Tribes were the origin of the pow wow (Powwows.com, 2014).

- Contemporary ceremonial practices, such as pow wows, provide American Indians with the opportunity to create culture through dress (Bell, 2013).

- Pow wows are community social gatherings that include traditional activities, such as native dance and song. They are also a celebrations of tribal customs and cultural connectedness (Schweigman et al., 2011).

- At pow wows, attendees execute rhythmic movement, drumming, and song as they experience and express sensory stimuli. The aroma of sage incense pervades as Indians and non-Indians socialize, share fry bread, and sell, buy, or "window shop" at concession stands. Vendors display T-shirts, fur, turquoise, silver, and beaded jewelry as well as artwork, and CDs (Axtmann, 2001).

- The Webster's dictionary defines pow wow as: (a) an American Indian medicine man, (b) an American Indian ceremony (as for victory in war), (c) an American Indian social gathering or fair usually including competitive dancing, (d) a social get-together, (e) a meeting for discussion (Merriam-Webster, 2014b).

For the purposes of this research, simplification, and consistency, Webster's definitions: an American Indian ceremony (as for victory in war); an American Indian social gathering or fair usually including competitive dancing; and, a social get-together; of pow wow shall be utilized (see Figure 4).

Figure 4. Pow Wow. Used with permission of Corina Roberts.

Pow wow committee. According to McConney (2006), a pow wow committee is self-governing body responsible for organizing and managing all aspects of pow wows. Pow wow committees plan and oversee activities of the master of ceremonies, arena director, color guard, pow wow royalty, head staff, drums, dancers, volunteers, vendors, fire/security, parking, volunteers, and facilities owners (e.g. cities, parks, colleges, schools).

Pow wow princess contest. Pow wow princess contests may differ depending on the purpose and level of competition. The basic elements that comprise the pow wow princess contest are public speaking, personal interviews, traditional presentations, dance exhibition and a written essay (*pow-wows.com*, 2014). The title of pow wow princess is given to the winner of the pow wow princess contest (see Figure 5).

Figure 5. Pow Wow princesses. Used with permission of AmigoNonProfitFilms.

Status drop out. The National Center for Education Statistics (2014) defines status drop out as follows:

> The status dropout rate is the percentage of civilian, noninstitutionalized 16- to 24-year-olds who are not in high school and who have not earned a high school credential (either a diploma or equivalency credential such as a GED). The status dropout rate includes all dropouts regardless of when they last attended school, as well as individuals who may have never attended school in the United States, such as immigrants who did not complete a high school diploma in their home country. (p. 58)

War chief. Leading warriors who traditionally exercised authority only during periods of intertribal warfare (Edmunds, 1980).

Key Assumptions

Because there are various sources of qualitative, quantitative, and statistical data pertaining to American Indians and education, key assumptions were established. Data made available through official government agencies such as the National Center for Education Statistics, National Indian Education Association, United States Department of Education, and Census Bureau frequently combine American Indians with Alaska Natives. In an effort to maintain consistency, data rendered from this research effort were combined and interpreted as such. According to Bell (2013) a pow wow is a community gathering or festival hosted by one or more tribes. Therefore, there will be no effort to differentiate the 566 federally recognized American Indian tribes in attendance at pow wows. No distinction was made between the titles pow wow princess, Miss Indian World, or other pow wow crowning competitions for American Indian Women. This research will not address the First Nations of Canada, Alaska Natives, or Hawaiian Natives.

Limitations

Kumar (2011) contends that limitations designate structural problems relating to methodical aspect of the study which applies to sampling or measurement procedures.

Limitations associated with this research are:

- Because the educational success explored was limited to participants who were pow wow princesses, the generalizability is affected. American Indian women who did not serve as a pow wow princess and their educational successes are not included.

- The method section of this study specifies that participants will be comprised of current or former pow wow princesses. Because of the notoriety associated with pow wow princess role, the generalizability of the study may be negatively impacted.

- Davis and Reid (1999) state "Even though their communities may benefit from the results, American Indians may view requests to participate in research studies with suspicion" (p. 755). Moreover, Pratt and Lujan (1994) contend that when conducting research, the notion of cultural competency is not addressed and for those who lack cultural expertise, their cultural identity is that of the homogenous image of a "pretend Indian" created by media and external socializing forces. Therefore, the level of participation and the degree or willingness to share information during interviews may be reserved or guarded by the cultural beliefs and values of pow wow princesses.

- The researcher's biases may be a factor in the interview process of the study.

- Because this study involves American Indian women, a "hard-to-reach" population, the pool of participants may be limited and reluctant to share information about their pow wow princess experiences.

Summary

Historical data reflect that the United States Government has taken legislative measures to institute policies directed at educating American Indians. However, information published in

government reports and statistics reflects American Indians are consistently lagging students of other races in the area of achievement. This disparity poses the question of whether or not low achievement can be attributed to legislation, educators, or students. More recently, the United States Government has included and coupled the multifaceted American Indian culture system with American Indian education legislation. The Bureau of Indian Education sponsored Tribal Consultations American Indian Education Study Group, which is reaching out to tribes and educators in an effort to identify opportunities to expand efforts to improve American Indian education. However, the correlation between American Indian education and culture has yet to be realized. Therein lies the research opportunity to explore the correlation between American Indian education and culture.

Chapter 2 contains review of the available body of literature as it pertains to culture within American Indian women education. The purpose of this literature review is intended to explore relevant academic papers and studies that are expected to assist in identifying gaps which will further this research.

Chapter 2: Literature Review

The so-called civilization of American Indians mandated the transformation of nations and Indians: Replace heritage languages with English; replace "paganism" with Christianity; replace economic, political, legal, and aesthetic institutions. Given the American infatuation with the notion that social change can best be effected through education, schools have logically been vested with the responsibility for Americanizing Indigenous peoples. (Lomawaima & McCarty, 2006, p. 4)

Introduction

This chapter contains a literature review that is organized to provide an understanding of the interrelated aspects of American Indian culture that affect educational outcomes of American Indian women. The goal is to outline the dynamics of educational success and leadership for American Indian women utilizing numerous methodologies that overlap in the literature yet have significance separately. Moreover, the purpose of the research is to explore those variables that impact educational success for American Indian female leaders and to identify those factors that increase achievement, advancement, and success. This cannot be accomplished without outlining the relevant historical and current legislative efforts intended to improve educational outcomes of American Indian women. In addition, an emphasis on American Indian culture specifically pertaining to American Indian women shall be analyzed to understand the relationship between American Indian culture and American Indian women educational outcomes.

McCarty and Snell (2011) contend that the issue is not whether schooling based on Native students' tribal language and culture is beneficial, but rather which approaches are most effective and under what conditions. McCarty and Snell (2011) further suggest that the literature review of the research on improving American Indian students' academic performance conducted by William Demmert is the most comprehensive review to date. Based on the research at improving American Indian academic performance, Demmert (2001) found:

The success of Native college students depends on many of the same factors that influence the achievement of Native elementary and secondary students. Family support,

knowledge of the basics, motivation, sense of identity and self, language development, early goal settings, and mentors all affect whether a student stays in college and succeeds academically, socially, and spiritually. (p. 44)

Demmert's framework shall be used as a basis for conducting the research associated with the pow wow princess.

Leadership

According to the Bureau of Labor Statistics (2011), individuals with higher levels of education generally have better access to higher paying jobs—such as those in management, professional, and related occupations—than do individuals with less education. Weatherspoon-Robinson (2013) asserts "given the incremental growth of women in advanced leadership positions, organizations should foster growth and educational opportunities by incorporating mentorship practices and communication that will lessen the effects of stereotypes, organizational, and social barriers on female leaders" (p. 5). The American Indian pow wow has become a public vehicle for American Indian women to acquire educational, leadership, organizational, and culture-based opportunities. But, these leadership opportunities are often underemphasized due to the traditions and protocols of pow wow events themselves. The intent of this research is to explore and bring to light the affects that pow wow princess leadership has on the educational outcomes for American Indian women serving in these roles.

American Indian Leadership

Early forms of American Indian leadership according to Lomawiama and McCarty (2006) involved communities being best served by resourceful, independent individuals who felt strongly obligated to their kin and neighbors where the educational system developed exemplary individuals who would be chosen to lead a given project only through completion. Leadership is a special case of interpersonal influence that gets and individual or group to do what the leader

wants done (Schermerhorn, Osborn, & Hunt, 2003). Women leaders do not covet formal

authority; they have learned to lead without it (Rosener, 1990). Research conducted by

Weatherspoon-Robinson (2013) suggests that the women who were studied could not be lumped

into one leadership style. It is therefore important to refrain from lumping American Indian

women leadership into one leadership style.

Porter (2005) posits that traditional governance was characterized by the decentralized

power structures, elders, women, warriors, and often children had roles to play in the decision

making and ordering of the traditional society. This section is intended to review past and present

American Indian women leaders. Collectively the population of American Indian leaders has

been identified as making significant contributions to the American Indian culture through their

inherent leadership styles. In an effort to begin establishing a leadership framework, Goleman's

(2000) leadership styles shall be used as a guide as follows:

Coercive Leadership Style:

- The leader's modus operandi: demands immediate compliance;
- Style in a phrase: "Do what I tell you";
- Underlying emotional intelligence competencies: Drive to achieve, initiative, self-control;
- When the style works best: In a crisis, to kickstart a turnaround, or with problem employees;
- Overall impact on the climate: Negative. (p. 82)

Authoritative Leadership Style:

- The leader's modus operandi: Mobilizes people toward a vision;
- Style in a phrase: "Come with me";
- Underlying emotional intelligence competencies: Self-confidence, empathy, change catalyst;
- When the style works best: When changes requires a new vision, or when clear direction is needed;
- Overall impact on the climate: Most strongly positive. (p. 82)

Affiliative Leadership Style:

- The leader's modus operandi: Creates harmony and builds emotional bonds;
- Style in a phrase: "People come first";
- Underlying emotional intelligence competencies: Empathy, building, communication;
- When the style works best: To heal rifts in a team or to motivate people during stressful circumstances;
- Overall impact on the climate: Positive. (p. 83)

Democratic Leadership Style:

- The leader's modus operandi: Forges consensus through participation;
- Style in a phrase: "What do you think?";
- Underlying emotional intelligence competencies: Collaborative, team, leadership, communication;
- When the style works best: To build buy-in or consensus, or to get input from valuable employees;
- Overall impact on the climate: Positive. (p. 83)

Pacesetting Leadership Style:

- The leader's modus operandi: Sets high standards for performance;
- Style in a phrase: "Do as I do now";
- Underlying emotional intelligence competencies: Conscientious, drive to achieve, initiative;
- When the style works best: To get quick results from a highly motivated and competent team;
  Overall impact on the climate: Negative. (p. 83)

Coaching Leadership Style:

- The leader's modus operandi: Develops people for the future;
- Style in a phrase: "Try this";
- Underlying emotional intelligence competencies: Developing others, empathy, self-awareness;
- When the style works best: To help an employee improve performance or develop long-term strengths;
- Overall impact on the climate: Positive. (p. 83)

In addition to Goleman's leadership framework, in an effort to further understand American Indian leadership, Tannenbaum and Schmidt (1973) provide insight on how leaders choose a leadership pattern:

Factors or forces a leader should consider in deciding how to lead:

- Forces in the leader: The leader's behavior in any given instance will be influenced greatly by many forces operating within his or her own personality (e.g. value system, confidence in subordinates, their own leadership inclinations, their feelings of security in an uncertain situation).

- Forces in the subordinates: Before deciding how to lead a certain group, leaders will also want to consider a number of forces affecting their subordinates' behavior. They will want to remember that each employee is influenced by many personality variables.

- Forces in the situation: Certain characteristics of the general situation such as type of organization, group effectiveness, and the problem itself. (p. 58)

Portman and Herring (2001) suggest that, during early contact with Europeans, American Indian women began to be viewed in a dual-faceted manner: either as strong, powerful, dangerous women or as beautiful, exotic, lustful women. According to Mihesuah (2000) the introduction of the multifaceted lives and values of American Indians into feminist discourse will necessarily and appropriately confuse the understanding of women's experiences. Attardo (2005) further adds that analysis of historical documents and research illustrates that there are numerous misconceptions, stereotypes, and blatant misrepresentations of American Indians in books, television, movies, and other sources.

As previously stated, the body of research is limited relative to American Indian women leadership in the construct of today's forms of leadership and styles. Since there is limited information pertaining to American Indian women leadership in terms of recent interpretations and applications, it's important to make an effort to review and apply a methodology that will

lead to a better understanding of historical American Indian women leadership.

According to Moulton (2010), in a retrospective study, the outcome of interest has already occurred at the time the study is initiated. Kumar (2011) contends that retrospective studies investigate a phenomenon, situation, problem, or issue that has happened in the past, which are usually conducted either on a basis of the data available for that period. Adapting retrospective studies offered by Moulton (2010) and Kumar (2011) and juxtaposing Goleman's (2000) leadership styles and Bataille and Lisa's (2001) American Indian women biographical dictionary renders a framework which begins to outline American Indian women leadership styles (see Table 2):

Table 2

American Indian Leadership

Leader	Tribe	Born	Died	Attribute	Coercive	Authoritative	Affiliative	Democratic	Pacesetting	Coaching
Pocahontas	Powhatan	1595	1617	Kidnapped; rescuer of John Smith, communicator						X
Wetamoo	Algonquin	1635	1650	Chief, warrior, built alliances			X			
Queen Anne of Pamunkey	Pamunkey	1650	1725	Pamunkey tribal leader; politics, compromise/negotiation				X		
Tekawitha, Kateri	Algonquin	1656	1680	Christian convert and advocate		X				
Musgrove, Mary	Creek	1700	1763	Diplomat				X		
Ainse, Sally	Oneida	1728	1823	Entrepreneur, landowner, diplomat				X		

(continued)

Leader	Tribe	Born	Died	Attribute	Coercive	Authoritative	Affiliative	Democratic	Pacesetting	Coaching
Brant, Molly	Iroquois	1736	1796	British Indian Department Northern District, diplomat					X	
Netnokwa	Ottawa	1750	1820	Entrepreneur, charismatic					X	
Sacagawea	Shoshone	1788	1812	Guide, translator, negotiator, translator			X			
Brown, Catherine	Cherokee	1800	1832	Christian convert and advocate				X		
Running Eagle	Blackfeet	1800	1878	Woman Warrior		X				
Schoolcraft, Jane Johnston	Chippewa	1800	1841	Cultural preservation		X				
Woman Chief	Crow	1806	1858	Woman Warrior		X				
Owl Woman	Cheyenne	1822	1849	Entrepreneur, diplomat					X	
Medicine Snake Woman	Blackfeet	1825	1893	Diplomat				X		
Alberty, Eliza Missouri Bushyhead	Cherokee	1839	1919	Educator, business						X
Buffalo Bird Woman	Hidatsa	1839	1932	Cultural preservation			X			
Lozen	Apache	1840	1889	Woman Warrior			X			
Hopkins, Sarah Winnemucca	Paiute	1844	1891	Translator, Indian rights				X		
The Other Magpie	Crow	1849	1900	Woman Warrior		X				
Laflesche Farley, Rosalie	Omaha	1861	1900	Indian justice and anti-oppression			X			
Anderson, Mabel Washbourne	Cherokee	1863	1949	Writer, teacher						X
Dahteste	Apache	1865	Unk	Woman Warrior		X				

(continued)

Leader	Tribe	Born	Died	Attribute	Coercive	Authoritative	Affiliative	Democratic	Pacesetting	Coaching
Sacred White Buffalo / Mother Mary Catherine	Hunkpapa	1867	1893	Catholic convert, missionary, nun				X		
Callahan, Sophia Alice	Creek	1868	1894	Indian justice and anti-oppression				X		
Bonnin, Gertrude Simmons	Sioux	1876	1938	Writer, pan-Indianism reform, National Congress of American Indians, Indian Welfare Committee			X			
Arviso-Alvord, Lori	Navajo	1958	Unk	Navajo Nation first surgeon, respectful, balances two worlds, incorporates Navajo cultural values in medicine			X			
Black Elk, Charlotte A.	Lakota	Unk	Unk	Scholar, traditionalist, cultural preservation, communicator						X
Mankiller, Wilma	Cherokee	1945	2010	1st woman chief Cherokee Nation; American Indian rights, healthcare, economics, justice			X			
Pease, Janine - Pretty on Top	Crow	Unk	Unk	Powerful and respected educator, founded Little Big Horn College						X
Spotted Bear, Alyce	Mandan / Hidatsa	1945	2013	Tribal chairwoman; VP Fort Berthold Community College; National Advisory Committee on Indian Education			X			

Portman and Herring (2001) assert that the time has arrived for a more accurate and more humanistic portrayal of American Indian women. "It may surprise everyone but Native people that many of the doctors, lawyers, educators, community organizers, and tribal leaders across the country are indigenous women" (Hirschfelder, Molin, Oneita, Wakim, & Bread and Roses Cultural Project, 1997, p. 24). Similarly, the emerging leadership framework previously outlined (see Table 1) reflects many other personal attributes that further illustrate American Indian

women as entrepreneurs, educators, medical professionals, business women, politicians, military

leaders, diplomats, activists, and missionaries throughout history.

Because war chiefs played such leading roles in confrontations with whites, they are the

leaders who emerge from the pages of history, the general public has been more interested in

those leaders who opposed American policy than in many other Indians who tried to maintain

friendly relations with the frontiersmen (Edmunds, 1980). Ambrose (1975) compares and

contrasts the leadership as well as cultural aspects of two historical leaders, George A. Custer

and Crazy Horse:

> Custer's society was so complex that there was a wide scope available for self-expression
> in work, at least for the men, who had a variety of occupations to choose from. Within
> that scope, however, there were rather narrow restrictions on how a man could act, be he
> a lawyer, doctor, warrior, common laborer, or whatever, and there was societal pressure
> pushing men toward certain jobs. Crazy Horse's society offered only a limited number of
> occupational options, but within those narrow confines a man was free to make his own
> choices and act as he pleased. Custer's society was strictly ordered in terms of
> functions—nearly every man had someone telling him what to do. Although there was
> some freedom of movement within the hierarchy—enough to allow a blacksmith's son
> like Custer to become a cadet at the elite Military Academy—the fact that there were
> bosses and those who were bossed never changed. Crazy Horse's society was, essentially
> bossless—no man could tell another what to do. (p. 110)

Edmunds (1980) contends that Indian leadership has manifested itself in a variety of

patterns. Robbins and Judge suggest that leaders often take responsibility for developing future

leaders; their role as mentors help preserve and develop organizational culture (Robbins &

Judge, 2011).

Helgesen (1995) describes a pardigm shift in American Indian leadership as follows:

> The old Warrior virtures—fearlessness, a thirst for combat, single-minded devotion to an
> ideal, agression, the ability to conceptualize the other as the enemy, the fierce need to
> prove oneself in contests—all these once served the evolutionary human purpose of
> mobilizing the strongest adult males to preserve and protect othe members of the
> immeidate tribe. But, advanced technology has turned those virtues into liabilities;
> aggressive heroics now threaten the survival of the larger tribe, the human race. (p. 254)

Helgesen (1995) contends that the warrior is the traditional male hero who charges into battle with the aim of winning, and in the process defines and strengthens himself; his quest is not only for dominance, but also for autonomy. According to Carballo, Roscoe, and Feinman (2012) "It is as difficult to define cultural evolution succinctly as it is to define culture, we use the term here to refer to the emergence and transformation of social arrangements, practices, values, and institutions that constitute the deep history of the human career and the major historical transitions that occurred during it" (p. 101).

In an effort to understand environmental factors, which played a part in shaping American Indian leadership, the SPELIT Change Model developed by Schmieder-Ramirez and Mallette (2007) will be utilized. This model was selected because, in contrast to SWOT (strength, weaknesses, opportunities, and threats) analysis, SPELIT takes a laser beam and analyzes the individual in context of the organization. Elements of Schmieder-Ramirez and Mallette's SPELIT model shall be employed where applicable to provide a framework for American Indian leadership.

According to the Nebraska Studies, from 1778 to 1871, the U.S. federal government tried to resolve its relationship with the various native tribes by negotiating treaties. In each of hundreds of treaties that were negotiated, these were formal agreements between two sovereign nations (Nebraska Studies, 2014). Given the volume of legislation, it is difficult to ascertain which policies have had the most impact on American Indian culture, education, organization, and leadership. Although the following events can be construed as significant events during the U.S. Government/American Indian treaty-making epoch, they are not intended to identify the most likely causes associated with American Indian issues:

Louisiana Purchase of 1803. The United States purchased the Louisiana Territory from

France at a price of $15 million, or approximately four cents an acre; the Louisiana Purchase treaty by the Senate on October 20, 1803, doubled the size of the United States and opened up the continent to its westward expansion (United States Library of Congress, 2014b).

Treaty of Fort Wayne 1809. This treaty involved American Indians ceding three million acres along the Wabash River (Calloway, 1999).

Secretary of War creates the Bureau of Indian Affairs 1824. With its inception, this federal agency assumed responsibility for administration and management of 55 million surface acres and 57 million acres of subsurface minerals estates held in trust by the United States for American Indians and provide education services to American Indian students (Bureau of Indian Affairs, 2014b).

The Indian Removal Act of 1830. This act provided an avenue for an exchange of lands with the Indians residing in any of the states or territories, and for their removal west of the river Mississippi (United States Library of Congress, 2014a).

Worcester v. Georgia 1832. In this ruling, U.S. Supreme Court declared that state laws do not extend to American Indians (Calloway, 1999).

Disease. According to Thornton (1987):

Europeans brought smallpox, measles, the bubonic plague, cholera, typhoid, pleurisy, scarlet fever, diphtheria, mumps, whooping cough, colds, the venereal diseases gonorrhea, and chancroid, pneumonia and some unusual influenza and respiratory diseases, quite probably typhus and venereal syphilis, and only remotely possibly tuberculosis. (p. 44)

California Gold Rush 1848. The California Gold Rush was profitable for fortune seekers, but according to Calloway (1999) it marked the beginning of massive decline in California Indian population.

Treaty of Fort Laramie with Sioux, etc., 1851. The Treaty of Fort Laramie with Sioux,

etc., 1851 was a key transaction between the federal government and nine major American Indian tribes: the Sioux; the Gros Ventre, Mandan, and Arikara; the Assiniboine; the Blackfoot; the Crow; and the Cheyenne and Arapaho. Its scale — in terms of lands ceded or of populations of peoples involved — made it one of the most significant events during the entire period of treaty making with America's indigenous peoples (Oklahoma State University Library, 2014).

Gadsden Purchase 1853. United States agreed to pay Mexico $10 million for a 29,670 square mile portion of Mexico that later became part of Arizona and New Mexico. The Mexican Government demanded monetary compensation for American Indian attacks in the region. The United States refused to pay compensation, but agreed to protect Mexico from American Indian attacks (United States Department of State Office of the Historian, 2014).

Civil War 1861 – 1865. The Civil War in Indian Territory is frequently overlooked. Although this venue of the war is often forgotten, the Civil War enveloped Indian Territory, disrupted lives, and broke apart families just as it did in Georgia, Virginia, and other battleground states. Conservative estimates suggest that over 3,530 American Indians fought in the Federal Indians' Brigade, including 1,019 who were killed. Over 7,000 Indians joined the service of the Union army in an official capacity (Fortney, 2012).

Boarding Schools 1870 – 1901. Blackbear (2004) contends that civilizing American Indian people was as important as an agenda as educating them. Off-reservation schools were established with goal of indoctrinating children (American Indian) into the Christian way of life. Conditions in boarding schools were physically, emotionally and spiritually damaging to American Indian students.

Slaughter of Buffalo Herds 1871 – 1879. Colonialism fostered the inability of American Indians to control their own lives (Blackbear, 2004). According to Smits (1994) there is much

scholarly debate between the United States Army's connections with the decimation of the buffalo. However, a correlation can be made between financial incentives for fur traders, hunting parties, and the overarching strategy to form a dependency of American Indians on the United States Government through eliminating the most significant staple of life and self-sufficiency.

Lone Wolf vs. Hitchcock 1903. This Supreme Court decision ruled that Congress had the power to abrogate treaties with Indian tribes (Calloway, 1999).

Indian Citizenship Act 1924. This act granted American Indians and Alaska Natives U.S. citizenship and the right to vote (Bureau of Indian Affairs, 2015).

Meriam Report 1921. The Meriam Report (1921) was a survey of conditions on Indian Reservations in twenty-six states. It was financed by the Rockefeller Foundation and supervised by Lewis Meriam of the Institute for Government Research (Brookings Institution). The survey team consisted of ten experts in various fields, including sociology, family life and women's activities, education, history, law, agriculture, health, and research methods.

Indian Reorganization Act 1934. This act, in conjunction with the New Deal, established modern tribal governments (Calloway, 1999).

Relocation Act 1956. This act was passed to encourage relocation of American Indian people to urban centers in an effort to provide employment opportunities for young American Indian adults migrating to cities and help them adapt to modern urban life (Calloway, 1999; LaPier & Beck, 2014).

Indian Civil Rights Act 1968. This act was designed to accomplish clean government by applying parts of the Bill of Rights to Indians against their own governments but also minimizes outside interference by limiting the remedy for a violation to a writ of habeas corpus in case the conferred rights are denied (Russell, 2004).

Indian Self Determination and Education Assistance Act 1975. This act was intended to give American Indian tribes the authority to contract with the Federal government to operate programs serving their tribal members and other eligible persons (Calloway, 1999).

Native American Indian Language Act 1990. Native American Language Act - States that it is U.S. policy to:

(a) promote the rights and freedom of Native Americans to use, practice, and develop Native American languages, (b) allow exceptions to teacher certification requirements for Federal or federally funded programs for instruction in such languages when such requirements hinder employment of qualified Native American language teachers and to encourage State and territorial governments to make similar exceptions, (c) encourage and support the use of such languages as a medium of educational instruction, (d) encourage State and local education programs to work with Native American parents, educators, and governing bodies to implement programs to put this policy into effect, (e) recognize the right of such bodies to use such languages as a medium of instruction in all schools funded by the Secretary of the Interior, (f) recognize the right of such bodies, States, and U.S. territories and possessions to take action on, and give official status to, their Native American languages for purposes of conducting their own business, and (d) encourage all appropriate institutions of elementary, secondary, and higher education to include such languages in their curricula and to grant the same full academic credit for competency in such languages as for foreign languages to fulfill foreign language entrance or degree requirements.

Declares that the right of Native Americans to express themselves through their languages shall not be restricted in any public proceeding, including publicly supported education programs. Requires the President to direct Federal agency heads to: (a) evaluate their

policies and procedures to determine and implement changes needed to bring them into compliance with this Act and (b) evaluate the laws they administer and make recommendations to the President on amendments needed to bring such laws into compliance with this Act. Directs the President to report such recommendations to the Congress. Provides that this Act shall not be construed as precluding the use of Federal funds to teach English to Native Americans. (Congressional Research Service, 2016).

No Child Left Behind Act 2001. This act was intended to close the achievement gap with accountability, flexibility, and choice, so that no child is left behind. The purpose of this title is to ensure that all children have a fair, equal, and significant opportunity to obtain a high-quality education and reach, at a minimum, proficiency on challenging State academic achievement standards and state academic assessments (United States Department of Education, 2015b).

Executive Order No. 13,270 (2002). It is the policy of the Federal Government that this Nation's commitment to educational excellence and opportunity must extend as well to the tribal colleges and universities (tribal colleges) that serve Indian tribes and Alaska Native entities.

Executive Order No. 13,336 (2004). The purpose of Executive Order No. 13,336 (2004) was intended to assist American Indian and Alaska Native students in meeting the challenging student academic standards of the No Child Left Behind Act of 2001 (Public Law 107–110) in a manner that is consistent with tribal traditions, languages, and cultures. This order was built on the innovations, reforms, and high standards of the No Child Left Behind Act of 2001, including: stronger accountability for results; greater flexibility in the use of Federal funds; more choices for parents; and an emphasis on research based instruction that works.

ESEA Reauthorization: A Blueprint for Reform 2010. This proposal was intended

continue strong support – through formula and competitive grants to states; districts; Indian tribes; Indian institutions of higher education; Indian, Native Hawaiian, and Alaska Native educational and community-based organizations; and nonprofit organizations, agencies, and institutions – to help meet the unique needs of Indian students, Native Hawaiian students, and Alaska Native students. Grantees under the Indian education program were to have greater flexibility to use funds to carry out programs that meet the needs of Indian students, including Native language immersion and Native language restoration programs, and develop tribal specific standards and assessments (United States Department of Education, 2010b).

Executive Order No. 13,592 (2011). The purpose of Executive Order No. 13,592 (2011) was intended to—in fulfillment of the solemn obligations it entails—Federal agencies must help improve educational opportunities provided to all AI/AN students, including students attending public schools in cities and in rural areas, students attending schools operated and funded by the Department of the Interior's Bureau of Indian Education (BIE), and students attending postsecondary institutions, including Tribal Colleges and Universities (TCUs). The Executive Order declared it an urgent need. It also pointed out that recent studies showed that AI/AN students were dropping out of school at an alarming rate, that our Nation has made little or no progress in closing the achievement gap between AI/AN students and their non-AI/AN student counterparts, and that many Native languages are on the verge of extinction.

Reforming No Child Left Behind. According to the White House, in 2015 there was a need to reform the No Child Left Behind which was stimulated by a national conversation about student achievement, unintended consequences of NCLB have reinforced the wrong behaviors in attempting to strengthen public education. NCLB has created incentives for states to lower their standards; emphasized punishing failure over rewarding success; focused on absolute scores,

rather than recognizing growth and progress; and prescribed a pass-fail, one-size-fits-all series of interventions for schools that miss their goals (Obama, B., 2015).

The previous list of historical events and legislation was intended to provide a retrospective environmental setting surrounding the American Indian culture. When adapting and applying the concepts of the SPELIT framework and the explanation of Maslow's hierarchy of needs offered by Lester (2013)—the desire for humans to sequentially satisfy physiological, safety/security, belongingness, esteem, self-actualization needs—a differentiation in American Indian leadership styles begins to emerge (see Table 1).

American Indian Education

> Whether we realize it or not, each of our nations, as well as each of us personally, has undergone considerable change since the Europeans arrived to colonize our territories. What this means, for example, is that while we may desperately preserve our language and culture, we do not have the means to develop the educational and social structure that will allow it to readily happen. (Porter, 2005, p. 106)

According to Bowman (2003), American Indian populations have been excluded from qualitative or quantitative data sets as part of the mainstream research agendas that are published at the state or national level. Lipka, Adams, and Ohio University (2004) contend that the various reports produced researchers strongly suggest that the cultural divide (often referred to in the literature as the cultural mismatch theory) between school and community is a major factor causing the persistent gap between academic performance of American Indian students and their non-native peers. It is only through unraveling dynamic notions of culture from ideologies of authenticity that we—both American Indians and anthropologists—can recapture culture as a dynamic tool for understanding human lives and lived meanings (Neuman, 2002).

Lopez, Vasquez Heilig, and Schram (2013) contend that traditional systems of American Indian education—used to transfer skills and knowledge from one generation to the next—

developed over thousands of years and students were not allowed to fail in these systems. As it became increasingly apparent that American Indians had no interest in adopting White cultural standards and practices, Whites turned on the power of education to *civilize* American Indians early in life (Garrett & Pichette, 2000). However, Noley G, Arizona State Univ. T, American Institutes for Research in the Behavioral Sciences P. Educational Reform and American Indian Cultures (1992) contend that there is little doubt that these methods served the economic, political, and social needs of indigenous groups.

According to Noley, Arizona State University, and American Institutes for Research in the Behavioral Sciences (1992), federal government responsibility for the education of American Indians was grounded in promises made in more than 100 treaties between the United States and various Indian nations. Grande (2004) contends that the miseducation of American Indians precedes the "birth" of this nation—from the time of invasion to the present day, the church and state have acted as coconspirators in the theft of Native America, robbing indigenous peoples of their very right to be indigenous. According to Lomawaima and McCarty (2006) civilization of American Indians mandated the transformation of nations and individuals: Replace heritage languages with English; replace *paganism* with Christianity; replace economic, political, social, legal, and aesthetic institutions. Much of the history of education for American Indians from colonial times to present has been one of English-only and forced assimilation (Reyhner & Hurtado, 2008). The Institute for Government Research (1921) proclaimed that the work of the government directed toward the education and advancement of the American Indian, as distinguished from the control and conservation of his property, was largely ineffective.

In 1991, the Indian Nations at Risk Task Force projected that by the year 2000 every Native student will have demonstrated mastery of English, mathematics, science, history,

geography, and other challenging academic skills necessary for an educated citizenry; all Native students capable of completing high school will graduate (United States Department of Education, 1991). According to The Education Trust (2013), performance for American Indian students has not improved over time. Research conducted by Flynn, Duncan, and Jorgensen (2012), which encompassed interviewing American Indian students, students described a sense of academic unpreparedness before entering college; revealed subthemes of a difference in academic standards, ineffective study skills, and an overall confusion about how to function as students. According to The Education Trust (2013), unlike achievement results for every other major ethnic group in the United States, those for Native students have remained nearly flat in recent years, and the gaps separating these students from their white peers have actually widened. The efforts extended on behalf of the government, administrators, and educators have attempted to address American Indian education and achievement as whole. However, an educational dichotomy continues to persist where the improvement efforts fail to intersect results in the form of positive educational outcomes for American Indian students.

The following data are intended to provide an aggregated point of view of American Indian education and achievement statistics from the varying perspectives of American Indian education researchers and/or governmental agencies:

- American Indian children are equal with non-American Indian children on basic performance skills like exploring objects, problem solving and naming objects at 9 months of age (De Mars & Longie, 2012).

- American Indian children achievement starts to lag at two years of age and persists through 4th and 8th grade (De Mars & Longie, 2012).

- American Indians students have a 50% higher out-of-school suspension rate than their

white counterparts (National Indian Education Association, 2013).

- American Indian students' reading assessments for 4th and 8th grade were lower than white and Asian/Pacific Islander students in 2002, 2005, and 2008 (National Center for Education Statistics, 2014).

- While 4th grade reading performance of every other major ethnic group on NAEP rose between 2005 and 2011, results for American Indian students have been virtually flat (The Education Trust, 2013).

- American Indian students were performing better in 4th grade reading than African American and Latino students in 2005, but that lead had disappeared by 2011 (The Education Trust, 2013).

- Average 4th and 8th grade reading scores in 2007 for American Indian students attending Bureau of Indian Education and other public schools was the lowest at the National level in 2008 (National Center for Education Statistics, 2014).

- American Indian 8th graders improved more slowly than those for every other ethnic group (The Education Trust, 2013).

- American Indian students were outperforming African American and Latino students in 8th grade math in 2005 (The Education Trust, 2013).

- By 2011, however, Latino 8th graders had surpassed Native students, and African American students had nearly caught-up (The Education Trust, 2013).

- At 8th grade, more American Indian students are far off the college preparatory path (De Mars & Longie, 2012).

- American Indian students receive 57% more special education services during 9th grade (National Indian Education Association, 2013).

- American Indians graduate high-school at a rate of 69%, which is lower than all other races (United States Department of Education, 2015b).

- American Indian students attain a 4-year bachelor's degree at a rate of 73% less than all other sexes and races including American Indian males (National Indian Education Association, 2013).

- American Indian students enrolled in Masters Level Degree programs was less than 0.5 % from 1995 through 2008 (United States Department of Education, 2010a).

- Underrepresentation in doctoral programs is particularly severe for American Indians with a percentage that has historically been so small that most studies have not provided separate data on their specific representation (Williamson, 1994).

- American Indian percent of distribution for students enrolled in Doctoral level programs was less than 0.5 % from 1995 through 2008 (United States Department of Education, 2010a).

Kirkpatrick (1998) contends that learning encompasses attitudes that were changed and knowledge and skills that were learned, which is more difficult to measure. Barr and Tagg (1995) suggest that the criteria for learning is measured in terms of: learning and student—success outcomes; quality of exiting students; learning technologies development, expansion; quantity and quality of outcomes; aggregate learning growth, efficiency; quality of students learning. According to Tyler (1969) many educational programs do not have clearly defined purposes, but if efforts for continued improvement are to be made, it is very necessary to have some conception of the goals that are being aimed at Bowker and the Education Development Center, & Montana State University (1993) contend that despite all the research, we know very little about what makes some American Indian students successful in school and what makes

others fail and even less is known about the American Indian female dropout.

Under the provisions and United States Government legislation treaties, the U.S. Government has a unique obligation to American Indian children and is required to provide them with education, which dates back to 1894. Cattelino (2008) suggests that "sovereignty and self-determination have become keywords in American Indian studies, activism, and policy making" (p. 166). McClellan, Fox, and Lowe (2005) identify three significant movements or phases of Native American Education: Colonial, Federal, and Self-Determination. A deeper dive into history would reveal an unfortunate disconnect between the annihilation of the American Indian culture and the United States Government's efforts to position them for success while imposing their Western culture based society.

The study contained in the "Bureau of Indian Education and Tribal School Leaders' Perceptions of School Level Factors Leading to the Academic Achievement for Native American Students" by Amiotte (2010) is an issue premised on failed and/or ineffective efforts of the United States Government after assuming responsibility for American Indians in 1819 and the associated educational provisions embedded in legislation—a schoolhouse and teacher for every 30 Indian children from 6 to 16 years of age—Fort Laramie Treaty of 1868.

According to the research of Grande (2004), in terms of American Indian education, the thievery began in 1611 when French Jesuits opened the first mission schools expressly aimed at educating American Indian children in the French manner. Federal education policy beginning in the 1870s and continuing for a century emphasized assimilation as the goal of American Indian education (Lipka & ERIC Clearinghouse on Rural Education and Small Schools, 2002). At the close of the 19th century, thousands of American Indian children were consigned to off-reservation boarding schools as part of the government's assimilation efforts.

As part of the United States Government's cultural modification and assimilation strategy, American Indian children were removed from their reservations, families, and homes while placing them in Government operated boarding schools as the cornerstone a critical aspect of the assimilation policy (Amiotte, 2008). According to Amiotte (2008) the transformation was to be accomplished 25 years following the inception of the assimilation plan that resulted in Indians becoming United States citizens and tribes ceasing to exist in the United States. While the costs of assimilationist schooling were high, resulting in the weakening of Native cultures and languages, marginalizing Native identities, alienating students from the goals of schooling, and producing high rates of leaving school, the benefits to students who persisted were often low (Lipka & ERIC Clearinghouse on Rural Education and Small Schools, 2002).

Porter (2005) described American Indian education relative to decolonization as a phased process, "This educational process, often referred to as "promoting civilization" involves beatings, hard labor, and psychological abuse. The benefit associated with this is that the seeds of the colonizer's culture are planted deeply in Indigenous Peoples at a very early age" (p. 89). It was believed that through education, American Indians would learn the white man's language and culture and develop the skills to function effectively in white man's society (Cameron, 2004). Boarding schools were said to provide American Indian children with an education that was intended to compete with their English counterparts (Amiotte, 2008).

It is important to note that predominantly white cultural views are different from American Indian cultural views in many ways, especially around individuation from family; it is a Western notion that independence from parents is essential for the development of autonomy (Flynn et al., 2012). One of the first, off reservation boarding schools, Carlisle Indian Boarding School, was governed by a military-style structure. American Indian children were subjected to a

military styled curriculum, disciplinary regime, and educational strategy to *kill the Indian and save the child* which was employed to accelerate and ensure the success of acculturation and assimilation of American Indian children. American Indian children were required to abandon their American Indian language, tradition, dress, and appearance while forced to adopt the English culture (Amiotte, 2008). In 1887, the U.S. Commissioner of Indian Affairs required schools for American Indians to conduct instruction in the English language and to introduce standard academic subjects such as arithmetic, science, history, and art (Watras, 2004).

According to Freire (2010), in order for cultural invasion to succeed, it is essential that those invaded become convinced of their intrinsic inferiority. Based on the research conducted by Mihesuah (2003), students who completed their course of study often became imitation white people, but when they returned home they often were ostracized for being different. Consequently, Native students faced tremendous emotional pain at the boarding schools, and then they had to face it once again at home; they were caught between worlds, and many did not manage well (Mihesuah, 2003).

One could surmise that the quality level of education that was provided to American Indian students at the onset of the Boarding School era was inadequate at best. This assumption is confirmed when Mihesuah (2003) concludes that teachers and administrators at the boarding schools did not take the time to learn about Indigenous students' histories and cultures and often demeaned them in the classroom—teaching white culture was superior.

An in-depth review of the research conducted by Mihesuah (2003) reveals that in effect Boarding Schools took a toll on Native Students; this was termed "Boarding School Syndrome" explained as follows:

> BSS is a combination of internalized colonization and ingrained feelings of inferiority. Some sufferers of BSS feel great stress, while others have become comfortable in their

positions as second-class citizens. Many modern Natives now sit back and believe that it is easier to cooperate with white society's rules and regulations than to try and change the status quo. BSS answers the question as to why some Natives today are passive and refuse to become involved with issues that concern them directly. BSS sufferers are seen in every level of the ivory tower. Many times one cannot tell any difference between the writings and viewpoints of these Natives and racist non-Native scholars. (p. 329)

Although some historians claim that, from 1929 to 1945, American Indian education sought to reinforce the traditional cultures, the directors of education in the office of Indian affairs turned the schools toward the principles of progressive education (Watras, 2004). However, Government-sponsored education complicated the effectiveness of American Indian teachers who worked in off-reservation boarding schools by bringing together a complex array of tribal groups (Watras, 2004).

One of the most significant elements disregarded during the assimilation of American Indians according to Gere (2005) was that Federal policy lumped members of all tribes under the generic category of Indian, but the widely varying languages, geographical environments, histories, and cultural traditions represented by boarding school students meant that their teachers had to negotiate complicated intertribal boundaries. Mihesuah (2003) contends that many students do not have the adequate background to succeed at university because of their previous educational experiences at tribal schools.

If democratic government was antithetical to traditional American Indian societies, progressive educational policies were equally unsuitable (Watras, 2004). Many schools made it difficult for American Indian teachers to influence the structures or people in the institution, thereby requiring them to use considerable ingenuity to shape the learning environment of their students (Gere, 2005). The challenge is to adapt local culture and knowledge to Western schooling without trivializing and stereotyping (Lipka & ERIC Clearinghouse on Rural Education and Small Schools, 2002).

In a study conducted by Amiotte (2008), a survey research method was utilized to examine the relationship between BIE/Tribal school leaders' perceptions of the level of implementation of the school-level factors related to American Indian student achievement. Amiotte's survey was comprised of seven sections, each containing seven items for a total of 49 survey items as follows:

- Items 1-7 addressed opportunity to learn

- Items 8-14 addressed high expectations, challenging goals, and feedback

- Items 15-21 addressed school, family, and community partnerships

- Items 22-28 addressed safe, orderly, and caring school environments

- Items 29-35 addressed collegiality and professionalism

- Items 36-42 addressed leadership

- Items 43-49 addressed culturally relevant practices was used.

Information for Amiotte's (2008) study was obtained through public NCLB data made available by the Office of Indian Education Programs and a researcher-developed survey instrument that was sent to key administrators in each of the BIA/Tribal schools. The population and sample for the study was comprised all 174 elementary and secondary schools operating under the direction of the Bureau of Indian Education. The 174 BIE/Tribal schools surveyed have a variety of educational program configurations including 41 PK-12 programs, 40 elementary schools, 67 elementary and middle level programs, 5 middle schools, 7 middle school and high school combinations, and 14 high schools. Amiotte (2008) found that overall BIE/Tribal school leaders perceive their schools are regularly engaging in school-level practices that are linked to academic achievement for students. The level of implementation of effective practices ranges from those practices engaged in to a great extent to those implemented on a

limited basis.

According to the research conducted by Lipka and ERIC Clearinghouse on Rural Education and Small Schools (2002) the existing body of research pertaining to integrating American Indian culture with Western schooling must include community/tribally controlled schools, utilize American Indian culture and language, and achievement must show a significant and measureable gain – communities are employing a both in their school systems. Amoitte (2008) implies that higher levels of education more readily positions American Indian children for success on or off reservations. Amoitte's study concludes that achieving higher levels of quality education for American Indian children in BIE and Tribal Schools is a precarious act of preserving American Indian culture while infusing a competitive curriculum equivalent to non-reservation schools.

BIE/Tribal schools need to be accountable for setting high performance expectations; providing American Indian children with a stable learning environment is paramount; a genuine effort to reinvest in teachers must be extended; continuous improvement is essential in avoiding stagnation within the school's system (Amiotte, 2008). With the successful passage of the "Indian Education Act of 1972" (P.L. 92-318 as amended) and the "Indian Self-Determination and Education Assistance Act" of 1975 (P.L. 93-638), a new era began in Indian education (Lipka & ERIC Clearinghouse on Rural Education and Small Schools, 2002).

BIA schools contend with very high poverty rates, large numbers of students with limited English proficiency, isolation, and many less than adequate facilities, all of which are associated with the high costs of education (Schaul, 2003). Many of the facilities are mismanaged, staffed with inferior teachers and equipment, and many of the instructors are ignorant of Native cultures (Mihesuah, 2003). In the Government Accounting Office's (GAO) 2003 report, the Federal

Government spends over $600 million annually to provide educational services to approximately 48,000 Indian students in 171 schools and 14 dormitories. However, due to the dilapidated schools, all the BIA schools spent less on instruction and more on facilities than their public school counterparts (Schaul, 2003).

An indicator and measure of poverty for the disadvantaged is by the measure of eligibility, incomes ranging from $10K - $30K, for free or reduced-price lunch—matters somewhat more than place of residence, and free lunch eligibility (Thernstrom & Threnstrom, 2003). Despite the financial backing of the United States Government, the academic performance of many BIA students is below that of public school students (Schaul, 2003). The research of Thernstrom and Thernstrom (2003) revealed a four-year learning gap when white students were used as a benchmark for minority students of similar environments.

However, the type of community in which a child lives has surprisingly little impact on the racial gap in educational achievements (Thernstrom & Thernstrom, 2003). Ledesma (2007) adds that the number of psychosocial problems, including substance abuse, family violence, suicide, unemployment, and poor health and psychological distress are indicators of American Indians' poverty.

Freire (2010) posited that "In order for the oppressed to unite, they must first cut the umbilical cord of magic and myth which binds them to the world of oppression through cultural action" (p. 175). Watras' (2004) research suggests that scientifically developed techniques serve the culture that developed them despite the wishes of the people who employ those techniques and they could not enable American Indians to protect their cultural orientations. The United States Office of Indian Affairs did not reinforce the traditional cultures of American Indians in the legislation the officials sponsored or in the educational programs they promoted. Instead,

they sponsored legislation that introduced democracy, a European conception, in hopes that American Indians would reinforce their traditional cultures (Watras, 2004). Evidence exists to support pursuing the inclusion of Native language and culture in educational programs serving Native students as a strategy for improving academic and other educational outcomes (Lipka & ERIC Clearinghouse on Rural Education and Small Schools, 2002).

American Indian

According to the Bureau of Indian Affairs (2015), a federally recognized tribe is an American Indian or Alaska Native tribal entity that is recognized as having a government-to-government relationship with the United States, with the responsibilities, powers, limitations, and obligations attached to that designation. Senate Resolution 103-154 (1994) declared the term *Indian tribe* to mean any Indian or Alaska Native tribe, band, nation, pueblo, village or community that the Secretary of the Interior acknowledges to exist as an Indian tribe. In 2012, there were 566 federally recognized Indian tribal entities within the contiguous forty-eight states recognized and eligible to receive services from the Bureau of Indian Affairs (Indian Entities Recognized and Eligible to Receive Services from the United States Bureau of Indian Affairs, 2012). According to the National Native American Graves and Reparations Act group, there are currently 301 Indian reservations in the Continental United States. For the purposes of this research, the American Indian population will be limited to the American Indian tribes that reside within the 48 contiguous states as previously described.

Culture

Bowker, A., Education Development Center & Montana State Univ., (1993) contend that prevalent throughout the history of the education of the American Indian is the philosophy that the American Indian culture greatly inhibited the academic achievement of the American Indian

students. According to Public Broadcasting Service (2014) culture is a powerful tool, so it is no coincidence that colonial officials and the United States Government created policies that suppressed Native tribal cultures from first contact to well into the 20th century. One prong of a multi-faceted approach further caused the inadvertent suppression as professed by Calloway (1999) as follows:

> Teachers punished those caught speaking their native language. Many parents who had attended missionary or government boarding schools refused to teach their children their native tongue in order to save them from having the language beaten out of them. (p. 362)

Scholars often ask whether European American schools succeeded or failed to de-culture American Indian students, yet, the very question we have been asking has limited our ability to understand what happened to Indian students in European American schools (Neuman, 2002). Enculturation is the process by which an individual learns the traditional content of a culture and assimilates its practices and values (Merriam-Webster, 2015). Whitbeck, Hoyt, Stubben, and LaFromboise (2001) further suggest:

> Enculturation is a multiple dimension construct which includes: 1) involvement in traditional American Indian activities, 2) identification with American Indian culture, and 3) traditional spiritual involvement. The traditional activities included three interrelated sets of indicators. The first dimension was involvement in tribal pow wows. The second dimension of traditional activities was use of tribal language. The third dimension was an indicator of involvement in other forms of traditional activities such as beading, ricing, spear fishing, etc. (p. 53)

In a separate study conducted by Nam, Roehrig, Kern, and Reynolds (2012), the common elements for culturally relevant science teaching are:

- Using topics relevant to American Indian traditional and cultural practices and contemporary issues in native communities
- Using instructional methods and learning styles appropriate for American Indian students, such as hands-on learning and learning through observation and stories
- Making science learning meaningful by integrating American Indian views and epistemologies
- Using place as a context for learning in conjunction with traditional ecological knowledge. (p. 147)

According to Lopez et al. (2013), there have been numerous calls to increase quantifiable studies examining the role of culturally responsive schooling (CRS) on American Indian achievement. Demmert, Towner, and Northwest Regional Educational Lab. (2003) contend that the tenets of culture based education are:

- Recognition and use of American Indian languages
- Pedagogy that stresses traditional cultural characteristics, and adult-child interactions as the starting place for one's education
- Pedagogy in which teaching strategies are congruent with the traditional culture as well as contemporary ways of knowing and learning
- Curriculum that is based on traditional culture, that recognizes the importance of American Indian spirituality, and places the education of young children in a contemporary context
- Strong American Indian community participation in educating children and in the planning and operations of school activities
- Knowledge and use of the social and political mores of the community. (p. 10)

Watras' (2004) contends that scientifically developed techniques serve the culture that developed them despite the wishes of the people who employ those techniques and they could not enable American Indians to protect their cultural orientations. The United States Office of Indian Affairs did not reinforce the traditional cultures of American Indians in the legislation the officials sponsored or in the educational programs they promoted. Instead, they sponsored legislation that introduced democracy, a European conception, in hopes that American Indians would reinforce their traditional cultures (Watras, 2004). Research conducted by Whitbeck et al. (2001) suggests that enculturation is positively associated with school success which lends credence that enculturation is a resiliency factor for American Indian children.

In research pertaining to cultural loss conducted by Ledesma, American Indians were asked to think about all the things that have happened to Indian people in the last 500 years, terrible things–genocide, conquest, boarding schools, and abuse, respondents stated (2007):

In order to cope with the legacies of loss and the challenges of living in the urban environment (1) develop knowledge of and practice traditional values, beliefs, and

behaviors in daily life, (2) develop a strong identity as an Indian person by seeking knowledge of personal, family and tribal history, (3) seek opportunities to engage with and affiliate with American Indians and Alaska Natives, and (4) actively incorporate prayer and ceremony in the routines of daily life. (p. 53)

Research conducted by Whitbeck et al. (2001) suggests that enculturation is positively associated with school success which lends credence that enculturation is a resiliency factor for American Indian children. Schweigman et al. (2011) concluded that respondents who participated in cultural activities that included pow wows, sweat lodge, drum groups and/or roundhouse dance reported significantly higher American Indian identity than their counterparts who did not take part in cultural activities.

American Indian Language

McCarty (2003) stated "At the dawn of the twenty-first century, the world's linguistic and cultural diversity is under assault of the forces of globalization—cultural, economic and political forces that work to standardize and homogenize, even as they stratify and marginalize" (p. 147). In Chapter 1, the term culture was identified as a culmination of various elements within the American Indian community. Upon review of the literature, researchers identify American Indian language as the most significant element for American Indian culture as a whole. To this point, O'Malley and California State Dept. of Education (1982) offers the following:

> The use of tribal names is complicated further by the concept of language groups and the practice of classifying each American Indian language by the name of the principal tribe speaking the language. Language groups include languages with enough similarities of structure and parallels in vocabulary to be considered by linguists as related. However, these are not as close as dialects of the same language. In this context, French Spanish, and Italian would comprise a very closely related language group. It would be incorrect to infer however, that, because the groups speak a related language, their cultures are similar. In discussing American Indian languages, one should keep in mind that there is no such language as *American Indian*; one cannot speak American Indian. (p. 7)

Lomawaima and McCarty (2006) contend that languages and the cultural systems they

express differ in many ways: in sound and grammatical structures, nuances of vocabulary, and rules of social interaction. American Indian language and improved academic performance of American Indian students is a loose-fitted connection made by educators, researchers, scholars, legislators, and American Indians. The following section is intended to provide a holistic scholarly overview of the significance and impacts of American Indian language in the context of American Indian education.

American Indian Language Loss

Fordham (2006) contends that language loss cuts children off from the elders in their communities and serves as a barrier to cultural knowledge, understanding, and pride in who they are. According to Muñiz (2007), "American Indian language loss takes place within a historical context of conquest and colonization that begins with the 'discovery' by Europeans of the new world—a world that had already been populated for tens of thousands of years" (p. 1). Brummel (1998) offers the following overview of the educational relationship between the United States government and American Indian education:

> The various phases of federal policy relating to American Indian education have ranged from supporting schools far away from Indian cultural centers, which would "civilize" the Indians by destroying all memory of their families and cultures, to rejecting the idea of destroying native languages and cultures during the Indian Reorganizing Act era. (p. 6)

Freire (2010) suggested that "One cannot expect positive results from an educational or political action program which fails to respect the particular views of the world held by the people; such a program constitutes cultural invasion, good intentions notwithstanding" (p. 95). The vast majority of American Indian education researchers tend to use the views expressed in Freire's (2010) writing to describe the relationship between the United States Government and American Indians.

According to Park (2011), there were approximately 380,000 people in the United States

who spoke an indigenous language. In 2012, the United Nations Educational, Scientific, and Cultural Organization, it's estimated that 70 more languages could fall silent within the next 5 years. According to the Alliance for Linguistic Diversity's Endangered Language Project (2015), there are many American Indian languages, such as Mandan, Hidatsa and Arikara, that are on the cusp of extinction and are categorized as 'critically endangered' languages. Statistics/data points such as these, reemphasize the significant challenges American Indian language acquisition/preservation programs must overcome.

According to the Alliance for Linguistics Diversity (2015), languages are disappearing at an unprecedented pace and with every language that dies we lose an enormous cultural heritage and the testimony of centuries of life. In research pertaining to culture loss conducted by Ledesma's (2007), a respondent expresses prevailing conceptions about culture as a resource historically and in the contemporary environment:

> I think American Indians have fought their whole lives to continue to preserve their culture and to preserve who they are. I think American Indians have definitely have tried to maintain their lifestyle, and integrate it with mainstream society. From what I understand, I think American Indians have been the only people in America to really continue to preserve and hold a lot of their ancestral beliefs, more so than Latinos, Blacks, Whites... but, I think as American Indians, we definitely have to fight, and definitely had to hide a lot of our cultural ceremonies, beliefs, language at the very grassroots level. From the boarding school era, you know, and the missions in California, everything that had to do with 'exterminate the Red man' or 'let's kill the Red' or 'let's kill the Indian to save the man' type of idea... There still is that fire that, I think, burns within American Indians to want to still be–we still want to learn our language, we still want to learn some of our songs, we still want to continue to keep that circle going, we still want to continue to improve our lives and uplift our people. You know, I think there still is a small group of people who want that, who want to continue to have a connection with the home–what I mean by home is I mean back on the reservation. They want to have a connection with the people back home. But I think it has to–there has to be an effort between all the parties, urban and rural, rich and poor, people who help versus people who need services, to come together to continue to help each other out in order to continue to have a resistance–a resilience, to maintain that culture, maintain what our ancestors have fought for and died for, to continue to live on. (p. 54)

Although Ledesma's study is just one of many, similar studies in the American Indian

body of research identify a relationship between American Indian languages and culture. Therefore, researchers and participants tend to make a direct connection between the loss of American Indian languages and a loss of American Indian culture.

Lomawaima and McCarty (2006) contend that causes of language loss are as complex as the history of colonization and are ultimately traceable to the policies of containment, dislocation, and genocide that characterized four centuries of Anglo European imperialism. To this point, Crawford (1996) contends that languages die in a more complex and gradual way, through the assimilation of their speakers into other cultures. Cantoni (2007) asserts that people often stop using and transmitting their language not as a conscious, deliberate, well-examined choice because they tend to believe that other families will keep it alive, or that the schools can assume this responsibility.

As previously mentioned, the United States government played the most integral role in the cultural deconstruction of American Indians over the past couple of hundred years. At the forefront, Government Boarding Schools were instituted to administer acculturation activities for American Indian children. Calloway (1999) adds that government-sponsored schools made every effort to separate Indian students from their communities and rid them of their tribal heritage and language so that they could act, speak, and think like non-Indian Americans.

Despite recent legislation passed by the United States Government the preservation of American Indian languages have not all experienced success. When researching the language acquisition activities of the Mohawk, Maracle (2002) found that Mohawk as a second language was offered in elementary school for the past 30 years, but the language was still rapidly disappearing from use.

American Indian Language Preservation

According to Calloway (1999) the boarding school experience left a legacy that continues to affect American Indian people as they struggle to revive languages. Nez (2011) stated that "language socialization and revitalization for the endangered language must be taken with great care, it is a collaboration effort, from the American Indian communities to researchers to language experts" (p. 147). In addition to communicative purposes of American Indian languages, Lomawaima and McCarty (2006) suggest that "indigenous instruction is embedded in names, songs, and stories" (p. 33). Fordham (2006) contends that language is an essential part of human cognition and communication; it is an instrument for oppression and for resistance, as well as an integral part of the poetry, songs, and stories that have shaped and expressed the scope of human experience throughout millennia. Sims (2004) posited that for many American Indian people, the continuation of cultural values, traditions, native belief systems and governance is dependent on the continued transmission and use of Native languages.

In the United States Government's effort to reconstruct American Indian languages through the institution of policies such as the Native American Languages Act (NALA) of 1990/1992 which established a federal role in preserving and protecting American Indian languages (Warhol, 2009). Proponents and advocates of the Native American Languages Act may agree that the associated results are mixed or yet to be seen. According to Warhol (2009), although some argue that the Native American Languages Act has come too late funding has been limited and most American Indian languages are already in serious decline, others link the Native American Languages Act to sovereignty and academic achievement.

Following the inception of the Native American Languages Act, a number of tribes (schools) continued to struggle in their American Indian language acquisition efforts. Taylor

(2002) asserts that new language policies are often mostly symbolic in content, yet the plans to implement them are not necessarily less symbolic nor more functional than the policies themselves. According to Tyler (1969), many educational programs do not have clearly defined purposes. Taylor (2002) asserts that the education sector must determine the curriculum policy, including whether there is already sufficient time devoted to language in general and how the curriculum can be modified to accommodate the exigencies of the new language policy. An example of a bilingual implementation struggle stemming from Taylor's study (2002) is outlined as follows:

> By contrast, in South Africa, Afrikaans and English have competed as the linguistic symbols of rival dominant minorities for over 200 years. In 1952, the South African government passed the 1953 Bantu Education Act, which had, among its goals, the de-emphasis of English in favor of Afrikaans and the extension of mother-tongue instruction (MTI) for black South African children from the fourth grade to the eighth grade. (p. 317)

Although this study does not reflect the challenge American Indians are faced with when taking into consideration the complexity of integrating over 100 different languages spoken across the 566 American Indian tribes, the legislation and literature suggests that bilingual education implementation can be achieved through a top-down approach.

According to Fordham (2006) the loss of American Indian languages is considered by many Indigenous people to be one of the most serious problems facing their communities today. Klug (2012) contends that American Indian language revitalization is a critical priority for American Indians because language goes to the heart of tribal identity. Maracle (2002) posits that the survival of our language, is dependent upon the work of the community as a whole. Fishman (1996) contends that creating community is the hardest part of stabilizing a language and lack of full success is acceptable, and full successes are rare.

According to research efforts of Cantoni (2007), the most frequently discussed barriers

were summarized as follows:

- The lack of opportunity to practice native languages at home;
- The parents' lack of proficiency in the native language;
- The teachers' criticism of those who speak the home language in school;
- The tendency to correct novice learners whenever they make a mistake;
- The likelihood of put-downs by non-speakers of the home language;
- The perception that English is a better vehicle for economic success; and

- The teaching of isolated vocabulary items instead of communicative skills. (p. vi)

Cantoni (2007) suggests key tenants associated with American Indian language

preservation and acquisition activities:

- School programs alone are not sufficient for language maintenance (but better than nothing);
- Schools must change significantly and communities must have a major say in what the schools do; and
- Schools are best at implementing a developmental language curriculum for children who have acquired the language at home. (p. 15)

In its policy agenda to address reauthorization of the Esther Martinez Native American

Languages Preservation Act, the National Indian Education Association (2013) identified the

following key provisions:

- The survival of Native languages is fundamental to the success of Native communities and endurance of traditional Native culture.
- Without urgent attention, far too many Native languages risk extinction within the coming decades.
- Immersion programs have proven to be the best model for creating fluent speakers and successful Native leaders.
- Grants provided under the Esther Martinez Native American Languages Preservation Act have empowered tribes to establish immersion programs that are successfully revitalizing Native languages and improving Native economies. (p. 19)

The following data outline varying degrees of language integration throughout American

Indian communities. According to the United States Census Bureau (2012):

- 27% of the age 5 years and older spoke a language other than English at home, compared to 21% for the entire nation.

- 68% of the residents of the Navajo Nation Reservation and Off-Reservation Trust Land, ages 5 years and older spoke a language other than English at home. (p. 4)

The National Center for Education Statistics (2008) summarized trends associated to the inclusion of American Indian culture in a classroom environment as follows:

- 66% of 4th graders attended a school where an American Indian community member had visited at least once to share traditions and culture with students and staff.
- 56% of 4th graders knew some or a lot about their tribe's/group's history, traditions, arts, or craft.
- 64% of 8th graders knew some or a lot about their American Indian history.
- 55% of 8th graders attended a school where an American Indian community member had visited at least once to share American Indian traditions and culture with students and staff.
- 54% of 8th graders knew some or a lot about their American Indian traditions and culture.
- 43% of 8th graders knew some or a lot about issues today that are important to American Indian people.
- 33% of 8th graders had reading teachers who integrated American Indian culture and history into reading/language arts instruction at least once a month. (p. 20)

Fleming and Ledogar (2008) contend that enculturation refers to the degree of integration within a culture, which can be protective in academic achievement typically through measuring three components: traditional activities, cultural identification, and traditional spirituality. McCarty and Snell (2011) add that there is compelling empirical evidence that strong, additive, academically rigorous language and culture programs have salutary effects on both American Indian language and culture maintenance/revitalization and student achievement.

Although American Indian language acquisition/preservation programs are now typically found on the dockets of many American Indian tribes, Maracle (2002) asserts that every community is at different stages of language loss and at different levels of recovery; therefore, their goals are different and their needs are different. The aforementioned body of research demonstrates that American Indian language loss is a combination of factors and sometimes contradicting points of views in terms of responsibility, accountability, and authority for progress

of capturing languages. And, in order for effective cultivation of an American Indian language acquisition program to occur, importance and emphasis must be placed on the commitment of all language stakeholders.

American Indian Languages in Education

Mihesuah (2003) contends that if American Indians do not raise objections to what is being published and what is being taught in classrooms, do not take charge and create strategies for empowerment, and do not do something about their problems, then no one else will. According to Lipka and ERIC Clearinghouse on Rural Education and Small Schools (2002) the last few decades have shown a steady increase in the number of efforts by tribal or community-controlled schools to use their language and culture as an integral part of the fabric of schooling. Kidwell (1999) posits that language is an essential cultural marker which played an important part in the development of American Indian studies programs whose curricula have generally included Native language instruction. Lopez et al. (2013) contend that the creation of lifelong learning environments and meaningful educational experiences for both the youth and adults requires a language and cultural context that supports the traditions, knowledge, and language(s). The work of these researchers, along with others, reflects that American Indians are in fact exercising their right to include American Indian languages in education through governmental legislation.

Klug (2012) suggests that immersion programs clearly offer substantial evidence of positive outcomes for students, advancing both the academic success and cultural literacy of Native children and their communities. Hermes (2007) contends that as a powerful tool for creating culture, while at the same time a cognitively rigorous exercise, Indigenous-language immersion could be key for producing both language fluency and academic success. According

to Balter and Grossman (2009) students' native or heritage language is a crucial element of the

cultural capital they bring to the classroom which teachers should respect and value as strengths.

In a study conducted by Banister and Besoray (2013) they found that indigenous students needed

classroom activities that encouraged inclusion of their cultural background and use of a variety

of sign systems -- especially oral and visual ones -- in order to improve their literacy. While there

are many bilingual studies from other cultures, Maniatis (2009) found that exposure to the

second language in children whose first language was less well-developed could impede

development of the first language, but students who attended bilingual programs were far more

superior on measures of academic achievement overall.

Klug (2012) contends that immersion schools seem to offer a great improvement and

American Indian students are thriving in these settings, showing higher test scores and

graduation rates as well as stronger connections to their culture. The research efforts of Maniatis

(2009) indicates that strong language dominance in both English and Spanish is related to

cognitive development. In an analysis conducted by Fordham (2006), two independent school

evaluations demonstrated that introducing a second language (Makah) in school had a positive

effect upon Makah students' achievement on standardized tests. According to Lipka & ERIC

Clearinghouse on Rural Education and Small Schools (2002) evidence exists to support pursuing

the inclusion of American Indian language and culture in educational programs serving

American Indian students as a strategy for improving academic and other educational outcomes.

Lomawaima and McCarty (2006) have suggested that American Indian education

systems share the human goal of creating competent caring adults who share core values;

achieving this goal requires language rich activities and instruction to develop communicative

competencies. Park (2011) posits that language learning makes a positive difference for children

on reservations. Reyhner and Hurtado (2008) contend that efforts involving teaching students English and academic subjects in addition rather than as a replacement to their Native language and culture have had success improving the academic performance of Indigenous students in the United States and other countries. Sims (2004) contends that for many American Indian people, the continuation of cultural values, traditions, native belief systems and governance is dependent on the continued transmission and use of Native languages.

McCarty and Snell (2011) suggest that the role of the impact of Native languages and cultures in children's academic achievement remains in question. It is Tiger's (1991) contention that the effect of tribal culture in an urban classroom is a casual factor in the low achievement test scores of American Indians, but it has not been empirically determined. According to Harrington and Pavel (2013) the value of culturally responsive schooling for Indigenous students is not novel, however, research findings have not been used in the past or the present to affect policy or practice to improve the educational attainment of American Indian students. Bo-yuen Ngai (2008) asserts that while some educators and policy makers oppose efforts to promote American Indian languages, others urge contributions from multiple sectors to revitalize them.

Despite the varying points of views regarding the purpose and role of American Indian language and achievement, language as a tenant of American Indian culture tends to emerge as the ever allusive silver bullet strategy legislators, scholars, and educators submit to when addressing American Indian achievement. Researchers' literature and studies pertaining to American Indian education suggest that there is a correlation between the inclusion of American Indian language in education and improved academic achievement for American Indian students. But, the question which begs to be asked is: If research indicates that there are positive educational outcomes by teaching a second language—American Indian language—why don't

American Indian Language Acquisition/Preservation programs flourish as they are implemented in Bureau of Indian Education schools; what about American Indian students attending public, urban, off-reservation, etc. schools? This study intends to further explore and discuss the affect of American Indian culture as a whole on the educational outcomes of pow wow princesses.

Similar Studies and Research

In an effort to build a more robust understanding of the literature, similar studies have been reviewed for applicability and relevance. In research conducted by Maniatis (2009) it was discovered that strong language dominance in both English and Spanish was related to cognitive development. In another example, in the study conducted by Montgomery, Miville, Winderowd, Jeffries, and Baysden (2000) resiliency factors of American Indian college students through their personal stories shared during interviews. The study was comprise of 14 American Indian women and men who were approaching or had recently graduated from college. Through utilizing a qualitative methods, found that the importance of integrating traditional American Indian ways and family values within all parts of one's educational life are necessary for school completion (Montgomery et al., 2000).

Winderowd et al. (2008) conducted a study to determine the usefulness of a practical measure of enculturation for American Indian people by examining its reliability and validity within the context of three previous studies. The 2008 study conducted by Winderowd et al. was comprised of 3 samples: 165 American Indian people (clinical); 167 American Indian university and community members (non-clinical); 324 American Indian university and community members (non-clinical). Winderowd et al. (2008) found that the American Indian Enculturation Scale yielded high internal consistency reliability estimates across the three samples.

Stumblingbear-Riddle and Romans (2012) studied urban American Indian adolescent

resilience through exploring the role of culture, self-esteem, subjective well-being, and social support in determining which protective factors foster resilience which is often linked to positive outcomes such as school success. Stumblingbear-Riddle and Romans (2012) found that in regards to educational aspirations:

> Of the 175 participants in their study: (89.3%) reported having plans to finish high school, while 2 (1.0%) did not plan the complete high school, and 19 (9.7%) reported that they did not know, Furthermore, 125 (63.8%) reported having plans to attend college, 14 (7.1%) did not plan to attend college, and 57 (29.1%) reported that they did not know. (p. 8)

Through an in-depth review of the literature, it becomes apparent that there are various data points and statistics which are intended to proclaim the state of affairs of American Indian education and educational outcomes i.e., high school graduation rates for American Indian students. With the existence of these varying data points, it makes it almost next to impossible to place credence which source is the most reliable because the data points are snapshots in time at the time they are being reported. However, there should be no doubt that the common theme between the varying data points is that the educational outcomes of American Indian students is statistically low. Another complication, which clouds the problem, is empirically proving that American Indian culture has a direct effect on positive educational outcomes for American Indian students in the formal classroom setting whether the students attend on or off reservation schools.

Gap in Literature

Because there is limited detailed research specifically pertaining to the pow wow princess role and positive educational outcomes of American Indian women who serve in this role, there are several gaps in our overall knowledge regarding its significance. It is important to reiterate the issues of American Indian women identified by Portman and Herring (2001):

a) The historical roles of American Indian women,

b) American Indian women's roles after European contact,

c) The American Indian female stereotypes,

d) The evolving social problems of American Indian women, and

e) The influence of level of acculturation. (p. 186)

Further to Portman and Herring's points, Lomawaima and McCarty (2006) suggest that stereotypes about American Indians learners—as silent, stoic, or visual—have strategically enforced the necessary difference and distance between civilized and primitive students. According to LaFromboise, Hoyt, Oliver, and Whitbeck (2006) resilience in the face of adversity is not new to American Indian tribes, they have survived genocide practices directed toward them, including massive redistribution of people away from their homelands and the imposition of the reservation system. Lingering perceptions and stereotypes that tend to devalue the educational, leadership, and cultural attributes and overall contributions associated with the pow wow princess role within the organizational structure of pow wows. The resilience demonstrated by American Indian women over the past several hundred years has proven to stand the test of time. And, although some researchers and scholars such as Vine Deloria believe that anything to be said about American Indians has been already said and any further writings should be limited to filmmakers, there is room for more scholarly writing and research.

As previously mentioned in Chapter 1, there are many deep-rooted elements that comprise American Indian culture. The cultural and belief systems of American Indians may have been suppressed through the assimilation efforts enforced by the United States Government via boarding schools, but these two elements were the cornerstones that sustained American Indian identity through hundreds of years of turbulence. There is also an existence of a

contradiction stemming from the notion that American Indians lack culture and therefore it is a contributing factor that stifles the educational success of American Indian students. This is, in part, addressed by this research.

It cannot go unmentioned that even with the inclusion of American Indian culture (i.e. beading, native language proficiency, dancing, sweat lodge, singing, storytelling, etc.) in the realm of education, tests that measure academic success at the state or national level do not give credit to American Indians who possess a mastery of culture that would qualify them for graduation in place of typical high school curriculum. In light of the differing points of view and opinions of researchers and scholars alike, the fact remains that there is an opportunity to add to the body of research pertaining to American Indian women. This dissertation is intended to provide a basis for understanding what the literature has overlooked.

Summary

This chapter provided a comprehensive literature review of elements which contribute positive educational outcomes for American Indian women. The goal was to illustrate the dynamics of American Indian culture and educational success factors as found by other researchers. Moreover, the purpose of the research was to explore other variables that impact academic success of American Indian women and to identify those factors that impact leadership, achievement, and academic success despite the well-documented hardships. Chapter 3 draws on the data contained in this literature review and provides a framework for outlining the research method proposed to further this study.

Chapter 3: Methods

Introduction

Tonemah and Roanhorse Benalley (1983) provided a brief description of the paradigm

shift which outlined the transformation of American Indian education as follows:

> Formal European education was introduced in early educational efforts, and they present
> an ever-changing perspective of the techniques, needs, and goals in educating the native
> population. Christianity and "civilizing" the native were early goals. This gave way to
> making the American Indian a farmer who would be a counterpart of the developing
> American populace. When the responsibility for educating American Indians was
> assumed by the United States government, educating Indians became agriculturally-
> vocationally-technically oriented. The Bureau of Indian Affairs was given the
> responsibility of providing this education and so in a paternalistic manner that fostered
> dependence of Indians on the U.S. government. (p. 1)

There is no doubt that the policies and efforts of the United States Government to

eliminate the traditional American Indian society yielded effective longstanding adverse effects

for the vast majority of American Indian tribes. But, it is the United States Government's

reconstructive/self-determination efforts which have proven to be ineffective especially where

American Indian education is concerned. This research makes an effort to correlate American

Indian women leadership to positive educational outcomes through exploring American Indian

culture. This chapter describes the method and the reasoning of the process that was selected.

This research assessed the educational outcomes of American Indian women who have

served in the role of pow wow princesses. The purpose of the research was to identify cultural

factors that contributed directly to successful high school graduation rates for American Indian

women. The goal of this research was to place an emphasis on studying American Indian women

leadership relative to American Indian women serving in the pow wow princess role.

Re-statement of the Research Questions

House (2010) asserts that the challenges of studying American Indians are well

documented and depending upon the design selected, their [scholar's] ability to generalize the research findings from one American Indian nation to another may not be possible. In researching traditional culture and American Indian education, Whitbeck et al. (2001) found that one of the difficulties is the heterogeneity of American Indian cultures, these separate cultures and language groups vary significantly from one another in values, spiritual beliefs, kinship patterns, economies, and levels of acculturation.

In order to explore the magnitude of the factors that American Indian women leaders and the factors that influence their success despite such hardships, this study explored the following four questions:

- To what extent, if any, does the pow wow princess role contribute to positive educational outcomes for American Indian women?

- What organizational aspects, if any, are associated to the pow wow princess role within a pow wow's organizational structure?

- What forms of leadership, if any, are associated to the pow wow princess role within a pow wow's organizational structure?

- To what extent, if any, has American Indian culture influenced positive educational outcomes for American Indian women serving in a pow wow princess role?

According to Portman and Herring (2001) the most significant model for European American understanding of American Indian women came from the legend of Pocahontas which caused a perplexing dilemma to occur as the authentic American Indian woman began to be recognized. There is limited research that addresses the effects of culture on American Indian women education. This research is intended to serve as an exploratory qualitative study expanding on the limited amount of research correlating American Indian women educational

success to American Indian culture through American Indian women serving as a pow wow princess. The hypothesis was that there is a correlation between the pow wow princess role and positive educational outcomes for American Indian women. The dependent variable in this case is enculturation. The independent variable is a categorical group, specifically the American Indian women group mean. The following section is intended to provide a description of the research design utilized by the researcher.

Description of Research Design

After reviewing the various forms of research design, the overarching research design selected for this research shall employ the use of a qualitative and quantitative mixed methods approach. Applying this approach is expected to create data and information that will add to the American Indian body of research. The following sections provide the rationale behind the relevance of this approach and selection process.

Qualitative approach. According to Creswell (2013), qualitative research is conducted because there is a complex problem or issue that needs to be explored; because a group or population identify variables that cannot be easily measured, or hear their silenced voices. Finley (2014) contends that the qualitative research is beneficial with a new topic that has not been fully addressed with the group of people being studied. Sandelowski (2004) contends that what makes a work qualitative research is the demonstrable effort to produce richly and relevantly detailed descriptions and particularized interpretations of people and social, linguistic, material, and other practices and that shape and are shaped by them. Montgomery et al. (2000) researched a variety of factors affecting the retention and completion of American Indian students through the use of qualitative methods. Subsequently, the study conducted by Winderowd et al. (2008) suggests that their research efforts have resulted in the American Indian Enculturation Scale that can facilitate

measuring the effects of culture as follows:

> It is important to understand the extent to which American Indians participate in their traditional ways and how these traditional behaviors impact one's well-being, resilience, and connections with others and the world, and how we have a reliable and valid instrument with which to continue this research. (p. 11)

Additionally, the American Indian Enculturation Scale was used in conjunction with in-depth interviews in a qualitative study conducted by Montgomery et al. (2000). Portman and Herring (2001) contend that data concerning developmental needs for American Indian women are extremely limited and the meager existing data refer to the population as a whole, undifferentiated by sex. Qualitative research is conducted because a problem or issue needs to be explored, this exploration is needed, in turn, because of a need to study a group or population, identify variables that cannot be easily measured, or hear silenced voices (Creswell, 2013).

At approximately 1.2% of the United States total population, American Indians are underrepresented in almost every aspect of today's society. American Indian women are further underrepresented and the associated research is underdeveloped and there is a need to explore their leadership further. Additionally, leadership theory is grounded in the White male leadership perspectives and/or lump all women into one group. From the qualitative perspective, the approach was threefold. First, at 0.8% of the population, American Indian women comprise one of the smallest subsets within the total population of the United States. According to Portman and Herring (2001), historical and contemporary stereotypes of American Indian women have resulted in inaccurate and insensitive images, mass media, movies, and printed materials continue to portray American Indian women as either princesses or savages. "The male dominated, hierarchical social system from Europe, produced the "Pocahontas Perplex", which the American Indian woman who accepted this stereotype found that in the eyes of America if she was not the "princess", she was nothing" (Torson, 1990, p. 40).

Research conducted by Stumbingbear-Riddle and Romans (2012) concluded that a qualitative approach would be beneficial in terms of adding richness to the understanding of lived experiences of urban American Indians. According to Creswell (2013) a qualitative study requires the researcher to:

> Commit to extensive time in the field. The investigator spends many hours in the field, collects extensive data, and labors over field issues of trying to gain access, and an "insider" perspective. Engage in the complex, time-consuming process of data analysis through the ambitious task of sorting through large amounts of data and reducing them to a few themes or categories. For multidisciplinary team of qualitative researchers, this task can be shared for most researchers, it is a long, isolated time of struggling and pondering the data. The task is challenging, especially because the database consists of complex texts and images. Write long passages, because the evidence must be substantiate claims and the writer needs to show multiple perspectives. The incorporation of quotes to provide participants' perspectives also lengthens the study. Participate in a form of social and human science research that does not have firm guidelines or specific procedures and is evolving and constantly changing. These guidelines complicate telling others how one plans a study and how others might judge it when the study is completed. (p. 49)

Bell's (2013) research utilized a qualitative methodology to understand the role, ceremonial significance, authenticity, cultural definition, and ethnic expression that regalia plays during pow wows. In researching elements of American Indian culture, Ashworth (1986) asserted "while there has been a considerable amount of theoretical discussion, until now there has been no specific comprehensive or quantitative study" (p. vi). In exploring the experiences of American Indians, Stumblingbear-Riddle and Romans (2012) found that open-ended qualitative measures were useful in studying the complexities of American Indian identity and culture. The study of the influence of culture in a person's life conducted by Demmert et al. (2003) reflected that quantitative research available on American Indians is not sufficient to transfer this theory to American Indians but the qualitative research provides some interesting insights to this position and is very supportive.

Quantitative research. Culturally based instruction has long been touted as a preferred

approach to improving the performance of American Indian students' academic performance; however, there has been scant research to support this conjecture, particularly when quantitative data is included (Lipka, Adams, & Ohio University, 2004). Kraska (2010) contends that quantitative research studies produce results that can be used to describe numerical changes in measureable characteristics of a population of interest; generalize to other, similar situations; provide explanations of predictions; and explain casual relationships. In open-ended questions, the possible responses are not given and the respondent writes down the answers in his/her words, but in the case of an interview the investigator records the answers either verbatim or in a summary (Kumar, 2011). Mrug (2010) further adds that open-ended questions require participants to formulate answers in their own words which typically elicit more complete and deeper answers than closed-ended questions. The American Indian Enculturation Scale survey and open-ended interview questions shall be used for the quantitative portion of this study.

Mixed method research. Mixed methods research has increasingly become the preferred term that expresses the fact that, in many cases, using both quantitative and qualitative research should involve a mixing of the research methods involved and not just using them in tandem (Bryman, 2008). Onwuegbuzie and Collins (2007) contend that studies that combine or mix qualitative and quantitative research techniques fall into a class of research that are appropriately called mixed methods research or mixed research. Mixed methods research lends itself to the use of triangulation or greater validity, which according Bryman (2008) implies that the results of an investigation employing a method associated with one research strategy are cross-checked against the results of using a method associated with the other research strategy.

Creswell, Klassen, Clark, and Smith (2011) define mixed methods research approach or methodology as:

Focusing on research questions that call for real-life contextual understandings, multi-level perspectives, and cultural influences; employing rigorous quantitative research assessing magnitude and frequency of constructs and rigorous qualitative research exploring the meaning and understanding constructs; utilizing multiple methods (e.g., intervention trials and in-depth interviews); intentionally integrating or combining these methods to draw on strengths of each; and framing the investigation within philosophical and theoretical positions. (p. 4)

The purpose of blending qualitative and quantitative approaches achieves a broader and more balanced information and data base and to provide a fuller, more complete picture from which to derive results (Goldsamt & Development Associates, 1983). The mixed methods research approach or methodology provided by Creswell, Klassen, Plano Clark, & Smith (2011) supports the design of this research. The research questions associated with exploring the pow wow princess role call for real-life understandings, multi-level perspectives, and cultural influences.

Because researchers in the previous chapters concluded that there was a limited volume of research information pertaining to American Indians, the mixed methods research design allowed this research to utilize and analyze both quantitative and qualitative data. Doing so was essential in, according to Creswell (2013), collecting artifacts and observing behaviors that shall paint a cultural portrait associated with a pow wow princess in the organizational leadership and educational context.

Phenomenology approach. Creswell (2013) contends that phenomenologists focus on describing what all participants have in common as they experience a phenomenon (e.g., grief is universally experienced).The primary researcher of the pow wow princess study has dissected American Indian culture and narrowed down the cultural element to American Indian women who have served in a pow wow princess role. The pow wow princess role satisfies the phenomenon experienced by only pow wow princesses.

According to Pratt and Lujan (1994), researchers are inclined to afford complete cultural competency to anyone who is identified, or self-identifies as an Indian however, many tribal members have been socialized in an urban or non-Indian environment and possess scant knowledge of their tribal background. To address these concerns, Creswell (2013) suggests identifying a culture-sharing group whose members have been together for an extended period of time, so that their shared language, patterns of behavior, and attitudes have been merged into discernable patterns. Although pow wow princesses may come from one or more of the 566 federally recognized tribes whose languages may differ, they are expected to possess the same patterns of behaviors and protocols associated with serving as pow wow princesses.

Conducting a study on pow wow princesses required the researcher to interview American Indian females who would self-identify themselves as pow wow princesses. Pow wow princesses who were interviewed were considered experts of the pow wow princess process having obtained the title of pow wow princess. The approach for this study included the use of observations, interviews, and visual documentation to record information shared by the participants. It was expected that participants would share their perspective on the educational, organizational, and leadership value that the pow wow princess role provides.

Process for Selection of Data Source

In a purposeful sampling, according to Creswell (2013) the individual may be convenient to study because she or he is available, or a politically important individual who attracts attention or is marginalized, or a typical, ordinary person. "The primary consideration in purposive sampling is your judgement as to who can provide the best information to achieve the objective of your study" (Kumar, 2011, p. 207). Morse (2004) asserts that purposive sampling in a qualitative inquiry is the deliberate seeking out of participants with particular characteristics,

according to the needs of the developing analysis and emerging theory. Staller (2010) further adds that qualitative researchers use very different sampling strategies from quantitative researchers and are more apt to use some form of purposive sampling through seeking out people, cases, events, or communities because they are extreme, critical, typical, or atypical.

The researcher of this study considers current and former pow wow princesses the primary experts with an overall understanding of the pow wow princess process. This is based on the fact that they have undergone the pow wow princess selection process and subsequently crowned to serve as a pow wow princess. It is anticipated that these participants may have an interest in sharing their personal experiences and insights occurring before, during, and after serving as a pow wow princess. Another expected outcome is that the information shared by pow wow princesses during interviews and surveys will provide the researcher and readers with in-depth information that did not previously exist. For these reasons, purposive sampling is suited for this study.

Definition of Analysis Unit

Understanding interrelatedness and discovering connections is the key component found in rhetoric writing, and action of American Indian women as they continue to struggle for equality (Torson, 1990). The unit of analysis for this study was American Indian females who had been crowned pow wow princesses. For the purposes of this study, pow wow princesses were defined as American Indian women, 18 years of age, who are either currently or formerly crowned as pow wow princesses for at least one pow wow. Participants were selected based on their firsthand knowledge of the interworking of the pow wow princess competition and selection process.

Participant Description

In the entire qualitative research process, the researchers kept a focus on learning the meaning that the participants hold about the problem or issue, not the meaning that the researchers bring to the research or writers from the literature (Creswell, 2013). According to Strohmetz and Rosnow (2004), the research participants are also active, motivated parties who are cognizant of the role as the subject of study. Pow wow princess participants shall not be younger than 18 years of age at the time of their participation in this study. Due to the differences in the pow wow princess selection criteria described in Chapter 1, the participants were not required to meet an aggregated pow wow princess criteria (see Appendix A, Appendix B, and Appendix C). This study maintained a level of consistency through utilizing the pow wow princess requirements outlined in Chapter 1, all participants will be asked to declare their tribal enrollment or affiliation status. Participants were recruited from pow wows, which will be described in greater detail as follows, that include or sponsor a pow wow princess position in their organizational structure (see Figure 2) within the 48 contiguous states. pow wow princess will serve as key informants.

The targeted group sample was comprised of a pool of 20-50 participants who were former or are current pow wow princesses. The participants were purposively sampled based on participants having been crowned pow wow princess for at least one pow wow. Due to the relatively small size of the pow wow community its familiarity with the pow wow princesses, pow wow princesses gain a level of notoriety through public exposure during their reign(s). Therefore, pseudonyms (e.g. PWP1 shall represent pow wow princess 1, PWP2 represents pow wow princess 2, so on and so forth) shall be used to protect the identity of the participating pow wow princesses and ensure confidentiality.

Definition of Data Gathering Instruments

The data gathering instruments which were considered for use in this research are comprised of (a) a series of interview questions and (b) a survey instrument. The following information is intended to provide insight into the rationale behind selecting the data gathering instruments.

Interview questionnaire. As previously mentioned in Chapter 2, the pow wow princess is the cultural element within the American Indian culture that shall be explored. The pow wow princess interview questionnaire (see Appendix D) was developed from Demmert's (2001) research pertaining to improving American Indian education that was described in Chapter 1 and Chapter 2 relative to questions 1 through 8. Questions 9 through 11 have been developed to address the four guiding research questions listed at the beginning of this chapter that explore the relationship between pow wow princesses and high school graduation for American Indian women who have served as pow wow princesses. The pow wow princess questionnaire is intended to satisfy the qualitative aspect of mix methods research approach. Respondents will also be required to provide demographic information such as: age, tribe(s), other race(s), marital status, children, education level, mother's education level, and father(s) education level. The purpose of collecting demographic information is to ensure the respondents meet the pow wow princess criteria associated to this research and to understand other factors that may have had bearing on positive educational outcomes of research participants.

American Indian Enculturation Scale. Fleming & Ledogar (2008) posit that enculturation refers to the degree of integration within a culture—it is intra-cultural—and the enculturation process can occur together with the other processes of socialization. The American Indian Enculturation Scale is a comprised of 17 questions, which according to Winderowd et al.

(2008), makes it easy to administer and the items, in general, resonate with the American Indian people who have completed it.

According to Pratt and Lujan (1994), for the contemporary Indian and for those who would do research among Indians, it is difficult to describe what the Indian experience is or even what constitutes *Indian-ness*. The American Indian Enculturation Scale was purposively selected for this study because of its proven validity and when administered prior to conducting interviews, it will help to establish a cultural framework for respondents. This approach supports the suggested ordering offered by Kumar (2011), "The order of questions in a questionnaire or in an interview schedule is important as it affects quality of information, and the interest and even willingness of respondents to participate in the study" (p. 158).

As mentioned in Chapter 2, the purpose of the enculturation study performed by Montgomery et al. (2000) was to determine the usefulness, reliability, and validity of enculturation for American Indians. The resultant American Indian Enculturation Scale is intended to satisfy the quantitative aspect of mix methods research approach of this research. Permission to utilize American Indian Enculturation Scale was obtained via correspondence with Dr. Diane Montgomery (see Appendix H).

Data Collection

According to Lavelle, Larsen, and Gundersen (2009) because of numerous obstacles to conducting representative surveys of American Indians, some researchers have labeled this group hard-to-reach, but some evidence suggests that American Indians may respond best to in-person interviews conducted by community members. To offset this potential issue while maximizing the opportunity to reach-out to as many pow wow princesses as possible, two available formats for conducting interviews and surveys shall be utilized to engage pow wow princess

participation: primary method: in-person interviews and secondary method: interviews via phone

and American Indian Enculturation Survey via email or regular mail. The pow wow princess

interview protocol is outlined as follows (see Figure 6):
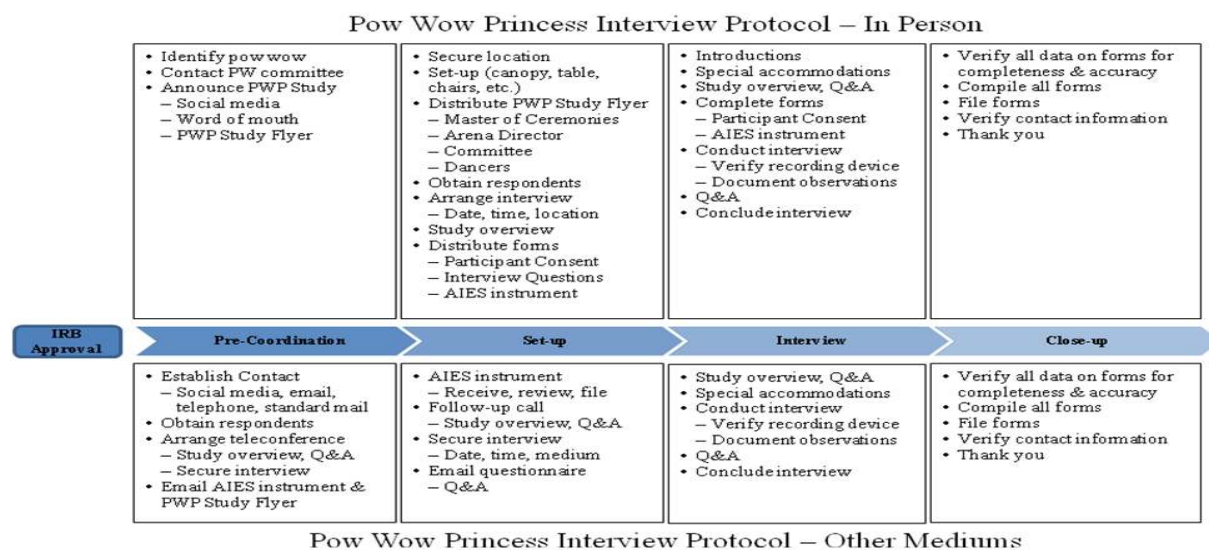
Figure 6. Interview protocol.

Pow wow princess interview protocols. It's important for researchers to note that the

primary purpose American Indians attend pow wows is not to make themselves available to help

researchers fulfil their personal endeavors. So, out of respect for pow wow and study

participants, interviews protocols consist of an in person and other mediums. The in person

protocol is designed to facilitate interviews at pow wows at which contacts and participation are

solicited and/or completed. The other mediums protocol is designed to be utilized as an

alternative when the in person protocol is not feasible i.e., the study participant requests an

accommodation to participate in an interview and/or the survey outside of the confines of a pow

wow.

One of the most critical aspects of soliciting pow wow princess participation shall be the use of the pow wow princess study flyer (see Appendix I).The use of pow wow flyers is the recognized medium for communicating and advertising important information during pow wows. The purpose of the pow wow princess study flyer is to create a simple and effective communication tool that, when left with the recipient, shall outline the most essential information and requirements relative to the pow wow princess study. The researcher of this study shall distribute the pow wow princess flyer by hand to pow wow attendees which is intended to connect a face and name to the pow wow princess study.

Additionally, the pow wow princess study flyer shall be given to the Master of Ceremonies or MC (see Figure 2). It is both the responsibility and discretion of the MC to apprise pow wow attendees of information contained on flyers through the use of a public address system. The MC typically makes frequent announcements explaining and reciting flyers which they are given. The researcher this study shall purposively and thoroughly explain the pow wow princess study and flyer. All questions that the MC may shall be answered by the researcher shall be available to assist the MC before and throughout pow wows.

The following steps are intended to provide an explanation and outline for the process that will be employed when approaching the American Indian community during the data collection process:

Pre-coordination. Pre-coordination will involve researching and identifying pow wows that will create the highest opportunity to secure interviews with pow wow princesses. College or University pow wows that sponsor a pow wow princess contest are the most likely to create an opportunity to solicit interviews with both current and former pow wow princesses. Pow wows

that typically attract a larger audience and attendance such as contest or casino pow wows are considered another viable opportunity reach out to a broader array of pow wow princess participants.

Social networks, according to Finley (2014), provide an active learning environment and platform for users to gain resources for future learning and building social networks or relations among people they may never see face to face. And, with its wide distribution capabilities, social media is becoming an acceptable means for advertising and communicating pow wows events and information. Although there is no official website that serves as the sole source for the 566 federally recognized tribes to obtain pow wow information, the social media sites provided as follows shall be utilized to target pow wows the researcher will attend (see Table 3).

Table 3

Pow Wow Social Media

Site Name	URL
Golden State Gourd Society	http://goldenstategourdsociety.webs.com/powwowlistings.htm
Pow-wows.com	http://calendar.powwows.com/ https://twitter.com/powwows https://www.linkedin.com/company/powwows-com
POWWOW PEEPS 2015	https://www.facebook.com/groups/powwowpeeps/
Pow Wow Princess Study Group	https://www.facebook.com/groups/826477074104131/

Once identified, pow wow princesses were approached and presented with an invitation letter (see Appendix J) which is intended to explain the overarching purpose of the pow wow princess research efforts (see Appendix I). Verbal explanations relevant to the research was provided during the initial contact with potential participants. Clarifying questions regarding the overall intent and interview process were answered during this step. Current and former pow wow princesses who meet the screening criteria: at least 18 years of age at the time of participation; crowned pow wow princess for at least one pow wow; tribal enrollment/affiliation

declaration were asked to schedule an immediate or future appointment. At this step contact information was exchanged. Participants who commit to undergoing an in-depth interview and completing the American Indian Enculturation Scale survey, were asked to review and provide signature on the informed consent form (see Appendix K).

Interview. Conducting interviews onsite i.e., at pow wows was considered to be the most ideal opportunity for arranging and completing interviews in a prearranged location/booth/table. The onsite location/booth/table was coordinated with the pow wow committee and was communicated to the pow wow Master of Ceremonies who was in turn asked to announce that the pow wow princess participants were being sought. Onsite interview participants were asked to complete and return an American Indian Enculturation Scale which was collected prior to conducting the interview.

According to Hine (2004), online activities are viewed as cultural interchanges in their own right to observe and produce holistic, descriptions of cultural forms and processes, just as in face-to-face settings. For participants who are unable to undergo an onsite interview, a future location, date and time shall be discussed in addition to determining an amicable forum e.g., in-person, Skype, or teleconference in which to conduct the interview. In this case, the American Indian Enculturation Scale shall be mailed to the participants who will be asked to complete and return prior to conducting the interview.

Close-up. The close-up process is intended to ensure the integrity and completeness of the data collected during the interview and survey process. All forms will be accounted for and checked for completeness before they are filed. Contact information will also be verified for changes and updated according. A thank you letter (see Appendix L) shall be sent to all participants of this study. The purpose of the of the thank you letter is intended to send a genuine

expression of thanks in addition to reassuring the participants of the study that the information

captured during their survey and interview process shall be protected in an effort to maintain

confidentiality. Participants shall receive a monetary gift for their participation in the pow wow

princess study.

Validity of Data Gathering Instrument

The questionnaire and survey instrument used met Pepperdine University's IRB

requirements. The validity of the research design and data gathering method was tested by

comparing the research questions with the actual questions in the questionnaires. The content

validity of the research questions relative to the survey questions was established by a survey

review committee of three professionals prior to the facilitation of the study instruments (see

Appendix D and Appendix M).

Survey instrument. The validity of the American Indian Enculturation Scale (AIES)

stems from the enculturation study conducted by Winderowd et al. (2008):

> It was hypothesized that the American Indian Enculturation Scale would have adequate
> internal consistency as well as construct, convergent, and discriminant validity. It was
> expected that American Indian Enculturation Scale scores would be reliable, demonstrate
> one content area, and significantly correlate with behavioral and spiritual/affective
> aspects of acculturation (construct validity), would correlate with more traditional
> acculturation composite scores (construct validity), and yet would not correlate with the
> less-related domains related to cognitive and social/environmental aspects of
> acculturation. (p. 6)

Upon reviewing the American Indian Enculturation Scale within the framework of this

study, the associated 17 item questionnaire is considered valid for use based on the target pool of

interviewees being of American Indian descent. The interview questions (see Appendix D) and

the American Indian Enculturation Scale (see Appendix M) were also considered to be

complimentary of one another. Referring to the previously mentioned complications associated

with surveying American Indians which were previously pointed-out by Lavelle et al. (2009), the

juxtaposition of the interview questions and survey could lead to candid dialogue during interviews with pow wow princesses thereby rendering enriched resultant data.

Reliability of Data Gathering Instrument

According to the study conducted by Stumblingbear-Riddle and Romans (2012) which reviewed various enculturation instruments, the American Indian Enculturation Scale appears to be an appropriate measure for enculturation based on its development. Also, because of its proven reliability through use to conduct previous studies, the American Indian Enculturation Scale (see Appendix M) is considered relevant and reliable for use in this study.

Role of the Researcher

> In a qualitative inquiry, the researcher is often called an instrument or tool in the process. This characterization acknowledges that all interpretations and observations are filtered through the researcher, who brings his or her own values and identity to the process. (Staller, 2010, p. 1160)

The researcher of this study is a well-known leader immersed in the American Indian community in Southern California, North Dakota, and South Dakota. The researcher of this study is a grass dancer and mentor (see Figure 4) and has served in various key roles identified in the pow wow organizational structure (see Figure 2) for numerous pow wows throughout Southern California such as Head Man dancer, Eagle Staff Carrier, and Flag Bearer. The researcher has used social media to share personal philanthropic endeavors such as sponsoring 7 Generation Games, a computer based cultural math game created by Dr. Ann Maria De Mars in addition to being a sponsor (booster) of the Nu'eta Language Initiative – Keeping Mandan Culture and Language Alive. The researcher also serves on the Board of Directors for the Southern California Indian Center. The researcher shall conduct research as a participant observation, which according to Creswell (2013) involves gathering information in many ways, but the primary approach is to observe the culture-sharing group and become a participant in the cultural setting.

An overarching rapport within the American Indian community has been established and can be instrumental when reaching out to new members of the American Indian community to establish new contacts to conduct this research. The aforementioned professional and cultural attributes are expected to help establish a rapport between the researcher who is a member of the American Indian community and the pow wow princesses who will be asked for their support and participation throughout the data collection process of this study.

Recognition of bias. Finley (2014) contends that it is imperative to recognize that the assumptions and biases of the researcher are inevitable in qualitative research. Bias is systematic error in data collected to address research questions and comes in many forms, including sampling bias, selection bias, experimenter expectancy effects, and response bias (Kovera, 2010). In a similar study of African Americans, Weatherspoon-Robinson (2013) stated that "It was important to the integrity of the study that the researcher separated personal beliefs related to being an African American leader" (p. 102). Similarly, the researcher of this study shall take the appropriate measures to separate personal beliefs that stem from being American Indian and actively practicing cultural values and beliefs through pow wow participation.

The researcher's interest in American Indian women education, organizational leadership, and culture stems from an aspiration to explore this area of research and he is aware of the reflexivity he brings to the pow wow princess study. The personal successes experienced while attending on-reservation Bureau of Indian Education boarding schools, public schools, colleges, military and corporate organizational leadership experiences, and cultural participation have shaped the researcher's individual reality. Additionally, the researcher felt an inherent need to complete the research in order to benefit American Indian women and promote awareness of the pow wow princess role and process.

According to Penwarden (2015) the four basic things to avoid to prevent bias are: (a) asking the wrong questions, (b) surveying the wrong people, (c) using the exclusive collection method, and (d) misrepresenting your data results. In an effort to avoid introducing these biases into this research, the pow wow princess interview questions that were developed are based on existing and reliable research discussed in Chapter 2 and this chapter; the American Indian Enculturation Scale is also based on proven and reliable research in the field of American Indian enculturation research. Pow wow princesses have been purposively selected to explore the pow wow princess role and are the correct people to interview and survey. Although this study focuses on pow wow princesses, participation in the study shall be open to all pow wow princesses who meet the criteria mentioned in this chapter. According to Creswell (2013), interpretation involves abstracting out beyond codes and themes to the larger meaning of data. Misinterpretation shall be avoided through the development of codes, forming themes, and organizing themes into larger meanings that make sense of the data.

Protection of human subjects. According to Weatherspoon-Robinson (2013), the protection of human subjects is the most important aspect and requirement for conducting research. According to Creswell (2013), regardless of the approach to qualitative inquiry, a qualitative researcher faces many ethical issues that surface during data collection in the field and in analysis and dissemination of qualitative reports. This study shall be designed and conduced while exercising the highest ethical standards at all times throughout the data collection process. Creswell (2013) summarizes ethical considerations as follows:

> A researcher develops case studies of individuals that represent a composite picture rather than an individual picture. Furthermore, to gain support from participants, a qualitative researcher conveys to participants that they are participating in a study, explains the purpose of the study, and does not engage in deception about the nature of the study. The researcher presents general information, not specific information about the study. The final ethical issue is whether the researcher shares personal experiences with participants

in an interview setting such as in a case study, phenomenology, or an ethnography. This sharing minimizes the "bracketing" that is essential to construct meaning of participants in a phenomenology and reduces information shared by participants in case studies and ethnographies. (pp. 174-175)

In an effort to address ethical concerns pointed out by Creswell (2013), this researcher exercised the following guidelines:

- Prior to inviting subjects to participate in this study, the researcher shall gain permission from Pepperdine's Institutional Review Board by submitting a thorough application and supporting documents.

- In accordance with Pepperdine University Institutional Review Board requirements, all participants will be issued an informed consent form (see Appendix K) and made aware of their rights to protections under federal, state and university regulations. The researcher explicitly received permission to use information obtained in the interviews for the purpose of the study.

- Participants shall be assigned pseudonyms as follows: pow wow princess will be abbreviated and assigned an increasing numeric value to record the interviewees: PWP1, PWP2, PWP3, so on and so forth.

- The records of the subjects shall be protected in accordance with Pepperdine Institutional Review Board requirements.

Description of Proposed Data Analysis Process

Data analysis is the most difficult and most crucial aspect of qualitative research (Winters, Cudney, & Sullivan, 2010). According to Guetzkow (1950), the transformation of qualitative data obtained in interviews, autobiographies, free-answer responses to open-ended questions, projective materials, and observations of group situations into a form which renders them susceptible to quantitative treatment constitutes coding. Basir (2003) contends that coding

is one of the significant steps taken during analysis to organize and make sense of textual data. According to Winters et al. (2010), a major task involved in the management, analysis, and integration of qualitative data is the development of a coding schema to facilitate the analytic process.

A code is most often a word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based or visual data (Saldana, 2008). Creswell (2013) adds that the process of coding involves aggregating the text or visual data into small categories of information, seeking evidence for the code from different databases being used in a study, and then assigning a label to the code. According to Saldana (2008), the coding process for analyzing data collection involves preliminary coding, categorizing, theming, and developing theories. The coding framework offered by Saldana shall be utilized as a guide during data analysis to ensure that the data and observances throughout the interview process are thoroughly reviewed research questions.

Creswell (2013) contends that whereas a narrative study reports the stories of experiences of a single or several individuals, a phenomenological study describes the common meaning for several individuals of their lived experiences of a concept or a phenomenon. The application stemming from Creswell's suggested approach for phenomenological research is provided in Table 4.

Triangulation, according to Creswell (2013), involves researchers making use of multiple and different methods, investigators, and theories to provide corroborating evidence for validating the accuracy of their study. The research design associated with the pow wow princess study makes use of mix methods, qualitative and quantitative data instruments, and a logical approach to analyzing and coding the data collected. Aspects of triangulation applied to the pow

wow princess data collection process is provided in Table 5.

Table 4

Application of Phenomenology Data Analysis

Data Analysis and Representation	Phenomenology	Researcher's Application
Data Organization	Create and organize files for data	Facts stemming from participants' invitation letters, correspondence, interview sheets, completed surveys, notes, memos, recordings
Reading, memoing	Read through text, make margin for notes, form initial codes	Marked-up interview sheets, notes, memos
Describing the data into codes and themes	Describe personal experiences through epoch Describe the essence of the phenomenon	Onsite interview, Skype, teleconference
Classifying the data into codes and themes	Develop significant statements Group statements into meaning units	Analyze all facts associated with participants' involvement in study
Interpreting data	Develop a textual description "what happened" Develop a structural description, "how" the phenomenon was experienced Develop the "essence"	Compare pow wow princess criteria with facts shared by participants
Representing, visualizing the data	Present narration of the "essence" of the experience; in tables, figures, or discussion	Summarize all facts associated with participants' involvement in study

The approach to applying triangulation techniques involved corroborating evidence from different sources is expected to shed light on themes or perspectives as suggested by Creswell (2013). It is through the triangulation process the researcher will have demonstrated a correlation between the field research, research questions, and body of literature.

Table 5

Triangulation

Research Question	Interview Question	Source
Profile	1. Can you describe your early childhood environment & learning experiences?	Demmert
Profile	3. Can you describe your educational environment in terms of teachers and coursework?	Demmert
Profile	4. Can you describe the level of parental and/or community involvement, if any, in your education?	Demmert
Profile	5. Can you describe your family's overall financial status throughout your educational career?	Demmert
Profile	6. Were there challenges, if any, that you had to overcome throughout your education?	Demmert
Profile	7. Can you describe your identity in relation to American Indian language, culture, and traditions?	Demmert
Profile	8. Did you and/or others (i.e. family, community, teachers) help you to develop goals and, if so, what were they?	Demmert
RQ1	9. To what extent, if any, has serving as a pow wow princess contributed to your education?	AIES
RQ2	11. To what extent, if any, does the pow wow princess role influence a pow wow's organizational structure?	AIES
RQ3	10. What leadership style, if any, would you use to categorize/describe your pow wow princess leadership style?	AIES
RQ4	2. Can you describe your involvement, if any, in American Indian language and cultural programs in school?	AIES

Summary

Chapter 3 restated the purpose and goals behind the research questions. It is hypothesized that through the use of the interview questionnaire stemming from Demmert's (2001) research which addressed areas that could improve American Indian education and the American Indian Enculturation Scale research conducted by Montgomery et al. (2000) should further explore the effects of culture on American Indian women education. This chapter provided an explanation of proposed data selection process, definition of the analysis unit of the proposed research design. The selection of the qualitative research and quantitative research design was described in this chapter. The data collection process through conducting structured interviews and administering questionnaires which are based on existing valid and reliable research instruments and studies

pertinent to the pow wow princess study was explained. The data analysis process explained data reduction to ensure reliability of the results of coding. The researcher's role was defined and the researcher bias shall be avoided through acknowledging a level of reflexivity the researcher may bring to the research. Ethical considerations pertaining to the protections of human subjects were discussed to ensure compliance with IRB standards. It is expected that the research design selected and described shall satisfy the overall analysis of the group comprised of pow wow princesses.

The data collection and analysis process in Chapter 4 shall discuss the quantitative and qualitative results of the pow wow princesses American Indian Enculturation Scale survey, structured interview questionnaires, and observations documented during fieldwork research efforts.

Chapter 4: Results

Introduction

Portman and Herring (2001) made an effort to apply a humanistic perspective to debunk

what they termed the "Pocahontas Paradox" which is further outlined as follows:

> Historical and contemporary stereotypes of American Indian women have resulted in
> inaccurate and insensitive images. Mass media, movies, and printed materials continue to
> portray American Indian women as either princesses or savages. (p. 1)

Therefore, a need exists to further explicate the princess role and terminology associated to pow

wows throughout the American Indian community.

The American Indian women who participated in this study served in at least one pow

wow princess role and agreed to share their individual pow wow princess lived experiences

within education, organization, and leadership as framework. It is hoped that the results of this

study will increase the overall knowledge of the pow wow princess of today and implications on

American Indian education, organizational aspects, and leadership, if any.

The pow wow princess study as outlined in this chapter discusses the exploration of

culture and American Indian women education. This chapter is organized within a framework

that is based on the study's four research questions which were administered through personal

interviews and the American Indian Enculturation Scale survey. Coding and memoing were used

to analyze the lived experiences contained in participant responses in which clusters and themes

that described the essence of the phenomenon were derived.

Qualitative Analysis

The qualitative process began with the researcher analyzing data collected during the

interview process with study participant's demographic information, interview questions, and

transcribed interviews. All collected items were reviewed for completeness and verified that

participants met the criteria outlined on the pow wow princess flyer (see Appendix I). After the

completeness was verified, the information was transcribed to a Microsoft Excel file which

allowed aggregated analysis of interview information.

Due to the public nature of the pow wow princess role throughout the American Indian

community, an effort to generalize the profile of participants was made. Of the 64 participants

who were recruited at pow wows or who expressed an interest through responding to the pow

wow princess flyer (see Appendix I), 25 pow wow princesses met the criteria, that is, 18 years

and older and served as a former or were a current pow wow princess to participate in the pow

wow princess study. In order to complete their participation, the current or former pow wow

princesses were asked to complete an Informed Consent form, American Indian Enculturation

Scale survey, and undergo a personal interview. At the time this study was conducted, the age

range of the participants was 20 to 71 years of age (see Table 6) as follows:

Table 6

Pow Wow Princess Ages

Age	$N = 25$
18-25	9
26-35	11
36-56	4
57-70	0
71 & above	1

Personal interviews with study participants revealed that the pow wow princess role was

not limited to a specific age, grade, or academic level. Although this study defines a pow wow

princess as a role within a pow wow's organizational structure, study participants used the terms

title and crown interchangeably to describe their time serving as a pow wow princess. The total

number of pow wow princess titles held for the participants of the pow wow princess study

reported was 57. The number of titles held by participants ranged from 1 to 8 titles with 2.28 titles being the average number of titles held. In terms of an educational construct, the pow wow princesses titles spanned from the third grade and college level education or above (see Table 7) as follows:

Table 7

Pow Wow Princess Titles Held by Grade Level

Grade Level	Number of Titles
3rd - 8th	7
9th - 12th	22
College or Above	29

According to the Department of the Interior (2016), tribal enrollment requirements preserve the unique character and traditions of each tribe—the tribes establish membership criteria based on shared customs, traditions, language, and tribal blood, which varies from tribe to tribe, so uniform membership requirements do not exist. The pow wow princess who participated in this study came from 26 tribes of which 96% reported coming from more than one tribe. Although tribal enrollment was not a requirement of participation, pow wow princesses reported an 84% enrolled status while 16% reported not being enrolled with a tribe. Finally, 64% of participants reported having other non-American Indian races in their ethnic background.

One of the most important aspects of this study was to understand the educational background of pow wow princesses. For grades K-12, 28% of participants reported attending tribal/reservation/boarding/day schools; 96% reported attending public school during at least one or more grades; 24% reported attending other schools (i.e. private, catholic, continuation, etc.) during at least one or more grades. Since there was a need to explore successful high school educational outcomes of American Indian women in this study, participants were asked to share

their education history which revealed that 100% of study participants successfully completed a

high school level of education (see Table 8). In terms of college level education, 100% of study

participants reported completing various levels of college education and/or actively pursuing a

bachelor, master, or PhD level degree.

Table 8

Pow Wow Princess Educational Background

Education Background *N* = 25	%	Number
High school – completed	100%	25
1 year of college – active enrollment	4%	1
2 years of college – completed	96%	24
3 years of college – active enrollment/highest level	12%	3
4 years of college – completed	36%	9
5 years of college – graduate level active enrollment	8%	2
6 years of college – graduate level completed	8%	2
PhD level – active enrollment	4%	1

Participants' parental education was also explored. The range of the highest level of

parental education completed as reported by study participants was found to range from the 8th

grade through the PhD level of education.

Data Collection

The previous chapters provided the framework used in the data collection process. The

design of this study was mixed methods as stated in Chapter 3. The use of the American Indian

Enculturation Scale survey developed by Montgomery et al. (2000) and the Pepperdine

University IRB approved interview were used in conjunction to collect qualitative and

quantitative data respectively.

Pepperdine University's IRB provided approval to proceed with this research on

December 18, 2015 (see Appendix G). As specified in the associated IRB protocol, a private

social media page entitled pow wow princess study group was created in which the pow wow

princess study flyer was posted. Additionally, the researchers own personal social media page

was the most critical aspect in proliferation. The pow wow princess study flyer was posted and

eligible pow wow princesses were encouraged to join the pow wow princess study group private

social media page where study information was shared. Prospects requesting to join the pow

wow princess study group were vetted—they were known within the pow wow community to

have served as a pow wow princess or they were asked by the researcher to verify that they met

the study requirements, that is, they were asked whether or not they were a former or current

pow wow princess. At no time within the pow wow princess study group closed social media

group were any pow wow princesses specifically/publicly identified as having participated in the

pow wow princess study. Nor was it a requirement of the pow wow princess study for

participants to join the pow wow princess study group closed social media group in order to

participate. At the completion of the pow wow princess study, there were 56 followers of the

pow wow princess study group.

Participation was also solicited at pow wows throughout the Southern California area.

Upon making contact with participants they were asked to confirm whether or not they were 18

years of age or older and if they were a former/current pow wow princess. After confirmation,

participants were asked to read and complete an Informed Consent form and complete the

American Indian Enculturation Scale survey and were given the option to undergo a personal

interview onsite or at a later date and time. It took 87 days to arrange and complete all 25

interviews. All 25 study participants provided their informed consent and permission to have

their interviews recorded. The duration of the interviews with participants ranged between 8

minutes to 66 minutes. The average length of the interviews was 21 minutes.

In the following sections, the profile of participants and the four research questions were explored. The purpose of this step was twofold: a) drive-out clusters and meanings to help to better understand the profile of participants derived from lived experiences and within the framework of the body of research; b) attempt to answer the four guiding research questions of the pow wow princess study. It is important to note that study participant identifying information has been removed from their responses through the use of pseudonyms example: PWP1, PWP2, PWP3 so on and so forth as specified in Chapter 3.

Profile of Participants

It was important to understand collective lived experiences of study participants and develop a profile that could be used to describe the essence of their experiences. Interview Questions 1, 3, 4, 5, 6, 7, and 8 were asked during personal interviews with study participants. Of these Interview Questions, 1, 3, 4, 6, 7, and 8 were developed in such a manner that was intended to explore Demmert's (2001) research as mentioned in Chapter 2. Interview Question 5 was developed by the researcher to explore financial aspects and any associated implications on participants' educational and cultural experiences.

Interview Question 1

Interview Question 1 asked study participants, "Can you describe your early childhood environment & learning experiences?" The primary researcher of this study developed Interview Question 1 with the intent to explore Demmert's (2001) research theme: early American Indian learning experiences. Findings derived from the responses of participants are described as follows:

Family. Family was the predominant emergent theme mentioned by participants when

responding to Interview Question 1. Excerpts stemming from interviews that support this theme are as follows:

"Both my parents are educators, so I participated in school very actively and had a lot of input and engagement with my education at home." (PWP24, Personal Communication, January 29, 2016).

"My family just told me what I needed to do when I came to school and always trusted that I would do it but they weren't so like on my back about it." (PWP3, Personal Communication, February 1, 2016).

"Being with my grandparents for most of my life growing up off and on, and they just taught me my culture, my traditions, ceremony, and kind of how to I guess respect." (PWP13, Personal Communication, January 23, 2016).

"My family has always emphasized education. My mother is actually the second woman from our tribe to receive her Bachelor degree. She's the first woman, second college grad, I think that's how it goes. Education has been emphasized quite a bit. My dad was on tribal council for 32 years, and when he was in council he emphasized again a lot on education." (PWP36, Personal Communication, March 9, 2016).

"So I've always had a positive, I guess, hmm positive education. For the most part my grandma, her highest level of education, I believe was 7th or 8th grade, but she was fluent in [tribal language] they needed, um, [tribal language] speaking aids in school. So my grandma worked in the elementary school for years and a lot of my, um, older cousins went to school with my grandma being there." (PWP19, Personal Communication, January 28, 2016).

Culture. Culture was the secondary theme emerging from responses of participants when

responding to Interview Question 1. Excerpts stemming from interviews that support this theme are as follows:

"I guess my mom told me that when I was little I actually, the first language I spoke was [traditional language], but then everyone started speaking English to me so I didn't speak it anymore." (PWP4, Personal Communication, January 11, 2016).

"I grew up Native American Church, stomp dances, you, and all ceremonials, and I started pow wow - we started doing the pow wow when I was about 10-11 years old, just to hang out with family members, that were out there." (PWP21, Personal Communication, January 19, 2016).

"I think growing up with parents who knew a lot about their culture was pretty amazing as far as on my Apache side, I spent a lot of time with my other grandparents, too." (PWP20, Personal Communication, March 10, 2016).

"Even though my mother isn't native, she still always, um, um, she really supported us, and us living our native culture, and she really support - you know, really, really pushed us to always continue and always listen to our Dad in, um, to continue the culture." (PWP21, Personal Communication, January 19, 2016).

Interview Question 3

Interview Question 3 asked study participants, "Can you describe your educational environment in terms of teachers and coursework?" The primary researcher of this study developed Interview Question 3 with the intent to explore Demmert's (2001) research theme: what works in American Indian classroom setting. Findings derived from the responses of participants are described as follows:

Positive experience. Positive experience was the predominant theme emerging from

responses of participants when responding to Interview Question 3. Excerpts stemming from interviews that support this theme are as follows:

"In the public setting, maybe a seven? There's only maybe a handful of teachers that I felt were really there for the students - that actually were there because they love teaching." (PWP6, Personal Communication, January 22, 2016).

"I always tried to give my teachers the benefit of the doubt, and then took as much away from my education as I could. I think my teachers tried to do the best they could with what they had on the reservation, so I guess an 8 or 9." (PWP24, Personal Communication, January 29, 2016).

"I enjoyed school very well, so I would probably put that on the high end of the scale. Like the teachers seemed very interactive with you and all that stuff." (PWP3, Personal Communication, February 1, 2016).

"I had this one teacher who taught math really well. He pretty much opened my eyes to how much I would actually do good in math, because I used to not like school. Then how much I could actually do good in school. He actually talked to me about school and how much it'll take you further. I always thought about going to college after, but he really pushed it. I actually love math now, because of that." (PWP2, Personal Communication, February 7, 2016).

"In elementary I'd rate it about 7-8. In middle school, I would say about a 7. And in high school I'd also give it a 7. And so, I'd say that my college experience was about a 8 and 9." (PWP17, Personal Communication, February 7, 2016).

"I think I would say a seven. I also know really good teachers, like if I didn't understand anything, they were always be there to help me and tutor me." (PWP5, Personal

Communication, February 25, 2016).

"My elementary years, I would say 7-8, I was fortunate to be in more in a Caucasian atmosphere, and so, uh, at that time we were all treated pretty much the same. If you had some smarts the teachers kind of encouraged you." (PWP22, Personal Communication, February 15, 2016).

"I guess in high school level I would say about a 9 or so, yeah, 9, about a 9. Ah, cause it, a lot of my teachers would always push me towards achieving higher education. In college I would say a 10, because they would always, you know, give us examples of their experience, what happened to them on the field." (PWP7, Personal Communication, February 17, 2016).

"When I got to the suburbs in the valley, I would rank it probably seven, or eight just a little bit more, because they had the resources available. And all the testing there it was pretty challenging." (PWP46, Personal Communication, February 26, 2016).

"So, I always thought we had really good teachers because I felt like I always paid attention and took everything that they say, not only literal but to heart. So, I think they were all good teachers. I would say excellent. In high school I think they became more above average." (PWP25, Personal Communication, March 8, 2016).

Negative experience. Because the intent of Interview Question 3 was to gage overall educational experiences of pow wow princesses, less-positive experiences are as follows:

"No place is better than the other, but I seemed to learn more when I went to public school instead of the boarding schools. It seemed like the education was a lot higher in the public system than it was in the, the boarding school situation." (PWP13, Personal Communication, January 23, 2016).

"Once I got into high school, they're kind of like, "You're on your own. If you fail, you fail. If you pass, you pass." Like, you are just your own person in this big old world of high school. So that's probably on the lower spectrum." (PWP3, Personal Communication, February 1, 2016).

"K-12, that was like a 5. I had awful education at my K-12." (PWP21, Personal Communication, January 19, 2016).

"For a long time I didn't feel that the coursework was very challenging and I didn't think that it was encouraging students to think critically. Often times when I was going to school I felt like I was being taught to memorize things and then be able to regurgitate information." (PWP8, Personal Communication, February 16, 2016).

Interview Question 4

Interview Question 4 asked study participants, "Can you describe the level of parental and/or community involvement, if any, in your education?" The primary researcher of this study developed Interview Question 4 with the intent to explore Demmert's (2001) research theme: influences on participants' education. Findings derived from the responses of participants are described as follows:

Family support. As previously mentioned in Chapter 2, research conducted by Demmert in 2001 discussed family support as an element for improving American Indian academic performance. In line with Demmert's research, Interview Question 4 asked study participants "Can you describe the level of parental and/or community involvement, if any, in your education?" Although Demmert didn't specifically define family, for the purposes of this research, family includes: parents, grandparents, uncles, aunts, siblings, extended family, and significant other. Excerpts stemming from interviews that support this theme are as follows:

"They're a 100% involved. My mom, to this day, will encourage me to go back to school, and put some pressure on me in that sense to finish my education, and a, you know, continue on. My dad's the same way." (PWP1, Personal Communication, December 22, 2015).

"Of course, extended family, they were always on top of my back too, making sure I did well because they knew that I moved around a lot, so that had a lot to ... most times when you do that, you get bored, you get uninterested. I pretty much never gave up, just kept doing well." (PWP23, Personal Communication, January 20, 2016).

"My parents were there pretty much every step of the way. I've been really lucky to have the support of my extended family as well. My parents were there all the time." (PWP36, Personal Communication, March 9, 2016).

"K through 12, it was a lot of my parents and grandparents supported me, and my mom, she was constantly at the school wanting to know and if we needed to get help what could we do to get help." (PWP20, Personal Communication, March 10, 2016).

"In college my mom and my boyfriend and my brother, they really pushed me to get what I wanted to do, and they were always there for me and helped me study and stuff." (PWP5, Personal Communication, February 25, 2016).

"Oh, very much so. I have my uncles and my parents, especially my parents, they've always been there for me no matter what, like, they really care about me and they want to see me succeed, so of course they're going to be there pushing me past my limits, you know, provide more than 100% in everything I do." (PWP9, Personal Communication, February 14, 2016).

"With traditional education, like with my culture, my mom and my grandma were heavily

involved in that. Not so much the community, more just my family being involved in

that, in education." (PWP4, Personal Communication, January 11, 2016).

"I would say my mom really made sure that I knew from an early age that, you know,

college was always an option, like it was never set in my mind that I wasn't going to go.

Especially with my grandparents, it was always a thought that I was going to go beyond

high school." (PWP18, Personal Communication, January 24, 2016).

"The level was very high. My parents always encouraged me to be engaged in the

classroom. I always did my homework." (PWP24, Personal Communication, January 29,

2016).

"Parental involvement which was more so my grandparents growing up. They were

always there. They were beyond supportive and all that stuff when it came to my

education." (PWP3, Personal Communication, February 1, 2016).

"I think the thing that both of my parents encouraged education, because they both had

education beyond, uh, high school." (PWP22, Personal Communication, February 16,

2016).

    Community support. During interviews with participants, another emerging theme was

support received from their communities. Excerpts stemming from interviews that support this

theme are as follows:

"Well for me to go to school my biggest supporters are the ones that actually gave me a

full scholarship to go to school, so it kind of puts pressure on me to make sure I finish."

(PWP6, Personal Communication, January 22, 2016).

"For the most part, community wise, they were pretty much supportive of everything that

I did because I was always the only Indian to be on any kind of sports or excelled. That

was pretty neat." (PWP23, Personal Communication, January 20, 2016).

"I always recognized that our community tried to be positive in investing in education. But probably during my K-12 I didn't always recognize that, but reflecting back it was pretty high." (PWP24, Personal Communication, January 29, 2016).

"Uhm, I've had my tribe, gives - I receive a, uh, $1,000 scholarship every semester, for being in college, and that is amazing, because some tribes don't even give that much money out per person." (PWP21, Personal Communication, January 19, 2016).

"The community really helped me with school a lot. I would say they're pretty good supporting." (PWP2, Personal Communication, February 7, 2016).

Other support. During interviews with participants, other forms of support including themselves were identified. Excerpts stemming from interviews that support this theme are as follows:

"My employer at the time, they did give me a lot of support as far as letting me have time off when I needed it for my, you know, doing my school work for if I had to study for tests, you know, midterms, and finals, and things like that." (PWP13, Personal Communication, January 23, 2016).

"I played basketball and softball throughout high school, so that was my biggest motivation. And probably my coaches on grades." (PWP19, Personal Communication, January 28, 2016).

"I had an English teacher and she was awesome. I wasn't very good in English, but through her, I made straight A's in her class just because she took the time to teach me. I mean, one of our physics ... it was our physics teacher or that was geometry, because I didn't want to take physics. I don't like that. I don't like physics. I don't get it. He took

time out of his schedule to help me. He would actually take his lunch hour so he could

explain geometry to me." (PWP20, Personal Communication, January 22, 2016).

"I didn't know what it was like to be on my own. And I start working and I was going to

college and I didn't really know how to support myself. But I learned real quick. So, I feel

like there wasn't a lot of people to turn to for my education other than my own wanting to

actually graduate." (PWP17, Personal Communication, February 7, 2016).

Low support. The last themed category derived from participant responses was the

feeling of little to low academic support. Excerpts stemming from interviews that support this

theme are as follows:

"I guess I felt some, but not, not really, not really anything I should ... They just were

like, "Well you have to go to school and you're in school," and that was it. There was

nothing like, "Oh, great job," or you know, anything. I guess there was very little support,

I'd say." (PWP13, Personal Communication, January 23, 2016).

"My dad had an old-style belief where women should stay home and take care of the

home, so he didn't really think that I should be going to college, even though I did."

(PWP17, Personal Communication, February 7, 2016).

"Not so much in high school, like, I was by myself during high school, so that I would

have to, like, figure out, you know, what I did wrong during the past times that I messed

up in." (PWP5, Personal Communication, February 25, 2016).

"N-n-no." (PWP42, Personal Communication, February 18, 2016).

Interview Question 5

Interview Question 5 asked study participants, "Can you describe your family's overall

financial status throughout your educational career?" The primary researcher of this study

developed Interview Question 5 with the intent to explore Demmert's (2001) student characteristics theme. This theme discussed poverty as a factor to American Indian student academic performance. In an effort to understand the financial aspects relative to the education of study participants, study participants were asked to describe their financial background in terms of lower, middle, and upper income categories. Findings derived from the responses of participants are described as follows:

Middle. Middle income was the predominant theme emerging from responses of participants when responding to Interview Question 5. Excerpts stemming from interviews that support this theme are as follows:

"A, my mom's always made that, a, amount of money that I've not been eligible for certain free services. We've always been, made ... You know, we always made a little bit more, just barely, you know, over that, that threshold of the income." (PWP1, Personal Communication, December 22, 2015).

"We've been pretty blessed. I guess you can call it a casino tribe, so luckily we've had a per-cap to help us get through financially. But I think overall it's been pretty steady." (PWP6, Personal Communication, January 22, 2016).

"This has always been a sensitive question growing up because I always had remarks about it, but to answer it, I grew up living middle class, and that was just because, my dad, he worked hard to provide for his family and he always made sure that we never was without, and everything was provided for, which everything was." (PWP23, Personal Communication, January 20, 2016).

"Compared to the reservation I guess we were like middle class. But compared to the rest of society we were lower." (PWP24, Personal Communication, January 29, 2016).

"I would say, lower-middle, was our financial status growing up. We weren't poor, but we had food on the table. We didn't struggle a whole lot. We struggled every now and then, but it was to a point where we were comfortable, growing up." (PWP43, Personal Communication, February 24, 2016).

"I'm going to have to say we were middle class. We didn't have everything we wanted, but we had everything we needed, and we were efficiently supplied with food. And we got to do extra activities, we all got to play sports, and everything." (PWP45, Personal Communication, March 7, 2016).

Low. Low income was the secondary theme emerging from responses of participants when responding to Interview Question 5. Excerpts stemming from interviews that support this theme are as follows:

"It would probably be lower. We were poor, I think, for the most part." (PWP2, Personal Communication, February 2, 2016).

"Uh, I would say lower definitely. We had always, throughout my entire education K through 12th, uh, lived in low-income housing. We actually had just moved from a shelter, probably right when I started uh, I want to say kindergarten. So that a rough start, but yeah, [income was 00:05:42] lower, lower class." (PWP46, Personal Communication, February 29, 2016).

"It would be lower, it would be poverty. We never ever actually made it out of the poverty line, so it would be low." (PWP4, Personal Communication, January 11, 2016).

"Compared to the dominant society, we were lower income status, or lower class." (PWP24, Personal Communication, January 29, 2016).

"Lower class. Um, I was one of those who, um, we didn't have a lot of, of school

supplies. Um, I learned to print small or write small to conserve paper." (PWP22,

Personal Communication, February 15, 2016).

"I would say we were lower-middle class. I know that when it came time to do financial

aid and things like that, I know my dad made on average, probably like $50,000 a year.

He had a manufacturing job that he worked like our entire lives. I would say middle class,

but lower." (PWP44, Personal Communication, February 26, 2016).

Interview Question 6

Interview Question 6 asked study participants, "Were there challenges, if any, that you

had to overcome throughout your education?" The primary researcher of this study developed

Interview Question 6 with the intent to explore Demmert's (2001) research theme: academic

performance of participants. Findings derived from the responses of participants are described as

follows:

Sense of identity and self. Sense of identity and self was the predominant theme

emerging from responses of participants when responding to Interview Question 6. Excerpts

stemming from interviews that support this theme are as follows:

"I had a really hard time articulating myself because I came from a culture that, at least in

my house where we were taught is that traditional Lakota women don't talk a lot and

they're quiet. Everywhere else is not like that. I had a really hard time trying to articulate

myself to other people because I didn't know how to talk like them." (PWP4, Personal

Communication, January 11, 2016),

"I guess self-identity, but I had to basically try to come over because you know when

you, when you're raised, you know, Native American, it's like, we're all family and

everything we do reflects on, you know, everyone, like, we're taking care of everybody."

(PWP13, Personal Communication, January 23, 2016).

"I would definitely say the sense of identity, especially as a young person really came into play as many children who are Native and of other mixed races, you know, they always run into comments like, you're a half breed and that can make you feel excluded outside of your community, as well as excluded from other people of ... you know, who are not Natives." (PWP18, Personal Communication, January 24, 2016).

"I think what I struggled, thinking about K-12, is self-esteem. I always felt a little out of place growing up on the reservation with my peers. Because my parents were teachers, I had to be very focused on school, and a lot of times those around me didn't have the same type of engagement with their families. And, I always felt like I had less opportunities with the culture even though I was growing up in my tribal homeland." (PWP24, Personal Communication, January 29, 2016).

"K-12: self-identity problems, because, you know, I'm a half-breed, so, um, school I was too Native to really hang out with the white kids, but then, around Natives sometimes, I was too white to be around them, you know. So, I had problems with self-identity quite a bit throughout my K-12 years, but in college, you know, it - I've been around more people that are accepting, and I found myself. So, self-identity hasn't been a problem in college." (PWP21, Personal Communication, January 19, 2016).

Stereotypes. Stereotypes was the secondary theme emerging from responses of participants when responding to Interview Question 6. Excerpts stemming from interviews that support this theme are as follows:

"Oh, you're a princess? Oh, can you do this? Can you do that? Can you make it rain, or. They go oh, you can do this, and you can do that. Oh, your dad's a chief?" (PWP1,

Personal Communication, December 22, 2015).

"I don't know, it was really interesting. There was a lot of clashes between my personality, my background, college and the people who attend there." (PWP4, Personal Communication, January 11, 2016).

"A typical question was, "How come you're not going to the Indian colleges? You can get that paid for." (PWP23, Personal Communication, January 20, 2016).

"Being Native in public schools. Just I lost interest in school until I reached high school." (PWP2, Personal Communication, February 7, 2016).

"The, biggest cultural challenge that I experienced was that, a lot of non-Indian students see Indian people as being intelligent or having smarts, and so, um, because I chose to, to be a quiet student, and just, you know, get the best grades." (PWP22, Personal Communication, February 15, 2016).

"When moving to the suburban setting, it was just, it was a predominantly white city, and so to be a Native American in that place, it, then that's when you kind of want to fit in. So, so being a Native American was like a separate life than, than what I was at school." (PWP46, Personal Communication, February 29, 2016).

"They would be like, "Oh my gosh, did you get more time off to be Indian?" Just things like that. Crazy stuff that kids would say, and then when they learned about maybe Native American church things and Peyote ceremonies and just stuff like that, they would ask me all the time like, "Do you do Peyote? Can you get me some, because I want to try all this stuff like that?" I have a pretty good sense of humor, so I can deal with it, but then when I think about it, I'm like, "That was kind of messed up." I shouldn't have to ... I wish it wasn't necessarily like that." (PWP44, Personal Communication, February 26, 2016).

"Ah, absolutely. Ah, growing up with, um, Mexican last name. I was expected to speak

Spanish, and nobody understood that I was Native." (PWP45, Personal Communication,

March 7, 2016).

Interview Question 7

Interview Question 7 asked study participants, "Can you describe your identity in relation

to American Indian language, culture, and traditions?" The primary researcher of this study

developed Interview Question 7 with the intent to explore Demmert's (2001) research theme: the

inclusion of American Indian language and culture in schools. Findings derived from the

responses of participants are described as follows:

Culture. Culture was the predominant theme emerging from responses of participants

when responding to Interview Question 7. Two sub-codes were used to further analyze the theme

of culture: preservation and pow wow. Examples of these two predominate sub-codes are

provided in the excerpts stemming from interviews that support these themes are as follows:

Preservation.

"I came from a family that practiced their culture in many different facets. If I braid my

hair I do it just because I want to, and if anybody asks me why I braid my hair, I could

tell them. Every part. The part itself has a meaning, each braid has a meaning, every piece

of my regalia has a true meaning, it wasn't just made up, even the colors." (PWP4,

Personal Communication, January 11, 2016).

"It's my beliefs and my culture. My beliefs, and my traditions, and culture. I still practice

them today." (PWP13, Personal Communication, December 22, 2015).

"There's not a whole lot of us left, but we're rebuilding and we're going to keep going,

and I think that's what keeps me connected a whole lot." (PWP21, Personal

Communication, January 19, 2016).

"It's [culture] within you even though you don't want it to be, even if you don't acknowledge it. It's highly important and valuable to keep it alive and keep it going." (PWP2, Personal Communication, February 7, 2016).

"Now that my son is learning our traditional ways, learning the pow wow ways, and learning to be respectful to his teachers or coaches, it makes me happy because now he's learning respect not only towards Native people, but towards other people." (PWP7, Personal Communication, February 17, 2016).

"I've always been connected with our culture because I grew up Native American Church. I grew up the Peyote way." (PWP21, Personal Communication, January 19, 2016).

Pow wow.

"I think pow wow was huge for that. To me, the aspects of knowing my elders, knowing Native history, or dancing especially was my anchor to American Indian identity." (PWP46, Personal Communication, February 29, 2016).

"Definitely the pow wow helped ... connected me to my culture, cause my own, my own tribe, I'm not, you know, I don't know the language, I don't know the actual culture in my tribe, so pow wow has definitely helped me in that." (PWP42, Personal Communication, February 18, 2016).

"I never grew up in the pow wow circle. I always tell people I never grew up in the circle. When this lady came she'd show me the different dance styles of the pow wow world. She taught me how to listen to the songs and where to honor it, where to respect it and to just listen to the song. I didn't necessarily understand completely the meanings behind the

songs but her teachings were enough." (PWP36, Personal Communication, March 9,

2016).

"I learned in and pretty much grew up the pow wow way in the pow wow circuit, learned

etiquette and everything. So I kinda had the best of both worlds. I'm gonna say, knowing

I, just a fact that I know my culture, and I can split between the 2, and do what I need to

do for both." (PWP45, Personal Communication, March 7, 2016).

"Being at pow wows helped me a lot too, because I'm able to see, you know, everybody

at the Native community and, and be able to talk to people. Even learning, their

traditions, or speaking to people and learning, you know, what their people did, and, and

where they came from." (PWP7, Personal Communication, February 17, 2016).

Interview Question 8

Interview Question 8 asked study participants, "Did you and/or others (i.e. family,

community, teachers) help you to develop goals and, if so, what were they?" The primary

researcher of this study developed Interview Question 8 with the intent to explore Demmert's

(2001) research theme: academic performance of participants. Findings derived from the

responses of participants are described as follows:

Goals. Goals was the predominant theme emerging from responses of participants when

responding to Interview Question 8. Examples of this stemming from interviews that support this

theme is as follows:

"Academic wise I've always wanted to finish my bachelor's degree. But I've always, you

know, made it a goal to be part of our, you know, our culture and continue to pass that

down to my kids." (PWP1, Personal Communication, December 22, 2016).

"I don't think I developed any other goals with anyone to change the economic status of

myself and my family and then to go to college and finish college. To learn my language, to be able to know, to get a sense of who all my relatives are before my grandma passes away, and my mom." (PWP4, Personal Communication, January 11, 2016).

"I've made a lot of goals in my life. I was always taught, and it's an everyday thing that I face, but that we only have this one life to lead and it's up to us or to individuals to make it happen or make it what you want of it." (PWP23, Personal Communication, January 20, 2016).

"I've had a lot of goals since I was a kid, of different the things I wanted to become. My mom usually helped me develop those goals. And different opportunities that I've had, um, to experience different skills that I've liked." (PWP19, Personal Communication, January 28, 2016).

"My family of course always pushed going to college. So that's always a goal I had when I was growing up, K-12. I had community and family there to help me think about those goals." (PWP24, Personal Communication, January 29, 2016).

"My academic goal growing up was, just, stay out of trouble at school, don't get into fights, make good grades, and make good ACT scores to get to college." (PWP21, Personal Communication, January 19, 2016).

"We [mom] developed goals within school and within all aspects of my life and area. That really helped me shape who I was. I could just remember making a bubble chart or something or a drawing. Then it was really helpful. It was extremely helpful." (PWP2, Personal Communication, February 7, 2016).

"Some of my goals were to at least get accepted into college, to at least make it there. Not, to just graduate high school, but to do something far more than just high school. To

actually be the first in my family to go to college—be accepted and then go." (PWP9, Personal Communication, February 14, 2016).

"My grandma helped me develop educational goals—or an academic goal. Her and her sister used to teach, so that was helpful. Cultural goals would be close family friends, the ones who taught me and brought me up in pow wow." (PWP46, Personal Communication, February 29, 2016).

"As far as goals, my mom has always instilled high goals in us and say you can do anything you put your mind to. She's big on putting it on paper. Put it on paper, see what's doable, and just take the steps to make it happen." (PWP20, Personal Communication, January 22, 2016).

"When I got done with High School, I had made a ten year plan. And, I believe that I had completed that ten year plan and a part of that was finishing my education, my college degree; the military... One of them was actually not being a parent just yet, I wanted to wait on that. So, those were some of the things that I had actually accomplished for my goals, and after that was done, I wanted to set another ten year goal." (PWP25, Personal Communication, March 8, 2016).

"I think, it was, it's really easy trying to find a academic goals. I feel like that's kind of been the focus." (PWP8, Personal Communication, February 16, 2016).

Support. Support was the secondary theme emerging from responses of participants when responding to Interview Question 8. Examples of this stemming from interviews that support this theme is as follows:

"My school and my community also were very supportive and I took advantage of a lot of different opportunities when I was growing up. And, I always had support from my

family and my extended family, my school…" (PWP24, Personal Communication, January 29, 2016).

"In high school, I only had probably like one or two teachers that really helped me and that really pushed me and were really encouraged me. There was a few of them that told me I would never make it to college, period." (PWP21, Personal Communication, January 19, 2016).

"She's [mom] gone through a lot. And so I think that through seeing her I kind of made a goal to become a better person, and I know that being a better person doesn't necessarily mean achieving higher education." (PWP17, Personal Communication, February 7, 2016).

"My high school teacher would always encourage me, and tell me like, hey, you know, you should really get to know your people, or at least go visit your family. You know, ask them questions and get to know what's going out there with your people." (PWP7, Personal Communication, February 17, 2016).

"They've [family] always pushed me to, to go to college. I noticed though that once I completed my Bachelor's degree that, that the intensity of that kind of push dropped off a lot." (PWP8, Personal Communication, February 16, 2016).

"There were also there that supported me, and were attend-, in attendance when I, when I accomplished a lot of things. And, and yeah, I had a lot support. I think that's what I brought my successes to, is the support that I had growing up." (PWP46, Personal Communication, February 29, 2016).

"I've had a lot of positive influences throughout the years. Um, just with the involvements my mom and dad both had, and their people that they ... Their friends and

their colleagues, um, I've always been surrounded by positive influences." (PWP1, Personal Communication, December 22, 2016).

The above findings and associated implication were helpful in developing a profile of study participants. These findings will be discussed in greater detail within Chapter 5. The following sections are intended to address the four guiding research questions of the pow wow princess study.

Research Question 1

The intent of Research Question 1 was to explore to what extent, if any, did the pow wow princess role contribute to positive educational outcomes for American Indian women. Interview Question 9 was intended to answer this research question as follows:

Interview Question 9

Interview Question 9 asked study participants, "To what extent, if any, has serving as a pow wow princess contributed to your education?" Findings derived from the responses of participants are described as follows:

Education. Education was the predominant theme emerging from responses of participants when responding to Interview Question 9. Excerpts stemming from interviews that support this theme are as follows:

"Throughout my whole high school years I was, middle and high school years, I was princess for some sort of organization. And I think that without serving as a princess, I wouldn't have graduated." (PWP1, Personal Communication, December 22, 2016).

"I think it has contributed to my education tremendously. I became a better public speaker. I was able to meet and understand other Natives, especially the urban community and how they're different than myself and I was better to just be able to

understand who they are and their identities." (PWP4, Personal Communication, January 11, 2016).

"In my education it's helped me ... Even the professors allow me to go on and participate in more things on the reservation during school hours, and helped me understand why I'm going to school." (PWP6, Personal Communication, January 22, 2016).

"It's created opportunities in my education, networking, good essay writing topics." (PWP19, Personal Communication, January 28, 2016).

"You're utilizing your education for your community. It's not just for yourself. I knew that already, but having to hold the title and having to think about my culture in that way - of how we talk about it, how we present it - really impacted the way that I now think about taking up space in the academic sphere, or engage with education." (PWP24, Personal Communication, January 29, 2016).

"Yes, all of my Princess titles, I had to have a certain GPA, and, I think, one of 'em I had to have a 3.0, I had to keep a 3.0, and one I had to at least have a 2.75, which was never - you know, I never hit a 2.75 ever-but, I remember my first Princess title, I didn't get an assignment turned in because we were at a pow wow that weekend and that made my mom mad and she was like "we're going to do this, but it's education first." (PWP21, Personal Communication, January 19, 2016).

"I really already thought about going to college and getting my higher education. That just reinforced it, being a Princess." (PWP2, Personal Communication, February 7, 2016).

"It didn't give me more education in the sense of a technical education, but it gave me more education into my culture. I just think that it helped me in a broader sense than just

education." (PWP17, Personal Communication, February 7, 2016).

"Yes, that was the first thing that I learned during, when I was doing pow wow princess, that it required me to keep up with my studies and if I didn't, then they would take the crown away, because, you know, I'm not showing good leadership for younger girls." (PWP5, Personal Communication, February 25, 2016).

"Ah, yes. Talking in front of people can be nerve racking, so being as a pow wow princess you're always up there in the spotlight talking. And that helps out a lot because during my schooling, we would always have to talk in front of people always constantly presenting on different things. (PWP7, Personal Communication, February 17, 2016).

"It definitely taught me or showed me that I can, I can be a leader. I never thought I could before. So, being a Princess, you're supposed to be an example and lead people and it definitely poured into my academic life." (PWP42, Personal Communication, February 18, 2016).

"Whenever I actually won my title, I was a sophomore in college. That was one of the requirements, was that you either had to be a full-time student, if you were going to be that princess. I just made sure that I went to class. I made sure that I didn't do any other activities that might get me in trouble." (PWP44, Personal Communication, February 26, 2016).

"They weren't expected to carry over, but they just kinda happened to." (PWP45, Personal Communication, March 7, 2016).

"Um, so that particular title, um, requires that you either be, uh, currently be a student in a college or have graduated from college. So, I guess, in that sense, it did. It's renewed that sort of push for people around me to, to get me to focus more on my own education."

(PWP8, Personal Communication, February 16, 2006).

"I guess the mission is to dispel stereotypes among native people. I didn't receive any money to help me with my educational goal. I would say that holding the title has helped me learn more about world indigenous life in terms of education, politics, life, culture, tradition." (PWP36, Personal Communication, March 9, 2016).

Community. Community was the secondary theme emerging from the responses of participants when responding to Interview Question 9. Excerpts stemming from interviews that support this theme are as follows:

"I think that's what's really helped me get involved in my community, especially working at the school. It's helped get me to be a part of our new pow wow committee, which hopefully will have a whole new idea for a pow wow next year. It's opened a lot of doors, and ... So that helped me lead into leadership." (PWP6, Personal Discussion, January 22, 2016).

"So that [pow wow princess] helped me get more involved in the community, and it helped me go to also different schools on reservations, and I was presented to different chiefs, and talk to kids that were sometimes really hard to talk to." (PWP17, Personal Communication, February 7, 2016).

"You are not only representing yourself, you are representing either a community, school, organizations, your state, nationally, internationally. So, those type of things, you know, you are held to a higher standard. So, you know, you always, not only want to adhere to those, but you want to exceed them. And, you know, you are kind of a reflection of your family." (PWP25, Personal Communication, March 8, 2016).

"I would say holding that title hasn't directly paid for my education but it's helped me

become more empathetic and respectful person knowing that eyes are on me, people are

going to look up to me, people want to hear what I have to say. I have to respect that, I

have to respect that type of authority that position gave me and I can't use it in any ill

manner." (PWP36, Personal Communication, March 9, 2016).

"Holding a title that represents, not only myself, but the school, the pow wows, my

family, my friends. That really, in my work career, that really helped a lot because I had t

stand in front of pow wows, in front of two thousand people, and do a speech in front of

them, nervous as ever, and now it's helped me." (PWP43, Personal Communication,

February 24, 2016).

Research Question 2

The intent of Research Question 2 was to explore what organizational aspects, if any,

were associated to the pow wow princess role within a pow wow's organizational structure?

Interview Question 11 was intended to answer this research question as follows:

Interview Question 11

Interview Question 11 asked study participants, "To what extent, if any, does the pow

wow princess role influence a pow wow's organizational structure?" Findings derived from the

responses of participants are described as follows:

Hierarchy. The secondary theme emerging from responses of participants when

responding to Interview Question 11 was hierarchy. Excerpts stemming from interviews that

support this theme are as follows:

"I think that yes, there was kind of a ... there was kind of definitely a hierarchy that was,

especially at your own pow wow. There was definitely like a hierarchy when it came to

other royalties" (PWP18, Personal Communication, January 24, 2016).

"You have a lot of duties. Uh, rankings, I'm not really sure. I know you help out a lot. So all princesses do. I don't really, I know there's a ranking though. I'd say. They're higher than people just participating." (PWP19, Personal Communication, January 28, 2016).

"I don't really see any of the hierarchy or rank or structure to it." (PWP3, Personal Communication, February 1, 2016).

"In the hierarchy, she's probably like, maybe like 2 or 3 down, because, you know, as a pow wow princess you would always have to answer to, you know, your Princess director, or your princess committee, or the chairman himself." (PWP21, Personal Communication, January 19, 2016).

"I think they're treated all the same, so I don't really think there's a hierarchy." (PWP9, Personal Communication, February 14, 2016).

"I think the pow wow princess does kind of establish sort of a hierarchy in the pow wow structure. But it's not, it's not hierarchy in a way that, it doesn't seem so divided." (PWP46, Personal Communication, February 29, 2016).

"I felt that I was ... Kind of on call for whatever the pow wow committee wanted me to do. So that whole year, if there was an event that they wanted me to go to, they would tell me and the expectation was that I would be there." (PWP8, Personal Communication, February 16, 2016).

"When I think right now about an organization that I worked with, the princesses are the most important thing that we do. That's the biggest thing that we do. Everything that we do all year long, is geared toward financing them." (PWP44, Personal Communication, February 26, 2016).

"I guess you could say there was a little bit. Not so much in our organization." (PWP45,

Personal Communication, March 7, 2016).

Representative. The predominant theme emerging from responses of participants when responding to Interview Question 11 was representative. Excerpts stemming from interviews that support this theme are as follows:

"I think it has a lot to do with um, a pow wow organization. It's gonna show that hey, this is our person that's gonna represent our organization, and um, not just, you know for us, but for themselves, for their family, and in the whole entire community, and they're gonna represent that organization." (PWP1, Personal Communication, December 22, 2015).

"As a pow wow princess you're strictly a representative. You're not really involved with the pow wow at all." (PWP6, Personal Communication, January 22, 2016).

"You were treated like royalty, you know, you were the princess. And, the singers, and the dancers, they all knew that and they, and they showed you um, much respect." (PWP13, Personal Communication, January 23, 2016).

"When or how the whole princess roles ever came to be about in this way of life, I'm not quite sure of that, but as it evolved over the years, if there had been a need for an ambassador to represent a family, a band, a tribe or a group, this is where it began for the whole pow wow princess roles." (PWP23, Personal Communication, January 20, 2016).

"So it was really like a ... Truly an ambassador, and trying to promote the pow wow in a positive way, but also support other pow wows with your presence." (PWP24, Personal Communication, January 29, 2016).

"I don't think so. I think it was just a role to identify, you know, certain pow wow, like in general, but I don't think there's a hierarchy at all." (PWP9, Personal Communication,

February 14, 2016).

"We are like ambassadors. When we traveled to places, we were invited to places, we were representing that school, or that pow wow. They did treat us like royalty." (PWP43, Personal Communication, February 24, 2016).

"Anywhere that they wanted to appear or have an appearance, we would go, and we would be there. Just like, as ambassadors, we didn't necessarily speak or do things like that, but we might go. We might offer a prayer. We might do different things like that. I think it was ... I don't want to say like a token or something like that, but it was more like an ambassador thing. We were definitely not, I don't think, very high as far as any status or structure there. I think it was a little low, but it's still a very valued position." (PWP44, Personal Communication, February 26, 2016).

Research Question 3

The intent of Research Question 3 was to explore what forms of leadership, if any, were associated to the pow wow princess role within a pow wow's organizational structure? Interview Question 10 attempted to answer this research question as follows:

Interview Question 10

Interview Question 10 asked study participants, "What leadership style, if any, would you use to categorize/describe your pow wow princess leadership style?" Findings derived from the responses of participants are described as follows:

Lead by example. The predominant theme emerging from responses of participants when responding to Interview Question 10 was *lead by examp*le. Excerpts stemming from interviews that support this theme are as follows:

"I've always been more of a lead by example. I think that's a continued on throughout my

career even, too, you know with anybody that reports to me I've always been, hey, I can do this, and I'm going to do this, you can do it, too." (PWP1, Personal Communication, December 22, 2015).

"Mainly just lead by experience. I show them and, you know, tell them my experience. I don't really have a leadership style, per say." (PWP3, Personal Communication, February 1, 2016).

"I can say, being the example. Just set the example of, you are this next generation - you could be this next generation's role model. I guess, my whole form of leadership was, you be the example and others will follow, period." (PWP21, Personal Communication, January 19, 2016).

"I feel like when everyday as I go about my day I feel like I have to ... Not like I have to, but I'm always being watched by elders, so I act as if I am being watched by an elder all the time. That really helps me be who I am, which is a leader." (PWP2, Personal Communication, February 7, 2016).

"I would say that I lead by example. That I don't try and preach to people to be a certain way, but if they do want to accomplish things then they need to work hard. So, I would say that my leadership skill, or the way I lead, is through example, and it's not by telling people what they should do." (PWP17, Personal Communication, February 7, 2016).

"I guess I would say probably just being a good example to younger girls... cause when you're a pow wow princess, you're basically a role model and so you're supposed to set an example for the younger generation, cause they watch you and they look up to you." (PWP42, Personal Communication, February 18, 2016).

"I felt that it was my duty to really be a role model. In terms of leadership, I was trying to

model the type of behavior that I would want children or the youth that saw me do to do."

(PWP8, Personal Communication, February 16, 2016).

"It's very important to not only set that example, but also be and show that example in different aspects and different avenues." (PWP25, Personal Communication, March 8, 2016).

"The way that I rather considered myself a leader was just by example." (PWP44, Personal Communication, February 26, 2016).

Research Question 4

The intent of Research Question 4 was to explore what extent, if any, did American Indian culture influenced positive educational outcomes for American Indian women serving in a pow wow princess role. Interview Question 2 attempted to answer this research question as follows:

Interview Question 2

Interview Question 2 asked study participants, "Can you describe your involvement, if any, in American Indian language and cultural programs in school?" Findings derived from the responses of participants are described as follows:

Culture. As previously defined in Chapter 1, American Indian culture is multifaceted (see Figure 3). The predominant theme emerging from responses of participants when responding to Interview Question 2 was culture. Three sub-codes were used to further analyze the theme of culture: preservation, loss, and absence. Examples of these three sub-codes are provided in the excerpts stemming from interviews that support these themes are as follows:

Preservation.

"I try to do my best to stay involved. I do ask my elders a lot of questions on how to

pronounce words, if I need help with finding a word, and how to describe something in the language. I try to stay pretty involved in that." (PWP6, Personal Communication, January 22, 2016).

"I went to community college here and then that was the first time that I got to be a part of that when they were implementing language into the school systems." (PWP13, Personal Communication, January 23, 2016).

"Yes, in my high school I did do one year of traditional language and that counted as ... it sounds kind of funny, but it counted as my foreign language class in order to pass high school." (PWP18, Personal Communication, January 24, 2016).

"Yes; especially when I was at [a American Indian school], we had language and culture classes every grade both elementary, junior, middle school, and high school, and so I was exposed to our language. I learned that we should know a culture language as well as culture." (PWP24, Personal Communication, January 29, 2016).

Absence/Lacking.

"I never had any language classes other than Spanish and French." (PWP17, Personal Communication, February 7, 2016).

"No, our parents and grandparents were discouraged from speaking the [traditional] language, currently only have one fluent speaker and we're less than 3,000, uh, in our total tribe." (PWP22, February 15, 2016).

"Sadly, no. There was no place learn my language. So, we didn't have anyone close by to us because most of them live on the reservation." (PWP5, Personal Communication, February 25. 2016).

"In K through 12, no American Indian language. I just don't think that was something

even available." (PWP5, Personal Communication, February 29, 2016).

"When I went to pre-school, I was forced to learn English. Being told I have to learn English I suppressed a lot of the [traditional] language to become a fluent English speaker. At high school it really wasn't emphasized on learning language that didn't come in the communities until after I graduated high school when the tribe started realizing that my generation was not fluent." (PWP36, Personal Communication, March 9, 2016).

"There were no language classes or learning opportunities as far as language goes, at that time. I didn't get a lot of exposure to language and those things at school. Everything that I learned about my language and culture, that all happened at home." (PWP44, Personal Communication, February 26, 2016).

"Unfortunately K-12, no I was not. I attended public schools. So, they probably hadn't even heard of my tribe." (PWP45, Personal Communication, March 7, 2016).

Loss.

"My own personal Indian language—I do know a little bit. Unfortunately because of the relocation act with my mom and her family, when they were brought out here, they were basically, told not to speak their language. And, her father who spoke fluent [traditional language], didn't pass that down to her." (PWP1, Personal Communication, December 22, 2015).

"We didn't have that opportunity, but words I did learn were the inappropriate words. Like children do. The ones that you don't say in front of your aunties." (PWP22, Personal Communication, February 15, 2016).

"We didn't have anything like that, but I went to like outside classes. They have all these little classes out in the community." (PWP3, Personal Communication, February 1,

2016).

To satisfy the quantitative element of the mixed method design of the pow wow princess study, participants were asked to complete the American Indian Enculturation Scale survey developed by Winderowd et al. (2008). The American Indian Enculturation Scale survey is a proven valid instrument that utilizes a 1-7 point Likert scale to measure factors Winderowd et al. found to be important for American Indian students to persist in school.

Quantitative Analysis

The quantitative process began with the researcher analyzing data collected through the use of the American Indian Enculturation Scale survey. Completed surveys were reviewed for completeness. After the completeness was verified, the information was transcribed to a Microsoft Excel file which allowed aggregated analysis of interview information. The Excel information was then uploaded into the SAS software program. SAS (pronounced "sass") once stood for "statistical analysis system." It began at North Carolina State University as a project to analyze agricultural research. Demand for such software capabilities began to grow, and SAS was founded in 1976 to help customers in all sorts of industries – from pharmaceutical companies and banks to academic and governmental entities (SAS, 2016). SAS was used to produce statistical information derived from the American Indian Enculturation Scale survey completed by study participants. Findings resulting from this portion of the pow wow princess study will be discussed in the following sections.

American Indian Enculturation Scale

The 25 interview participants were also required to complete the American Indian Enculturation Scale survey. The American Indian Enculturation Scale is a 17 question survey and proven instrument developed by Winderowd et al. (2008) that was used to explore the

traditional ways of students who persist in college. Each item is rated on a 7-point range of answers from "not at all" (1) to "a great deal" (7). The total score can fall between 17 and 119.

According to Winderowd et al. (2008), the American Indian Enculturation Scale yielded high internal consistency reliability estimates across three samples, with a Cronbach alpha .91 for clinical and Cronbach alphas of .90 for each of the two non-clinical samples. Similarly, the sample associated with the pow wow princess study yielded high internal consistency reliability, with a raw Cronbach alpha of .90 and standardized Cronbach alpha of .91 respectively.

The SAS analysis variable produced a mean of 88.1; standard deviation of 18.5; minimum and maximum total score of for completed survey was 39 and 107 respectively. Through further analysis with SAS statistical software, simple statistics pertaining to the American Indian Enculturation Scale were generated per survey question which included: variable, *N*, mean, standard deviation, total score, minimum score and maximum score as shown in Table 9.

The aforementioned three studies, one clinical and two non-clinical, conducted utilizing the American Indian Enculturation Scale were comprised of sample sizes: 165, 167, and 324 respectively (Winderowd et al., 2008). There is a longstanding statistical debate in the field of research regarding the minimum sample size required to produce valid data. De Mars (2016) offers a summary of the Zhao's minimum sample size in factor analysis:

> There is no evidence for any absolute minimum number, be it 100, 500, or 1,000. The minimum sample size depends on the number of variables and the communality estimates for those variables. "If components possess four or more variables with loadings above .60, the pattern may be interpreted whatever the sample size used." There should be at least three measured variables per factor and preferably more. This makes a lot of sense if you think about factor loadings in terms of what they are, correlations of an item with a factor. With correlations, if you have a very large correlation in the population, you're going to find statistical significance even with a small sample size. It may not be precisely as large as your population correlation, but it is still going to be significantly different than zero. (p. 1)

Table 9

Simple Statistics – AIES

Simple Statistics American Indian Enculturation Scale						
Variable	*N*	Mean	Std Dev	Total Score	Min	Max
a) attend Indian church	25	2.98	2.22898	74.5	1	7
b) attend Indian ceremony	25	5.14	1.9975	128.5	1	7
c) choose Indian activity before others	25	5.78	1.51438	144.5	2	7
d) socialize with Indians or have Indian friends	25	6.46	1.04003	161.5	3	7
e) use Indian medicine	25	4.62	2.2971	115.5	1	7
f) seek help from Elders	25	5.98	1.46116	149.5	2	7
g) attend pow-wows	25	6.06	1.15758	151.5	3	7
h) sing Indian songs	25	4.62	2.01701	115.5	1	7
i) participate in Indian prayers	25	5.66	1.61193	141.5	1	7
j) write Indian stories	25	3.54	2.05102	88.5	1	7
k) eat or cook Indian food	25	5.34	1.55938	133.5	2	7
l) do Indian art	25	4.66	2.07525	116.5	1	7
m) use or know the Indian language	25	4.5	2.04124	112.5	1	7
n) attend Indian dances	25	5.46	2.11108	136.5	1	7
o) know or participate in tribal politics	25	4.9	1.70783	122.5	1	7
p) know or share Indian history	25	6.26	1.05198	156.5	3	7
q) work in Indian communities	25	6.14	1.55134	153.5	1	7

Note. The data from this table are from "Development of the American Indian Enculturation Scale," by C. Winderowd and D. Montgomery, 2008, *American Indian and Alaska Native Mental Health Research: The Journal of the National Center, 15,* p. 9. Copyright 2008 by Diane Montgomery. Adapted with permission.

As stated, the number of participants of the pow wow princess study is *N* = 25, which is considered a small sample size. However, through the use of SAS, Cronbach coefficient alpha with deleted variable was conducted. The results are shown in see Table 10.

Table 10

Cronbach Coefficient Alpha with Deleted Variable

	Raw Variables		Standardized Variables	
	Correlation with Total	Alpha	Correlation with Total	Alpha
a) attend Indian church	0.21	0.91	0.22	0.91
b) attend Indian ceremony	0.57	0.89	0.58	0.90
c) choose Indian activity before others	0.73	0.89	0.73	0.90
d) socialize with Indians or have Indian friends	0.55	0.89	0.57	0.90
e) use Indian medicine	0.60	0.89	0.59	0.90
f) seek help from Elders	0.63	0.89	0.67	0.90
g) attend pow-wows	0.55	0.89	0.58	0.90
h) sing Indian songs	0.60	0.89	0.58	0.90
i) participate in Indian prayers	0.80	0.88	0.81	0.90
j) write Indian stories	0.43	0.90	0.41	0.91
k) eat or cook Indian food	0.39	0.90	0.41	0.91
l) do Indian art	0.59	0.89	0.59	0.90
m) use or know the Indian language	0.67	0.89	0.66	0.90
n) attend Indian dances	0.53	0.89	0.53	0.91
o) know or participate in tribal politics	0.56	0.89	0.56	0.90
p) know or share Indian history	0.71	0.89	0.73	0.90
q) work in Indian communities	0.66	0.89	0.67	0.90

Note. The data from this table are from "Development of the American Indian Enculturation Scale," by C. Winderowd and D. Montgomery, 2008, *American Indian and Alaska Native Mental Health Research: The Journal of the National Center, 15,* p. 9. Copyright 2008 by Diane Montgomery. Adapted with permission.

In an effort to provide an explanation of the SAS information contained the above Table

10 and how to interpret the results, SAS (2016) provides the following:

Because the variances of some variables vary widely, the standardized score should be used to estimate reliability. The overall standardized Chronbach's coefficient alpha of 0.985145 provides an acceptable lower bound for reliability coefficient. The standardized alpha coefficient provides information about how each variable reflects the reliability of the scale with standardized variables. If the standardized alpha decreases after removing a variable from the construct, then this variable is strongly correlated with other variables

on the scale. On the other hand, if the standardized alpha increases after removing a variable from the construct, then removing this variable from the scale makes the construct more reliable. (p. 2.5.3)

It can then be said that standardized scores in Table 10 can be used to estimate reliability of the application of the American Indian Enculturation Scale survey administered in the pow wow princess study.

Consistent with the minimum sample size in factor analysis summary suggested by De Mars (2016), the components of the American Indian Enculturation Scale survey possess four or more variables with loadings above .60 and there are at least three measured variables per factor. Therefore, the $N = 25$ is considered acceptable for producing a pattern that may be interpreted regardless of the small sample size.

To gain a better understanding of the correlation of the factors associated to the American Indian Enculturation Scale survey to themselves and other factors, a Pearson Correlation Coefficients correlation matrix was produced via the use of SAS (see Table 11).

To understand and interpret the correlation matrix output via SAS, the Institute for Digital Research and Education UCLA (2016) provides the following:

> Numbers measure the strength and direction of the linear relationship between the two variables. The correlation coefficient can range from -1 to +1, with -1 indicating a perfect negative correlation, +1 indicating a perfect positive correlation, and 0 indicating no correlation at all. (A variable correlated with itself will always have a correlation coefficient of 1.) You can think of the correlation coefficient as telling you the extent to which you can guess the value of one variable given a value of the other variable. (p. 1)

With a high level of internal consistency and all correlation falling between +1 / -1, but not zero, and as previously mentioned by De Mars (2016) the varied loadings components possess four or more variables with loadings above .60, the pattern may be interpreted whatever the sample size used the correlations can be said to be significantly different than zero.

Table 11

Pearson Correlation Coefficients

Pearson Correlation Coefficients, N = 25
Prob > |r| under H0: Rho=0

	Spirituality a) attend Indian church	Spirituality b) attend Indian ceremony	Social c) choose Indian activity before others	Social d) socialize with Indians or have Indian friends	Spirituality e) use Indian medicine	Social f) seek help from Elders	Dance g) attend pow-wows	Language h) sing Indian songs	Spirituality i) participate in Indian prayers	Language j) write Indian stories	Food k) eat or cook Indian food	Art or Craft l) do Indian art	Language m) use or know the Indian language	Social n) attend indian dances	Social o) know or participate in tribal politics	Social p) know or share Indian history	Social q) work in Indian communities
a) attend Indian church	1.00000	-0.04848	0.21157	0.33215	0.02490	0.04145	-0.01970	0.42224	0.12849	0.24626	0.01103	0.20339	0.08700	-0.03560	0.35792	0.14891	0.19063
		0.81800	0.31000	0.10480	0.90590	0.84400	0.92550	0.03550	0.54050	0.23540	0.95830	0.32950	0.67920	0.86590	0.07900	0.47750	0.36140
b) attend Indian ceremony	-0.04848	1.00000	0.36529	0.32371	0.55465	0.36860	0.46924	0.41967	0.54273	0.28843	0.21483	0.23561	0.56204	0.22370	0.34932	0.59169	0.50772
	0.81800		0.07260	0.11440	0.00400	0.06980	0.01800	0.03680	0.00510	0.16200	0.30240	0.25690	0.00350	0.28240	0.08700	0.00180	0.00960
c) choose Indian activity before others	0.21157	0.36529	1.00000	0.39101	0.51696	0.58637	0.50104	0.35003	0.68925	0.43893	0.29325	0.46245	0.60656	0.39464	0.45432	0.59318	0.54129
	0.31000	0.07260		0.05330	0.00810	0.00210	0.01070	0.08630	0.00010	0.02820	0.15480	0.01990	0.00130	0.05090	0.02250	0.00180	0.00520
d) socialize with Indians or have Indian friends	0.33215	0.32371	0.39101	1.00000	0.15034	0.50669	0.55582	0.37977	0.37679	0.18635	0.12435	0.36023	0.24533	0.36930	0.51374	0.58115	0.46846
	0.10480	0.11440	0.05330		0.47320	0.00970	0.00390	0.06110	0.06340	0.37250	0.55370	0.07690	0.23720	0.06920	0.00860	0.00230	0.01820
e) use Indian medicine	0.02490	0.55465	0.51696	0.15034	1.00000	0.38558	0.44376	0.60378	0.55161	0.29963	0.09282	0.41535	0.43542	0.39627	0.38023	0.39175	0.35171
	0.90590	0.00400	0.00810	0.47320		0.05700	0.02630	0.00140	0.00430	0.14560	0.65900	0.03890	0.02960	0.04990	0.06080	0.05280	0.08470
f) seek help from Elders	0.04145	0.36860	0.58637	0.50669	0.38558	1.00000	0.65970	0.37550	0.69135	0.04199	0.52885	0.43394	0.34226	0.26989	0.32894	0.57955	0.67681
	0.84400	0.06980	0.00210	0.00970	0.05700		0.00030	0.06440	0.00010	0.84200	0.00660	0.03020	0.09400	0.19200	0.10840	0.00240	0.00020
g) attend pow-wows	-0.01970	0.46924	0.50104	0.55582	0.44376	0.65970	1.00000	0.33585	0.67571	-0.08003	0.38640	0.49883	0.28214	0.38465	0.09274	0.42291	0.30256
	0.92550	0.01800	0.01070	0.00390	0.02630	0.00030		0.10070	0.00020	0.70380	0.05640	0.01110	0.17180	0.05760	0.65930	0.03520	0.14160
h) sing Indian songs	0.42224	0.41967	0.35003	0.37977	0.60378	0.37550	0.33585	1.00000	0.31423	0.27577	0.03285	0.66714	0.30866	0.42684	0.25764	0.51488	0.22078
	0.03550	0.03680	0.08630	0.06110	0.00140	0.06440	0.10070		0.12610	0.18210	0.87610	0.00030	0.13330	0.03330	0.21370	0.00840	0.28890
i) participate in Indian prayers	0.12849	0.54273	0.68925	0.37679	0.55161	0.69135	0.67571	0.31423	1.00000	0.38237	0.64051	0.42175	0.63950	0.47337	0.40715	0.60102	0.63217
	0.54050	0.00510	0.00010	0.06340	0.00430	0.00010	0.00020	0.12610		0.05920	0.00040	0.03570	0.00060	0.01680	0.04340	0.00150	0.00070
j) write Indian stories	0.24626	0.28843	0.43893	0.18635	0.29963	0.04199	-0.08003	0.27577	0.38237	1.00000	0.06071	0.13548	0.61705	0.21209	0.41158	0.41017	0.31900
	0.23540	0.16200	0.02820	0.37250	0.14560	0.84200	0.70380	0.18210	0.05920		0.77310	0.51850	0.00100	0.30880	0.04090	0.04170	0.12010
k) eat or cook Indian food	0.01103	0.21483	0.29325	0.12435	0.09282	0.52885	0.38640	0.03285	0.64051	0.06071	1.00000	0.31082	0.34689	0.21947	0.26754	0.29311	0.43163
	0.95830	0.30240	0.15480	0.55370	0.65900	0.00660	0.05640	0.87610	0.00060	0.77310		0.13050	0.08930	0.29180	0.19600	0.15500	0.03120
l) do Indian art	0.20339	0.23561	0.46245	0.36023	0.41535	0.43394	0.49883	0.66714	0.42175	0.13548	0.31082	1.00000	0.28525	0.69580	0.22807	0.40004	0.27748
	0.32950	0.25690	0.01990	0.07690	0.03890	0.03020	0.01110	0.00030	0.03570	0.51850	0.13050		0.16690	0.00010	0.27290	0.04750	0.17930
m) use or know the Indian language	0.08700	0.56204	0.60656	0.24533	0.43542	0.34226	0.28214	0.30866	0.63950	0.61705	0.34689	0.28525	1.00000	0.46412	0.35857	0.52390	0.57895
	0.67920	0.00350	0.00130	0.23720	0.02960	0.09400	0.17180	0.13330	0.00060	0.00100	0.08930	0.16690		0.01940	0.07840	0.00720	0.00240
n) attend indian dances	-0.03560	0.22370	0.39464	0.36930	0.39627	0.26989	0.38465	0.42684	0.47337	0.21209	0.21947	0.69580	0.46412	1.00000	0.27043	0.35197	0.32621
	0.86590	0.28240	0.05090	0.06920	0.04990	0.19200	0.05760	0.03330	0.01680	0.30880	0.29180	0.00010	0.01940		0.19110	0.08440	0.11150
o) know or participate in tribal politics	0.35792	0.34932	0.45432	0.51374	0.38023	0.32894	0.09274	0.25764	0.40715	0.41158	0.26754	0.22807	0.35857	0.27043	1.00000	0.47312	0.57560
	0.07900	0.08700	0.02250	0.00860	0.06080	0.10840	0.65930	0.21370	0.04340	0.04090	0.19600	0.27290	0.07840	0.19110		0.01690	0.00260
p) know or share Indian history	0.14891	0.59169	0.59318	0.58115	0.39175	0.57955	0.42291	0.51488	0.60102	0.41017	0.29311	0.40004	0.52390	0.35197	0.47312	1.00000	0.45548
	0.47750	0.00180	0.00180	0.00230	0.05280	0.00240	0.03520	0.00840	0.00150	0.04170	0.15500	0.04750	0.00720	0.08440	0.01690		0.02210
q) work in Indian communities	0.19063	0.50772	0.54129	0.46846	0.35171	0.67681	0.30256	0.22078	0.63217	0.31900	0.43163	0.27748	0.57895	0.32621	0.57560	0.45548	1.00000
	0.36140	0.00960	0.00520	0.01820	0.08470	0.00020	0.14160	0.28890	0.00070	0.12010	0.03120	0.17930	0.00240	0.11150	0.00260	0.02210	

Note. The data from this table are from "Development of the American Indian Enculturation Scale," by C. Winderowd and D. Montgomery, 2008, *American Indian and Alaska Native Mental Health Research: The Journal of the National Center, 15,* p. 9. Copyright 2008 by Diane Montgomery. Adapted with permission.

Summary

The data collection process of this study was comprised of 25 participants undergoing a personal interview in addition to completing the American Indian Enculturation Scale survey. Consensus on coding validity and consistency was achieved through a concerted effort coordinated by the researcher and with the assistance of five code reviewers. This approach to coding was utilized to ensure reliability of the findings. In accordance with the design of the methodology, an effort was placed on the qualitative portion and triangulation previously mentioned in Chapter 3. Transcripts stemming from interviews with participants were thoroughly analyzed to generate themes. A large amount of qualitative and quantitative data were generated for use in discussion and implications as presented in Chapter 5.

Chapter 5: Summary, Discussion, Limitations, Implications, and Recommendations

Introduction

      The American Indian women who participated in this study were found to have successfully served in at least one and as many as eight pow wow princess roles during their lifetime. Their pow wow princess positions spanned grade three through post college education with an associated duration of service of one calendar year per crown/title held. Portman and Herring (2001) posited that European representation of American Indian women in early art works helped to "subjugate" these women in the view of the dominant culture. The collective experiences and knowledge of the American Indian women who participated in the pow wow princess study have painted a current picture, which counters this European definition. Their academic achievements, professional and personal successes coupled with 58 cumulative years of pow wow princess service provided valuable information for other American Indian women who aspire to pursue opportunities in and out of the pow wow community.

      Chapter 5 provides a summary of the pow wow princess study and associated findings, implications, recommendations for future research, and a conclusion of final thoughts from the perspective of the researcher.

Summary of Study

      The overarching purpose of this research as stated in Chapter 1 was to explore the relationship between American Indian culture and American Indian women education which spans the boarding school era through present federal legislation. The body of literature in Chapter 2 assisted in narrowing this research to the pow wow princess role as the American Indian cultural element to be explored. The discussion of findings is provided in the following sections.

Discussion of Findings

The study findings represent the lived experiences of American Indian women who have served in a pow wow princess role. A discussion of these findings is provided in the following sections.

Profile of Participants

It is important to revisit Demmert's (2001) research pertaining to improving American Indian academic performance. Themes stemming from his research were categorized into the following: (a) early childhood environment and experiences, (b) traditional language and cultural programs in schools, (c) teachers, instruction, and curriculum, (d) community and parental influences on academic performance, (e) student characteristics, and (f) factors leading to success in college. Interview Questions 1, 3, 4, 5, 6, 7 and 8 were developed to understand the profile of participants in the thematic framework provided by Demmert. Interview questions were designed and mapped to Demmert's themes as explained in the following sections.

Early Childhood Environment and Experiences

Interview Question 1 asked study participants, "Can you describe your early childhood environment & learning experiences?" As previously reported in Chapter 4, family was the predominant theme derived from interview responses with 46 occurrences for 68% of the study participants. Culture was the secondary theme derived from interview responses with 13 occurrences for 36% of study participants. The essence of the aggregated responses shared by study participants reflected that family support that they received was both educationally and culturally based throughout their lives, which support Demmert's (2001) early childhood environment and experiences theme.

Traditional Language and Cultural Programs in Schools

As previously mentioned, there is the perception of culture and self-identity loss among American Indians and it was important to understand the existence/non-existence of culture in lived experiences of study participants. These salient points are discussed in this section in addition to the following section where Research Question 4 is discussed.

For the purposes of this section, Interview Question 7 asked study participants, "Can you describe your identity in relation to American Indian language, culture, and traditions?" As previously reported in Chapter 4, culture was the predominant theme, which was further analyzed into sub-categories. The predominant sub-code derived from interview responses was preservation with 16 occurrences for 40% of the study participants. Pow wow was the secondary theme derived from interview responses with 11 occurrences for 28% of study participants. The essence of the aggregated responses shared by study participants reflected that culture opportunities and experiences occurred outside school, which doesn't support Demmert's (2001) inclusion of culture within schools theme.

Teachers, Instruction, and Curriculum

Interview Question 3 asked study participants, "Can you describe your educational environment in terms of teachers and coursework?" In this question, study participants were asked to provide an overall rating of their educational experiences. As previously reported in Chapter 4, positive experiences was the predominant theme derived from interview responses with 50 occurrences for 92% of the study participants. Negative experiences was the secondary theme derived from interview responses with 14 occurrences for 32% of study participants. The essence of the aggregated responses shared by study participants reflected that their educational experiences were above average. Although the positive experiences theme would appear to

support Demmert's (2001) third theme of teachers, instruction, and curriculum, this question was

not designed to ask study participants to specifically rate characteristics of teachers; classroom

organization and strategies; reading, writing, and communications instruction; science and math

instruction, and individual student/dropout prevention. However, the essence of participant

responses suggests that there is evidence in the findings which supports this theme.

Community and Parental Influences on Academic Performance

Interview Question 4 asked study participants, "Can you describe the level of parental

and/or community involvement, if any, in your education?" As previously reported in Chapter 4,

family support was the predominant theme derived from interview responses with 39

occurrences for 88% of the study participants. Community support was the secondary theme

derived from interview responses with 12 occurrences for 32% of study participants. The essence

of the aggregated responses shared by study participants reflected that families and communities

were a source of academic support. Although these findings suggest that Demmert's (2001)

community and parental influences on academic performance is supported, conclusions to

address community or tribal control of schools cannot be drawn from participant responses.

Student Characteristics

Interview Questions 5, 6, and 8 asked study participants, "Can you describe your family's

overall financial status throughout your educational career?" "Were there challenges, if any, that

you had to overcome throughout your education?" and "Did you and/or others (i.e. family,

community, teachers) help you to develop goals and, if so, what were they?" For clarity,

Interview Questions 5, 6, and 8 will be discussed separately.

Interview Question 5. As previously reported in Chapter 4, middle income was the

predominant theme derived from interview responses with 17 occurrences for 64% of the study

participants. Low income was the secondary theme derived from interview responses with 11 occurrences for 44% of study participants.

Interview Question 6. As previously reported in Chapter 4, sense of identity and self was the predominant theme derived from interview responses with 20 occurrences for 48% of the study participants. Stereotypes was the secondary theme derived from interview responses with 17 occurrences for 36% of study participants.

Interview Question 8. As previously reported in Chapter 4, goals the predominant theme derived from interview responses with 43 occurrences for 88% of the study participants. Participants described goals in terms of: career, community, culture, education, tribal, and personal. Support was the secondary theme derived from interview responses with 17 occurrences for 52% of study participants.

There is evidence derived from the responses of study participants that support Demmert's (2001) student characteristics theme. Poverty was not a common theme; identity and sense of self and esteem were identified as challenges, but there is not enough information contained in responses to discern educational implications; there was an existence of goals or goal setting in the responses of study participants. Aspects of Demmert's (2001) student characteristics theme which were not addressed were communication styles, academic skill and cognition resiliency.

The following summarizes the interview questions from personal interviews within the framework of Demmert's (2001) research.

Factors Leading to Success in College

Factors identified leading to success in college for American Indians by Demmert (2001) are: family support, cultural identity, personal determination and goal setting, financial support,

academic skill, mentors, supportive faculty, and bicultural curriculum. There was a strong

essence of family support, cultural identity, personal determination and goal setting, and

financial support in the responses of study participants, which infers that these factors

contributed to positive educational outcomes for study participants. Although the interview

questions were not designed to specifically address or measure academic skill, 100% high school

graduation rate (see Table 8) suggests that study participants possessed academic skill. There is

evidence of mentors and supportive faculty within the responses, but it was less prominent than

other themes. The inclusion of bicultural curriculum will be discussed in Research Question 2 in

the following sections.

Research Question 1

Research Question 1 asked, "To what extent, if any, does the pow wow princess role

contribute to positive educational outcomes for American Indian women?" Interview Question 9

explored this research question.

Interview Question 9. Interview Question 9 asked study participants, "To what extent, if

any, has serving as a pow wow princess contributed to your education?" As previously reported

in Chapter 4, education was the predominant theme derived from interview responses for 76% of

the study participants. Participants described the essence of this theme in terms of the pow wow

princess role positively contributing to their formal, cultural, and self-education. Community was

the secondary theme derived interview responses for 40% of study participants. Participants

described the essence of this theme in terms of serving as a representative within the community.

The results stemming from the American Indian Enculturation Scale survey reflect that study

participants assign the highest level of importance to socializing with American Indian friends,

American Indian history, working in American Indian communities and attending pow wows as

described as follows:

> "I probably wouldn't have graduated, because that, you know, it kept me focused on being involved, being a leader, and you know, being a role model for the younger kids was a big thing because, you know, I didn't have any cousins or any siblings, and, you know, seeing younger kids look up to me, you know, it was kind of like fuel to the fire, you know. Made me continue on." (PWP1, Personal Communication, December 22, 2015).

> "Being able to be a representative and have a title that's helped other little girls look up to me, and it's given me that push to finish my education, push myself to graduate, and be in the classroom and still be a role model towards not only those little girls but for all students." (PWP6, Personal Communication, January 22, 2016).

> "I decided that I would take the chance and try it out because for me, those titles always meant that you had a huge responsibility. Not only to your family and to yourself but to the community or of course, on the bigger platform you're representing a whole college, as well as the tribes there in North America. It was like an opportunity to really get back into my community and to give back as well as do as much as I could." (PWP18, Personal Communication, January 24, 2016).

> "When you hold [pow wow princess] titles it's twofold. You have to be able to go out and be a spokesperson or a role model, or engage with different age groups or different communities in different ways." (PWP24, Personal Communication, January 29, 2016).

Given the internal consistency and statistically significant results of the American Indian Enculturation Scale survey and the correlation with the personal interview responses, inferences can be made about the influence of culture on the education outcomes of American Indian

women who participated in this study. There should be no doubt that culture was important and inherent to study participants. It can then be said that participants' involvement in American Indian culture, social, and community activities serving in the pow wow princess cultural role contributed to positive educational outcomes for study participants. This assertion supports legislation and the body of research which deals with American Indian education.

Summary response to RQ1. The significant results from the American Indian Enculturation Scale survey and the high correlation with the Interview Question 9 found that the pow wow princess role contributed significantly to positive educational outcomes for American Indian women. It was also found during personal interviews that all pow wow princesses went on to different levels of higher learning.

Research Question 2

Research Question 2 asked, "What organizational aspects, if any, are associated to the pow wow princess role within a pow wow's organizational structure?" Interview Question 11 explored this research question.

Interview Question 11. Interview Question 11 asked study participants, "To what extent, if any, does the pow wow princess role influence a pow wow's organizational structure?' As previously reported in Chapter 4, hierarchy was the predominant theme derived from interview responses for 56% of the study participants. Participants described the essence of this theme in terms of rank and head staff. Representative was the secondary theme derived interview responses for 52% of study participants. Participants described the essence of this theme in terms of serving as a representative within the community as a spokesperson, ambassador, and face of a pow wow. Because the American Indian Enculturation Scale measured education items in a cultural framework, organizational implications were inconclusive. However, it is important to

note that the American Indian Enculturation Scale survey asked participants to score their

knowledge and participation in tribal politics, which study participants rated lower than 59% of

the total items on the American Indian Enculturation Scale.

The existence of hierarchy as described during personal interviews suggests that study

participants recognize the pow wow princess role as part of a pow wow's organizational

structure. However, this hierarchy is viewed as one that does not create separation between levels

within the pow wow organizational structure nor do the associated responsibilities or perceived

power influence the organizational structure as described as follows:

"With the last title I held, it really was seen as an ambassador, so there wasn't necessarily

a hierarchy, but there were protocols inlaid in the title as well as a structure in the sense

that I was the person that was supposed to go out and promote the pow wow at other pow

wows. I tried to engage with the local community as much as possible," (PWP24,

Personal Communication, January 29, 2016).

"I think the pow wow princess does kind of establish sort of a hierarchy in the pow wow

structure. But it's not, it's not hierarchy in a way that, it doesn't seem so divided,"

(PWP46, Personal Communication, February 29, 2016).

Summary response to RQ2. The significant results from the American Indian

Enculturation Scale survey and the correlation with the Interview Question 11 found that there

was a presence of organizational politics are concerned and that there are organization

implications associated to the pow wow princess role.

Research Question 3

Research Question 3 asked, "What leadership style, if any, would you use to

categorize/describe your pow wow princess leadership style?" Interview Question 11 explored

this research question.

Interview Question 10. In an effort to explore leadership perspectives of study participants, Goleman's leadership framework previously mentioned in Chapter 2 was provided in the form of a probing question: "Information pertaining to Goleman's leadership styles will be provided to respondents i.e. coercive, authoritative, affiliative, democratic, pacesetting, coaching."

Research Question 10 asked study participants, "What leadership style, if any, would you use to categorize/describe your pow wow princess leadership style?" As previously reported in Chapter 4, *lead by example* was the predominant theme derived from interview responses for 40% of the study participants. Participants described the essence of this theme in terms of demonstrating positive or good actions, being a representative, and being a role model for others. For 44% of study participants, their pow wow princess leadership experience was described within Goleman's leadership framework. Participants described the essence of this theme in terms coaching, affiliative, and democratic.

The existence of hierarchy as described during personal interviews suggests that study participants recognize the pow wow princess role as part of a pow wow's organizational structure. However, this hierarchy is viewed as one that does not create separation between levels within the pow wow organizational structure nor do the associated responsibilities or perceived power influence the organizational structure. It can then be inferred that the interview responses are consistent with the American Indian Enculturation Scale survey scores where organizational politics are concerned and that there are organization implications associated to the pow wow princess role.

It became evident that participants recognize that the pow wow princess role has various

forms of leadership characteristics. While serving in the pow wow princess role, they exercised these various forms of leadership. Because the American Indian Enculturation Scale measured education items in a cultural framework, leadership implications cannot be supported by the survey results. However, it is important to note that the American Indian Enculturation Scale survey asked participants to score their involvement working within their communities, which was the second most important cultural element on the American Indian Enculturation Scale survey. It can then be inferred that pow wow princesses employed the leadership styles as described during their interview responses. It can then be said that the pow wow princess role has organizational implications.

"I've always been more of a lead by example. I think that's a continued on throughout my career even." (PWP1, Personal Communication, December, 22, 2015).

"I guess, my whole form of leadership was, you know, you, you be the example and others will follow, period." (PWP21, Personal Communication, January 19, 2016).

"I always think of the saying, "Be a leader, not a follower." My mom has always told me that. "Be a leader, not a follower." (PWP2, Personal Communication, February 7, 2016).

Summary response to RQ3. The significant results from the American Indian Enculturation Scale survey and the high correlation with the Interview Question 10 found that the pow wow princess role contributed significantly to positive educational outcomes for American Indian women. It was found that all pow wow princesses viewed their role serving as a pow wow princess as one which had various forms leadership that were also found present in Interview Question 10.

Research Question 4

Research Question 4 asked, "To what extent, if any, has American Indian culture

influenced positive educational outcomes for American Indian women serving in a pow wow princess role?" Interview Question 2 and the American Indian Enculturation Scale survey results explored this research question and will be discussed in the following sections.

Interview Question 2. Interview Question 2 asked study participants, "Can you describe your involvement, if any, in American Indian language and cultural programs in school?" Recall from Chapter 2, American Indian culture is multifaceted (see Figure 3). As previously reported in Chapter 4, culture was the predominant theme derived from interview responses for 100% of the study participants. Information derived from interview responses reflect that cultural opportunities existed for 60% of study participants; cultural opportunities did not exist for 40% of study participants. Although there were varied interpretations and examples of provided, study participants described the essence of this theme in terms of preservation, absence/lacking, and loss.

"No. They didn't have anything available like that in public schools. So I had to seek elsewhere." (PWP1, Personal Communication, December 22, 2015).

"No. Um, never in public school. We never had any Native American culture or language, um, early in the school." (PWP19, Personal Communication, January 28, 2016).

"No, I was not. They didn't offer that at the schools that I went to." (PWP2, Personal Communication, February 27, 2016).

"Um, no. None at all." (PWP42, Personal Communication, February 18, 2016).

Given that American Indian culture as defined in this study was premised on the pow wow princess role, it was expected that this role along with its associated cultural responsibilities would result in a positive correlation to the results of the American Indian Enculturation Scale

survey. Through analyzing the American Indian Enculturation Scale survey results, study participants assigned the highest scores to the survey items: socializing with or having American Indian friends; knowing or sharing American Indian history; working in American Indian communities; attending pow wows (see Table 9). The themes that emerged during personal interviews with study participants were described as being social community-based events for American Indians in which pow wow princesses served in a community role, which is consistent with the corresponding American Indian Enculturation Scale survey results.

It can then be inferred that given the American Indian Enculturation Scale survey is based on cultural elements identified by Winderowd et al. (2008) as important for American Indian students to persist in education that there is an existence of a correlation between American Indian culture and positive educational outcomes for American Indian women. And, while traditional American Indian languages was scored low on the American Indian Enculturation Scale survey results, it was important to study participants as expressed during personal interviews.

Summary response to RQ4. The significant results from the American Indian Enculturation Scale survey and the high correlation with the Interview Question 2 found that the pow wow princess role contributed significantly to positive educational outcomes for American Indian women. It was found that pow wow princesses had more cultural opportunities throughout the American Indian community and home.

Additional Comments

Culture. Recall that the American Indian education legislation and statistics mentioned in Chapter 2 reflected that American Indian women achievement lagged all races and genders. Executive Order No. 13,592 (2011) Improving American Indian and Alaska Native Educational

Opportunities and Strengthening Tribal Colleges and Universities of 2011 was intended to include American Indian culture in American Indian education. However, 84% of study participants already completed a high school education prior to the revision to Executive Order No. 13,592 (2011). Based on the findings stemming from the American Indian Enculturation Scale survey, one can assert that the existence of American Indian culture existed in various forms and sources for participants of the pow wow princess study.

Education. Recall from Chapter 2 that Demmert and Towner (2003) posited that there is a firm belief within tribal communities and with American Indian educators that cultural context is absolutely essential to academic success and meaningful lives for American Indians. During personal interviews, 72% of study participants shared that the inclusion of American Indian culture within an educational setting was not available or noticeable to them during at least one point of their K-12 educations. A recurrent theme expressed by study participants was a sense of cultural and educational support received from others with an emphasis on immediate and extended family and friends. Although questions contained in the American Indian Enculturation Scale were not specially framed in an educational construct, there is no doubt that the existence of various forms and levels of culture emerged in the responses of study participants which were found to be significant.

Organization and leadership. While 20% of study participants associated their pow wow princess role and responsibilities in a formal organizational context, that is, 80% described their role as a public figure, ambassador, representative, or role model. The majority of study participants did not perceive the organizational structure of pow wows as hierarchical and they had a minimal amount of direct influence on the overall function of a pow wow's organizational structure and/or operations. However, by categorizing the leadership style—leading by

example—as the predominant leadership style exercised while serving in the pow wow princess role, it can then be inferred that this acknowledgement of leadership does have implications.

Limitations

Despite the level of significance which can be found even with sample sizes, as pointed out by De Mars (2016), the 25 study participants of the pow wow princess study cannot represent all American Indians from the growing list of 566 federally recognized tribes and all other tribes that are not federally recognized. As described in Chapter 1, American Indian culture is multifaceted (see Figure 3). It can then be said that the existence or non-existence of a correlation between culture and education for American Indians cannot be represented by the experiences shared of the 25 study participants. The pow wow princess study results cannot speak for American Indian women who have not served in a pow wow princess role or who may not exercise or participate in American Indian cultural activities or tribes that do not practice or recognize pow wows or the pow wow princess role.

Demmert (2001) contends that although research on the influence of early childhood education and development of American Indian children is limited, efforts to improve educational outcomes must begin by paying attention in this critical period of a child's life. The body of research associates Headstart with one of the earliest forms of education. The framework of this study was designed to explore participants' K-12 educational experiences, which excluded the exploration of Headstart programs. Pow wow princesses in this study were not specifically asked to describe the existence of Headstart programs in their early educational experiences. Consequently, this study does not speak to the academically based skills study participants possessed leading up to K-12 education.

Implications

Through the facilitation of the American Indian Enculturation Scale coupled with conducting personal interviews with study participants, the educational, organizational, leadership, and American Indian cultural perspectives and experiences of 25 American Indian women have been explored. This research has provided a better understanding of implications of culture along with various forms and sources of culture for study participants relative to education as follows:

- There is an inherent level of culture present within the lives of study participants as shown through evidence found within the American Indian Enculturation Scale survey and personal interview responses.

- Cultural support and activities are important, but do not need to be academically based or facilitated within the confines of a classroom to create successful educational outcomes such as high school graduation.

- Traditional American Indian language, while found to be important to study participants, did not appear to be critical in creating successful educational outcomes such as high school graduation.

- The pow wow princess role within a pow wow's organizational structure was viewed as one which does not have an associated rank, hierarchy, or formalized structure that was discernable to study participants.

- The pow wow princess role calls for cultural awareness and identity while encouraging academics and higher learning.

- There is a sense of community service, volunteerism, duty, and responsibility as well as personal commitment that typically requires personal time outside the academic

arena associated to serving in a pow wow princess role.

- The pow wow princess role is an example of American Indian women being prompted to 'live in two worlds' i.e., American Indian and non-American Indian worlds.

- A cultural and educational support system provided by immediate and extended family, community, friends, and educators outside the classroom was important to study participants.

Recommendations for Practices

There is no doubt that a need exists for American Indians to redefine what the term princess means throughout Indian Country versus the European label, that is, Indian Princess, Indian Maiden, Pocahontas assigned to American Indian women. In doing so, this research was found to support the American Indian Enculturation Scale survey and study conducted by Winderowd et al. (2008) and aspects of Demmert and Towner's (2003) research pertaining to American Indian achievement. The pow wow princess study research adds to the body of literature regarding American Indian culture and education. Although the processes nor protocols associated to the pow wow princess role were explored or analyzed, recommendations based on the pow wow princess study findings are as follows:

- Support organizations that sponsor pow wow princess roles—monetary / non-monetary forms.

- Support pow wow princesses and all American Indian women in their cultural, non-cultural, and educational endeavors within and outside the pow wow community— "Thank you for still keeping my dream alive after all these years; I'm very honored to be in your research and stuff; makes me feel good." (PWP13, Personal

Communication, January 23, 2016).

- Understand the evolution of the pow wow princess role and its application within the American Indian community and help to educate others who may not understand its significance that is has become today in the American Indian culture.

- Recognize the magnitude and lasting effects the pow wow princess role has on American Indian women serving as princesses—"I didn't know being a pow wow princess was a pretty extraordinary for me and it really boosted my self-confidence and social skills, and that's one type of education that I wasn't really given either in school K-12 or at home." (PWP4, Personal Communication, January 11, 2016).

- Advocate that the pow wow princess role has the potential of impacting others—"The role of the pow wow princess can be extremely influential, especially for young girls. I, of course, tackled it later in life but I ... since being in royalty I've really seen that it can change a young girl's perspective and her mind frame when she knows that she has a higher responsibility, not only for herself but for her community." (PWP18, Personal Communication, January 24, 2016).

- Utilize the pow wow princess role as a vehicle to preserve and/or proliferate American Indian culture and advancement of American Indian women—"Coming back from being in college and coming to participate in the pow wow circle again, it really forced me to have to think about my culture and who I was presenting myself as tribal person in the larger scheme of the American Indian community. I've always seen it as a positive." (PWP24, Personal Communication, January 29, 2016).

- An opportunity exists to develop and publicize a standardized set of criteria that governs the pow wow princess role while placing an emphasis on leadership and

organizational aspects.

Recommendations for Further Research

The pow wow princess study resulted in a better understanding and meaning of the pow wow princess role within and outside of the American Indian community. However, there are many unturned stones in the form of additional research opportunities for American Indian women education, organization, and leadership. Recommendations for further research is provided but not limited to the following:

- Additional research in American Indian culture and education can help to not only document but preserve history and progress—"I would like to say that this a good study and this is a good topic that a lot of times people forget about. They forget about this role for the young girls. I'm glad that you're talking about this because it is a position that gives something for the girls to look forward to in other words" (PWP23, Personal Communication, January 20, 2016).

- There is an opportunity to conduct quantitative research to identify elements of the pow wow princess role that satisfy Western education requirements.

- There is an opportunity to study the negative effects of serving in a pow wow princess role—"I kind of stopped going to school i.e., college once I became a princess. The requirements and responsibilities of being a princess itself kind of take over and it was just too much" (PWP3, Personal Communication, February 1, 2016).

- There is an opportunity to study whether or not American Indian culture prepares American Indian women for higher education and/or professional opportunities—"I think it [pow wow princess] contributed everything. I started at 13 years old, a, my first princess role, um, then the next one was 15, and it was almost like every other

year, so then 16, 17 was my next one" (PWP1, Personal Communication, December 22, 2015).

- An opportunity exists to conduct a longitudinal study of non-PWP vs. PWP and the associated educational outcomes.

- Continue researching methods for providing and measuring cultural opportunities within or external to K-12 education that are not limited to traditional languages.

- Continually enhance/develop instruments which measure American Indian culture and education e.g., American Indian Enculturation Scale.

Researcher's Thoughts

There should be no argument that American Indian education has received a significant amount of funding, legislation, self-determination, and governmental support spanning the past several centuries. However, the educational statistics of recent decades reflect that American Indian women lag all other races and sexes in academic achievement. And, although American Indian culture may be unfamiliar to legislators and scholars who advocate that it is the silver bullet that American Indians need to solve their educational issues, American Indians have been successful in sustaining an ever-evolving American Indian culture since the arrival of the first Europeans.

Assimilation of American Indians is often coupled with loss of identity and self throughout the body of literature and research. "I always felt short-changed in terms of academics as a result of attending reservation schools. Now I realize how privileged and fortunate I am to have such strong ties to my people and culture. People often express sympathy for Indians who live on reservations, particularly Pine Ridge, but I think we are rich beyond any American's dream we have our Lakota culture. This culture is and always has been the solution,

not the problem." (J. Archambault –Gillette, Personal Communication, July 5, 2016). To Archambault-Gillette's point, I always identified myself as an American Indian knowing that I come from a unique culture afforded by my grandmother who "walked-on," that is, expired over 30 years ago. And, it goes without saying that the cultural exposure gained through my grandmother was bestowed upon her by her grandmother, so on and so forth.

There isn't a specified level of American Indian culture which all American Indians are required observe, practice, or meet. And, there appears to be an absence of a universal bicultural curriculum employed throughout Indian Country, which guarantees that the inclusion of American Indian culture in education will result in positive educational outcomes for American Indian students. Yet, the percentage of American Indians experiencing positive educational outcomes and who have aspired to various levels of education beyond high school, as observed in the participants of this study, are oftentimes left out of the American Indian achievement discussion.

As American Indians, we are on the cusp of something great in terms of closing the achievement gap. We have purposely embraced the importance of educating ourselves while passing that same sense of academic urgency onto our children by encouraging and helping them to succeed in two worlds i.e., academics and American Indian culture. These two worlds are no longer opposing poles of educational and cultural magnets; they are complimentary and essential to becoming masters of both worlds. This change of mindset may not be the sole solution that has been long sought-after for decades. But, it may be a long overdue step in the direction all other races have viewed as the path to fulfilling the infamous American Dream.

Throughout the entire research process I have had the luxury of performing a parallel introspective look of my own upbringing and educational experiences. My early head start

through fourth grade educational experiences took place within an inner-city school setting where I knew that I was an American Indian, but I naturally placed more emphasis on being different from everyone else. I struggled academically and was failing all classes midway through the school year during fourth grade.

The turning point for me was when I transferred to a reservation school in Twin Buttes, North Dakota where the student population was comprised of American Indian students who, for the first time, were like me. During this time I was provided an opportunity to participate in traditional American Indian language and cultural classes throughout the fourth through seventh grades. In addition to excelling academically within the Western curriculum, I was provided an opportunity to learn the basics of Nu'eta (Mandan) language, which is not the Arikara language that my tribe speaks. A strong sense of identity and self as an American Indian was cultivated during those three critical years as I transferred to Marty Indian Boarding School in South Dakota where my participation in American Indian language and cultural classes subsided. However, there was a strong sense of belongingness and community during the eighth grade where I built strong personal relationships with other American Indian students and faculty. As I transitioned into a public high school during ninth to twelfth grade, there was no existence of language or culture opportunities available to me. For the majority of my adult life, I observed and appreciated American Indian culture but was not, what I would consider, a practitioner.

It was not until 42 years of age when I first began to actively participate in grass dancing at pow wows with my son (see Figure 4). Having gone to public school for all of his education pre-K through seventh grade, my son has not been provided opportunities to participate in traditional American Indian language and cultural classes. However, he is excelling academically beyond the majority of his peers. As an American Indian parent, I feel that it is my duty to seek

out cultural opportunities within the American Indian community to offset the absence of American Indian culture within the classroom. The hope is that he will cultivate seeds of culture, which can be planted for the next generation.

Summary

The design of the pow wow princess study explored the existence of a correlation between culture and positive educational outcomes for American Indian women serving in a pow wow princess role. The interview questions developed by the primary researcher placed an emphasis on exploring Demmert's (2001) research which was one of the most comprehensive literature reviews of the body of research pertaining to American Indian education and achievement. The design of this research also included the American Indian Enculturation Scale survey developed by Winderowd et al. (2008) which was designed to measure the cultural elements found to be important for American Indian students to persist in school.

There is evidence derived from the responses of study participants that supports the previously mentioned themes developed by Demmert (2001). And, the results of the American Indian Enculturation Scale survey were found to be significant. However, the source, frequency, concentration, duration, inclusion, and effectiveness of culture in an educational setting contributed to educational outcomes of the American Indian women who participated in the pow wow princess study.

REFERENCES

Alliance for Linguistics Diversity. (2015). *Endangered languages project*. [Graphic illustration United States Endangered Languages map]. Retrieved from http://www.endangeredlanguages.com/

Ambrose, S. E. (1975). *Crazy Horse and Custer the parallel lives of two American warriors.* Garden City, NY: Double Day.

American Indian Policy Review Commission (1977). *American indian policy review commission final report*. Retrieved from http://www.docs.lakotalaw.org/NPR-report-sources/American%20Indian%20Policy%20Review%20Commission,%20Final%20Report,%201977.pdf.

Amiotte, S. (2008). *Bureau of Indian education and tribal school leaders' perceptions of school-level factors leading to academic achievement for Native American students* (Doctoral dissertation). Retrieved from ProQuest Dissertations & Theses Global. (AAT 304460009)

Ammon, S. R. (1935). *History and present development of indian schools in the united states* (Doctoral dissertation). Retrieved from ProQuest Dissertations & Theses Global. (AAT 1611143639)

Ashworth, K. A. (1986). *The contemporary Oklahoma Pow-Wow (Native American Indian)* (Doctoral dissertation). Retrieved from ProQuest Dissertations & Theses Global. (AAT 303431693).

Attardo, J. L. (2005). American Indian women: *Sorting through myth and history. A study of American Indian women, stereotypes, and education in the classroom.* (Master's thesis). Online Submission. Retrieved from ERIC EBSCO*host* (ED521844)

Axtmann, A. (2001). Performative power in Native America: Powwow dancing. *Dance Research Journal, (33)*1, 7-22. doi:10.2307/1478853

Balter, A., & Grossman, F. D. (2009). The effects of the no child left behind act on language and culture education in Navajo public schools. *Journal of American Indian Education, 48* (3),* 19-46. Retrieved from

https://jaie.asu.edu/sites/default/files/483_2009_2_balter_grossman.pdf

Banister, E. M., & Besoray, D. L. (2013). Using indigenous research practices to transform indigenous literacy education: a Canadian study [Abstract]. *Journal Of American Indian Education, 52*(1),* 65-80. Retrieved from https://lib.pepperdine.edu/ login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eft&AN=87068502&s ite=ehost-live&scope=site

Barr, R. B., & Tagg, J. (1995). From teaching to learning--a new paradigm for undergraduate education. *Change, 27*(6),* 12. Retrieved from

https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true& db=a9h&AN=9512100779&site=ehost-live&scope=site

Basir, T. (2003). Manual or electronic? The role of coding in qualitative data analysis. *Educational Research*, *45*(2), 143-154. Retrieved from https://lib.pepperdine.edu/ login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ670935& login.asp?custid=s8480238&site=ehost-live&scope=site

Bataille, G. M., & Lisa, L. (2001). *Native American Indian women a biographical dictionary.* (2nd Ed.). New York, NY: Routlege.

Bell, B. M. (2013). *Contemporary North Carolina American Indian powwow dress: An exploration of tradition, culture, and identity* (Doctoral dissertation). Retrieved from ProQuest Dissertations & Theses Global. (AAT 1426829358)

Blackbear, J. W. (2004). *Experiences of American Indian students: The impact of the Michigan Indian leadership program (MILP)* (Doctoral dissertation). Retrieved from ProQuest Dissertations & Theses Global. (AAT 305158403)

Bowker, A., Education Development Center, & Montana State University. (1993*). Sisters in the blood: The education of women in Native America*. Retrieved from https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true& db=eric&AN=ED363486&login.asp?custid=s8480238&site=ehost-live&scope=site

Bowman, N. (2003). Cultural differences of teaching and learning a native American perspective of participating in educational systems and organizations. *American Indian Quarterly, 27*(1-2), 91-102. Retrieved from http://web.b.ebscohost.com.lib.pepperdine.edu/ehost/pdfviewer/pdfviewer?sid=a2164cdf-859e-4156-aa38-07083b9cd995%40sessionmgr111&vid=11&hid=102

Bo-yuen Ngai, P. (2008). An emerging native language education framework for reservation public schools with mixed populations. *Journal of American Indian Education, 47*(2)*,* 22-50. Retrieved from https://jaie.asu.edu/sites/default/files/472_2008_3_ngai.pdf

Brewster, J. (Producer) & Stephenson, M. (Producer). (2013). *American promise* [Motion picture]. United States: Rada Film Group.

Brummel, A. R. (1998). *A qualitative study of educational values of parents and educators in an American Indian community*. Retrieved from http://pepperdine.worldcat.org/ oclc/41385104

Bryman, A. (2008). *Social research methods* (3rd Ed.). New York, NY: Oxford University Press.

Bureau of Indian Affairs. (2014a). *Indian education study group wants your help* [web page].

Retrieved from http://bie.edu/cs/groups/xbie/documents/text/idc1-026098.pdf

Bureau of Indian Affairs. (2014b). *Who we are* [web page]. Retrieved from

http://www.bia.gov/WhoWeAre/index.htm

Bureau of Indian Affairs. (2015). Public Law 93-638 Indian self-determination and education

assistance act as amended. Retrieved from http://www.bia.gov/cs/groups/mywcsp/

documents/collection/idc017334.pdf

Bureau of Labor Statistics. (2011). *Labor Force Characteristics by Race and Ethnicity, 2011*.

Retrieved from http://www.bls.gov/cps/cpsrace2011.pdf

Calloway, C. G. (1999). *First peoples: A documentary survey of American Indian history*.

Boston, MA: Bedford/St. Martin's.

Cameron, M. (2004). In the language of our ancestors programs in Montana and Washington

give voice to disappearing words. *Northwest Education Magazine, 9(3)*, 1-5.

Cantoni, G. (2007). *Stabilizing indigenous languages*. Retrieved from http://www.afn.ca/

uploads/files/education2/stabilizing_indigenous_languages,center_for_excellence_in_edu

cation,_2007.pdf

Carballo, D. M., Roscoe, P., & Feinman, G. M. (2014). Cooperation and collective action in the

cultural evolution of complex societies. *Journal of Archaeological Method and Theory*,

21(1), 98-133. doi: 10.1007/s10816-012-9147-2

Cattelino, J. R. (2008). Sovereignty matters: Locations of contestation and possibility in

    indigenous struggles for self-determination. *Ethnohistory, 55*(1), 166-168. Retrieved from

    https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&

    db=ahl&AN=48105103&login.asp?custid=s8480238&site=ehost-live&scope=site

Congressional Research Service. (2016) Native American Language Act [web page]. Retrieved

    from https://www.govtrack.us/congress/bills/101/hr5518

Crawford, J. (1996). *Seven hypotheses on language loss causes and cures.* Retrieved from

    https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&

    db=eric&AN=ED395731&login.asp?custid=s8480238&site=ehost-live&scope=site

Creswell, J. W. (2013). *Qualitative inquiry & research design choosing among five approaches*

    (3rd Ed.). Los Angeles, CA: Sage.

Creswell, J. W., Klassen, A. C., Plano Clark, V. L., & Smith, K. C. (2011). *Best practices for*

    mixed methods research in health sciences. Retrieved from

    https://www2.jabsom.hawaii.edu/native/docs/tsudocs/

    Best_Practices_for_Mixed_Methods_Research_Aug2011.pdf

Davis, S. M., & Reid, R. (1999) Practicing participatory research in American Indian

    communities. *American Society for Clinical Nutrition, 69,* 775-795. Retrieved from

    http://www.colorado.edu/AmStudies/lewis/west/practicing.pdf

Deloria, V. (1988). *Custer died for your sins: An indian manifesto*. Norman, OK: University of

    Oklahoma Press.

De Mars, A. (2016, May 16). Minimum sample size in factor analysis & other small sample

    thoughts. [Web log comment]. Retrieved from

    http://www.thejuliagroup.com/blog/?p=5091

De Mars A., & Longie, E. (2012). *The roles of home, school, and culture in predicting achievement: Why we wrote the spirit lake game* [PowerPoint slides]. Retrieved from http://www.7generationgames.com/resources/presentations/

Demmert, W. G. (2001). *Improving academic performance among Native American students: A review of the research literature.* Retrieved from https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=ED463917&login.asp?custid=s8480238&site=ehost-live&scope=site

Demmert, W. G., Towner, J. C., & Northwest Regional Educational Lab (2003). *A review of the research literature on the influences of culturally based education on the academic performance of Native American students*. Retrieved from https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=ED474128&login.asp?custid=s8480238&site=ehost-live&scope=site

Department of the Interior. (2014). *4748 Federal Register, 79*(19). Retrieved from http://www.bia.gov/cs/groups/public/documents/text/idc006989.pdf

Department of the Interior. (2016, April 4). *Tribal Enrollment Process.* Retrieved from https://www.doi.gov/tribes/enrollment

Edmunds, R. D. (1980). *American Indian leaders studies in diversity*. Lincoln, NB: The University of Nebraska.

Exec. Order No. 13,270, 3 C.F.R. 45289 (2002).

Exec. Order No. 13,336, 3 C.F.R. 25295 (2004).

Exec. Order No. 13,592, 3 C.F.R. 76603 (2011).

Fishman, J. (1996). *What do you lose when you lose your language?* Retrieved from

    https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&

    db=eric&AN=ED395732&login.asp?custid=s8480238&site=ehost-live&scope=site

Finley, S. (2014). *How online communication and social media networking are used in alcohol*

    use treatment (Doctoral dissertation). Retrieved from Dissertations & Theses Global.

    (AAT 1561559493).

 Fleming, J., & Ledogar, R. J. (2008). Resilience and indigenous spirituality: A literature review.

    Pimatisiwin, *6*(2), 47–64. http://www.ncbi.nlm.nih.gov/pmc/articles/PMC2956755/

    pdf/nihms762.pdf

Flynn, S. V., Duncan, K., & Jorgensen, M. F. (2012). An emergent phenomenon of American

    Indian postsecondary transition and retention. *Journal of Counseling & Development,*

    90(4), 437-449. Retrieved from https://lib.pepperdine.edu/login?url=

    http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ990251&login.asp?

    custid=s8480238&site=ehost-live&scope=site

Fordham, M. (2006). The politics of language and the survival of indigenous culture: from

    suppression to reintroduction in the formal classroom, equity & excellence in education,

    31(1), 40-47. doi:10.1080/1066568980310107

Fortney, J. (2012). Lest we remember: Civil war memory and commemoration among the five

    tribes. *American Indian Quarterly, 36*(4)*,* 525-544. Retrieved from

    https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&

    db=eric&AN=EJ997326&login.asp?custid=s8480238&site=ehost-live&scope=site

Freire, P., (2010). *Pedagogy of the oppressed*. New York, NY: The Continuum International

    Publishing Group.

Garrett, M. T., & Pichette, E. F. (2000). Red as an apple: Native American acculturation and

    counseling with or without reservation. *Journal Of Counseling & Development*, *78*(1), 3-

    13. Retrieved from https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/

    login.aspx?direct=true&db=eric&AN=EJ607697&login.asp?custid=s8480238&site=ehos

    t-live&scope=site

Gee, J. P. (2007). *What video games have to teach us about learning and literacy.* New York,

    NY. Palgrave Macmillan.

Gere, A. R. (2005). Indian head white man's head: Native-American teachers in Indian schools,

    1880-1930. *History of Education Quarterly 45,* 38-65. Retrieved from

    http://www.jstor.org/stable/20461923

Goldsamt, M. R., & Development Associates. (1983). Study design and methods used for "The

    evaluation of the impact of the part a entitlement program funded under Title IV of the

    Indian Education Act." [Monograph 3]. Retrieved from

    https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&

    db=eric&AN=ED237279&login.asp?custid=s8480238&site=ehost-live&scope=site

Goleman, D. (March/April, 2000). Leadership that gets results. *Harvard Business Review,* 78-90.

Grande, S. (2004). *Red pedagogy: Native American political and social thought.* Lanham, MD:

    Rowman & Littlefield.

Green, R. (1980). Native American women. *Studies in Change, 6*(2)*,* 248-267. Retrieved from

    http://www.jstor.org/stable/3173925

Guetzkow, H. (1950). Unitizing and categorizing problems in coding qualitative data. *Journal of*

    Clinical Psychology, 6, 47-58. Retrieved from http://dx.doi.org/10.1002/1097-

    4679(195001)6:1<47::AID-JCLP2270060111>3.0.CO;2-I

Harrington, B. G., & Pavel, D. M. (2013). Using indigenous educational research to transform

mainstream education: A guide for P–12 school leaders. *American Journal of Education,*

119(4), 487-511. doi:10.1086/670962

Helgesen, S. (1995). *The female advantage women's way of leadership*. New York, NY.

Doubleday.

Hermes, M. (2007). Moving toward the language: Reflections on teaching in an indigenous-

immersion school. *Journal of American Indian Education, 46*(3), 54-71. Retrieved from

https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&

db=eric&AN=EJ794260&login.asp?custid=s8480238&site=ehost-live&scope=site

Hine, C. M. (2004). *Social science research methods volume 3*. Thousand Oaks, CA: Sage.

Hirschfelder, A., Molin, P. F., Oneita, K., Wakim, Y. B., & Bread and Roses Cultural Project.

(1997). *Women of Hope: Native American/Hawaiian.* New York, NY: Bread and Roses

Cultural Project, Inc.

House, T. M. (2010). *A qualitative study of the impact Oneida language learning has on the*

preservation of Oneida culture (Doctoral dissertation). Retrieved from ProQuest

Dissertations & Theses Global. (ATT 762345075)

Indian Entities Recognized and Eligible to Receive Services from the United States Bureau of

Indian Affairs, 77 Fed. Reg. 155 (proposed Aug. 6, 2012) (to be codified at 45 C.F.R. pt.

47868).

Indigenous Institute of the Americas. (2014). *History of the Pow-Wow* [web page]. Retrieved

from http://iiamericas.org/the-pow-wow/history-of-the-pow-wow/

Institute for Digital Research and Education UCLA. (n. d.). SAS annotated output: The

correlation matrix. Retrieved from http://www.ats.ucla.edu/stat/sas/output/corr.htm

Kidwell, C. S. (1999). *The vanishing Indian reappears in the college curriculum*. Retrieved from

    https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&

    db=eric&AN=ED427914&login.asp?custid=s8480238&site=ehost-live&scope=site

Kirkpatrick, D. L. (1998). *Evaluating training programs* (2nd Ed.). San Francisco, CA: Berrett-

    Koehler.

Klug, K. (2012). *Native American languages act: Twenty years later, has it made a difference?*

    Retrieved from http://www.culturalsurvival.org/news/native-american-languages-act-

    twenty-years-later-has-it-made-difference

Kovera, M. B. (2010). *Encyclopedia of research design volume 1*. Thousand Oaks, CA: Sage.

Kraska, M. (2010). *Encyclopedia of research design volume 3*. Thousand Oaks, CA: Sage.

Kumar, R. (2011). *Research methodology a step-by-step guide for beginners* (3rd edition)*.*

    Thousand Oaks: CA: Sage.

LaFromboise, T. D., Hoyt, D. R., Oliver, L., & Whitbeck, L. B. (2006). Family, community, and

    school influences on resilience among American Indian adolescents in the upper

    midwest. *Journal of Community Psychology*, *34*(2), 193-209. Retrieved from

    https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&

    db=eric&AN=EJ958016&login.asp?custid=s8480238&site=ehost-live&scope=site

LaPier, R., & Beck, D. R. M. (2014). A "one-man relocation team": Scott Henry Peters and

    American Indian Urban Migration in the 1930's. *Western Historical Quarterly, 45*(1), 17-

    36. doi:10.2307/westhistquar.45.1.0017

Lavelle, B., Larsen, M. D., & Gundersen, C. (2009). Strategies for surveys of American Indians.

    The Public Opinion Quarterly, 73(2), 385-403. Retrieved from

    http://www.jstor.org/stable/25548088

Ledesma, R. (2007). The Urban Los Angeles American Indian experience: perspectives from the

field. *Journal of Ethnic & Cultural Diversity In Social Work, 16*(1-2), 27-60. Retrieved

from https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?

direct=true&db=eric&AN=EJ939453&login.asp?custid=s8480238&site=ehost-

live&scope=site

Lester, D. (2013). Measuring Maslow's hierarchy of needs. *Psychological Reports: Mental

Health & Physical Health. 113(1),* 15-17. doi:10.2466/02.20.PR0.113x16z1

Lipka, J., & ERIC Clearinghouse on Rural Education and Small Schools (2002). *Schooling for

self-determination: Research on the effects of including native language and culture in

the schools*. Retrieved from ERIC database. (ED459989)

Lipka, J., Adams, B., & Ohio University. (2004). Culturally based math education as a way to

improve Alaska Native students' math performance. *Appalachian Collaborative Center

for Learning*. Retrieved from https://lib.pepperdine.edu/login?url=

http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=ED484849&login.asp

?custid=s8480238&site=ehost-live&scope=site

Lomawaima, K. T., & McCarty, T. L. (2006). *To remain an Indian: Lessons in democracy from

a century of Native American education*. New York, NY: Teachers College Press.

Lopez, F. A., Vasquez Heilig, J., & Schram, J. (2013). A story within a story: Culturally

responsive schooling and American Indian and Alaska Native achievement in the

national Indian education study. *American Journal Of Education*, *119*(4), 513-538.

Retrieved from https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/

login.aspx?direct=true&db=eric&AN=EJ1018646&login.asp?custid=s8480238&site=eho

st-live&scope=site

Maniatis, L. (2009). *Language proficiency in bilingual preschoolers and its relationship to academic achievement* (Doctoral dissertation). Retrieved from ProQuest Dissertations & Theses Global. (AAT 304882892)

McCarty, T. L. (2003). Revitalizing indigenous languages in homogenizing times, *Comparative Education*, *39*(2), 147-163. doi:10.1080/03050060302556

McCarty, T. L., & Snell, A. W. (2011). *Role of native languages and cultures in American Indian, Alaska Native, and Hawaiian student achievement*. Retrieved from https://static1.squarespace.com/static/52cf1070e4b048ae22d972b2/t/54aac6b3e4b0c309d 027948a/1420478131256/McCarty+(2011).+Role+and+Impact+of+Native+Languages+a nd+Cultural+Context.pdf

McClellan, G. S., Fox, M. T., & Lowe, S. C. (2005). Where we have been: A history of Native American higher education. *New Directions for Student Services, 109,* 7-15. Retrieved from http://web.b.ebscohost.com.lib.pepperdine.edu/ehost/detail/detail? vid=21&sid=40c8477f-d743-4363-ba83-9bd7cc0dfc1c%40sessionmgr111&hid= 106&bdata=JmxvZluLmFzcD9jdXN0aWQ9czg0ODAyMzgmc2l0ZT1laG9zdC1saXZlJ nNjb3BlPXNpdGU%3d#db=eft&AN=507983747

McConney, D. S. (2006). *"Dance your style!": Towards understanding some of the cultural significances of Pow Wow references in first nations' literatures* (Doctoral dissertation). Retrieved from ProQuest Dissertations & Theses. (ATT 304931326)

Maracle, B. J. (2002). Adult Mohawk Language Immersion Programming. *McGill Journal of Education*, *37*(3), 387-403. Retrieved from http://mje.mcgill.ca/article/view/8645/6588

Meriam Report. (1921). In *Dictionary of American History*. Retrieved from http://www.encyclopedia.com/doc/1G2-3401802611.html

Merriam-Webster. (2014a). *Culture*. Retrieved from http://www.merriam-webster.com/

     dictionary/culture

Merriam-Webster. (2014b). *Pow Wow*. Retrieved from http://www.merriam-webster.com/

     dictionary/pow%20wow

Merriam-Webster. (2015). *Enculturation*. Retrieved from http://www.merriam-webster.com/

     dictionary/enculturation

Mihesuah, D. A. (2000). A few cautions at the millennium on the merging of feminist studies

     with American Indian women's studies. *Feminisms at a Millennium, 25*(4), 1247-1251.

     Retrieved from http://www.jstor.org/stable/3175522

Mihesuah, D. A. (2003). Activism and apathy: The prices we pay for both. *American Indian*

     Quarterly, 27(1-2), 325-332. Retrieved from https://lib.pepperdine.edu/login?url=

     http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ841981&login.asp?

     custid=s8480238&site=ehost-live&scope=site

Mille Lacs Band of Ojibwe Indians (2014). *Mille Lacs Band of Objibwe Indians traditional*

     powwow royalty contest information packet. Retrieved from

     http://millelacsband.com/wp-content/uploads/2014/04/2014-Royalty-Packet.pdf

Montgomery, D., Miville, M. L., Winderowd, C., Jeffries, B., & Baysden, M. F. (2000).

     American Indian college students: An exploration into resiliency factors revealed through

     personal stories. *Culture Diversity and Ethnic Minority Psychology, 6*(4), 387-398. doi:

     10.1037//1099-9809.6.4.387

Morse, J. M. (2004). *Social science research methods volume 2*. Thousand Oaks, CA: Sage.

Moulton, S. T. (2010). *Encyclopedia of research design volume 3*. Thousand Oaks, CA: Sage.

Mrug, S. (2010). *Encyclopedia of research design volume 3*. Thousand Oaks, CA: Sage.

Muñiz, G. J. B. (2007). *Indigenous language preservation programs and language policy in education: A web-based intertextual analysis.* Retrieved from http://pepperdine.worldcat.org/oclc/174965132

Nam, Y., Roehrig, G., Kern, A., & Reynolds, B. (2013). Perceptions and practices of culturally relevant science teaching in American Indian classrooms. *International Journal of Science and Mathematics Education*, *11*(1), 143-167. Retrieved from http://dx.doi.org.lib.pepperdine.edu/10.1007/s10763-012-9372-x

National Archives. (2015). *Researching American Indians and Alaska Native* [webpage]. Retrieved from http://www.archives.gov/research/native-americans/

National Center for Education Statistics. (2008). *Status and trends in the education of American Indians and Alaska natives: 2008 Students Performance in reading*. Retrieved from http://nces.ed.gov/pubs2008/nativetrends/ind_4_2.asp

National Indian Education Association. (2013). *NIEA 2013 policy agenda standing for high-quality native education*. Retrieved from http://niea.org/data/files/policy/briefingbook2013_mobile.pdf

National Indian Education Association. (2014). *Statistics on native students* [web page]. Retrieved from http://www.niea.org/Research/Statistics.aspx

National Powwow (2014). *National powwow princess information*. Retrieved from http://nationalpowwow.com/powwow/princess-information/

Nebraska Studies. (2014). *Native American citizenship: A long history of treaties*. Retrieved from http://www.nebraskastudies.org/0700/frameset_reset.html? http://www.nebraskastudies.org/0700/stories/0701_0141.html

Neuman, L. K. (2002). *Recapturing culture: American Indian identities at Bacone college, 1927-*
-1955 (Doctoral dissertation). Retrieved from ProQuest Dissertations & Theses Global.
(ATT 304798231)

Nez, V. (2011). Native American language ideologies: Beliefs, practices, and struggles in Indian
country. *American Indian Quarterly, 35*(1), 146-14. Retrieved from
https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&
db=a9h&AN=56659872&login.asp?custid=s8480238&site=ehost-live&scope=site

Noley, G., Arizona State University, & American Institutes for Research in the Behavioral
Sciences. (1992). *Educational Reform and American Indian Cultures*. Retrieved from
http://files.eric.ed.gov/fulltext/ED362341.pdf

Norris, T., Vines, P., Hoeffel, E. (2012). *The American Indian and Alaska Native population:*
2010 census briefs. Retrieved from http://www.census.gov/prod/cen2010/briefs/c2010br-
10.pdf

Obama, B. (2015). *Reforming no child left behind*. Retrieved from
https://www.whitehouse.gov/issues/education/k-12/reforming-no-child-left-behind

Obama, M. (April 8, 2015). *Prepared remarks of first lady Michelle Obama from White House*
convening on creating opportunity for native youth. Retrieved from
https://www.whitehouse.gov/the-press-office/2015/04/08/prepared-remarks-first-lady-
michelle-obama-white-house-convening-creatin

Oklahoma State University Library. (2014). *The treaty of Fort Laramie with Sioux, etc., 1851:*
Revisiting the document found in Kipper's Indian affairs: Laws and treaties [web page].
Retrieved from http://treatyoffortlaramie1851.unl.edu/

O'Malley, E., & California State Dept. of Education. (1982). *American Indian education handbook*. Retrieved from http://files.eric.ed.gov/fulltext/ED230327.pdf

Onwuegbuzie, A. J., & Collins, K. T. (2007). A typology of mixed methods sampling designs in social science research. *Qualitative Report*, *12*(2), 281-316. Retrieved from https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true& db=eric&AN=EJ800183&login.asp?custid=s8480238&site=ehost-live&scope=site

Park, J. E. (2011). *The lived experiences of participants in the Euchee/Yuchi language project: A phenomenological study of language preservation* (Doctoral dissertation). Retrieved from ProQuest Dissertations & Theses Global. (AAT 865341136)

Penwarden, R. (2015). *Don't let your own opinions sneak into your survey: 4 ways to avoid researcher bias* [online blog]. Retrieved from https://www.surveymonkey.com/ blog/2015/01/14/dont-let-opinions-sneak-survey-4-ways-avoid-researcher-bias/

Petten, C. (2007). Culture important to Pow Wow princess. *Windspeaker*, *25*(3), 5. Retrieved from http://connection.ebscohost.com/c/articles/25128420/culture-important-powwow-princess

Porter, R. O. (2005). *For indigenous eyes only a decolonization handbook*. Santa Fe, NM: School of American Research Press.

Portman, T. A., & Herring, R. D. (2001). Debunking the Pocahontas paradox: The need for a humanistic perspective. *Journal of Humanistic Counseling, Education and Development, 40*(2), 185-99. Retrieved from https://lib.pepperdine.edu/login?url=http:// search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ634458&login.asp?custid =s8480238&site=ehost-live&scope=site

Powwows.com. (2014). *What is a Native American Pow Wow?* [web page]. Retrieved from

    http://www.powwows.com/what-is-a-pow-wow/

Pratt, S. B., & Lujan, P. D. (1994). *On the problematic nature of conducting research among*

    American Indians (research in progress). Retrieved from

    https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&

    db=eric&AN=ED379714&login.asp?custid=s8480238&site=ehost-live&scope=site

Public Broadcasting Service. (2014). *Revitalizing native cultures*. Retrieved from

    http://www.pbs.org/indiancountry/challenges/cultures.html

Qualls, A. L. (1998). Culturally responsive assessment: Development strategies and validity

    issues. *Journal of Negro Education, 67*(3), 296-301. doi:10.2307/2668197

Race, R. (2010). *Encyclopedia of research design volume 1*. Thousand Oaks, CA: Sage.

Reyhner, J., & Hurtado, D. S. (2008). Reading first, literacy, and American Indian/Alaska Native

    students. *Journal of American Indian Education, 47*(1), 82-95. Retrieved from

    https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&

    db=eric&AN=EJ794268&login.asp?custid=s8480238&site=ehost-live&scope=site

Robbins, S. P., & Judge, T. A. (2011). *Organizational Behavior* (14th Ed.). Upper Saddle River,

    NJ: Prentice Hall.

Rosener, J. B. (1990). Ways women lead the command-and-control leadership style associated

    with men is not the only way to succeed. *Harvard Business Review*, November-

    December 1990 Issue, 3-10.

Russell, S. (2004). Indian Civil Rights Act (1968). Retrieved fromhttp://www.encyclopedia.com/

    doc/1G2-3407400162.html

Saldana, J. (2008). *An introduction to codes and coding*. [pdf document]. Retrieved from

http://www.sagepub.com/upm-data/24614_01_Saldana_Ch_01.pdf

Sandelowski, M. (2004). *Social science research methods volume 3*. Thousand Oaks, CA: Sage.

Sanders, D. (1987). Cultural conflicts: An important factor in the academic failures of American

Indian students. *Journal Of Multicultural Counseling And Development, 15*(2), 81-90.

Retrieved from https://lib.pepperdine.edu/login?url=

http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ353644&login.asp?

custid=s8480238&site=ehost-live&scope=site

SAS. (2016). *History*. Retrieved from http://www.sas.com/en_us/company-

information.html#1966-1976

Schermerhorn, J. R., Hunt, J. G., & Osborn, R. N. (2003). *Organizational behavior* (8th ed.).

Hoboken, NJ: John Wiley.

Schmieder-Ramirez, J. & Mallette, L. A. (2007). *The SPELIT power matrix*. Charleston, SC:

Booksurge.

Schweigman, K., Soto, C., Wright, S., & Unger, J. (2011). The relevance of cultural activities in

ethnic identity among California Native American youth. *Journal of Psychoactive Drugs,
43*(4), 343-348. doi: 10.1080/02791072.2011.629155

Schaul, M. S. (2003). *Bureau of Indian Affairs schools expenditures in selected schools are

comparable to similar public schools, but data are insufficient to judge adequacy of

funding and formulas*. (GAO-03-955) [Report]. Retrieved from U.S. Government

Accountability Office: http://www.gao.gov/products/GAO-03-955

S. Res 103-154, 103d Cong., 108 STAT. 479 (1994) (enacted).

Sims, C. P. (2004). *Maintaining an oral language tradition: A study of language maintenance in the Acoma Pueblo community* (Doctoral dissertation). Retrieved from ProQuest Dissertations & Theses Global. (AAT 305210587)

Staller, K. M. (2010). *Encyclopedia of research design volume 1.* Thousand Oaks, CA: Sage.

Strohmetz, D. B., & Rosnow, R. L. (2004). *Social science research methods volume 1*. Thousand Oaks, CA: Sage.

Stumblingbear-Riddle, G., & Romans, J. C. (2012). Resilience among urban American Indian adolescents: Exploration into the role of culture, self-esteem, subjective well-being, and social support. *American Indian and Alaska Native Mental Health Research: The Journal of the National Center*, *19*(2), 1-19. Retrieved from https://lib.pepperdine.edu/login?url= http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ982186&login.asp? custid=s8480238&site=ehost-live&scope=site

Smits, D. D., (1994). The frontier army and the destruction of the buffalo: 1865-1883. *The Western Historical Quarterly, 25*(3), 312-338. Retrieved from https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true& db=ahl&AN=9411072096&login.asp?custid=s8480238&site=ehost-live&scope=site

Sykes, B. E. (2014). Transformative autoethnography: An examination of cultural identity and its implications for learners. *Adult Learning, 25*(1), 3-10. doi:10.1177/1045159513510147

Tannenbaum, R., & Schmidt, W. H. (1973). How to choose a leadership pattern. *Harvard Business Review,* May-June 1973 Issue, 3-12.

Taylor, S. G. (2002). Multilingual societies and planned linguistic change: New language-in-education programs in Estonia and South Africa. *Comparative Education Review, 46*(3), 313-38. doi:10.1086/341160

The Mille Lacs Band of Ojibwe Indians Traditional Powwow. (2014). *Royalty Contest*

    Information Packet [data file]. Retrieved from http://millelacsband.com/wp-

    content/uploads/2014/04/2014-Royalty-Packet.pdf

The Education Trust. (2013). *The state of education for native students.* Retrieved from

    http://www.edtrust.org/dc/publication/native_student_education

The Institute for Government Research (1921). *Meriam Report: The Problem of Indian*

    Administration [web page]. Retrieved from

    http://www.narf.org/nill/resources/meriam.html

Thernstrom, A., & Thernstrom, S. (2004). *No excuses closing the racial gap in learning*. New

    York, NY: First Simon & Schuster Paperbacks.

Thornton, R., (1987). *American Indian holocaust and survival.* Norman, OK: University of

    Oklahoma Press.

Tiger, J. B. (1991). *American Indians, Alaskan Natives and their attributions for success or*

    failure in the classroom (Doctoral dissertation). Retrieved from ProQuest Dissertations &

    Theses Global. (ATT 303981588)

Tonemah, S., & Roanhorse Benally, E. (1984). *Trends in American Indian education: A*

    synthesis and bibliography of selected ERIC sources. Retrieved from

    http://files.eric.ed.gov/fulltext/ED247042.pdf

Torson, D. (1990). *Communication and the power of Native American women.*

    Retrieved from http://files.eric.ed.gov/fulltext/ED362345.pdf

Trucks-Bordeaux, T. (2003). Academic massacres: The story of two American Indian women

    and their struggle to survive academia. *American Indian Quarterly, 27*(1-2), 416-419.

Tyler, R. W. (1969). *Basic principles of curriculum and instruction*. Chicago, IL: University of

    Chicago Press.

United States Census Bureau (2012). *Profile america facts for features american indian and*

    alaska native heritage month: November 2012. Retrieved from

    https://www.census.gov/newsroom/releases/pdf/cb12ff-22_aian.pdf

United States Department of Education (1991). *Final report of indian nations at risk task force*.

    Retrieved from ERIC EBSCO*host*. (ED034625)

United States Department of Education (2010a). *National center for education statistics profile*

    of graduate and first-professional students: trends from selected years 1995-96 to 2007-

    08. Retrieved from http://nces.ed.gov/pubs2011/2011219.pdf

United States Department of Education (2010b). *ESEA reauthorization: A blueprint for reform*.

    Retrieved from http://www2.ed.gov/policy/elsec/leg/blueprint/index.html

United States Department of Education. (2015a). *Achievement gap narrows as high*

    school graduation rates for minority students improve faster than rest of nation [Press

    release]. Retrieved from http://www.ed.gov/news/press-releases/achievement-gap-

    narrows-high-school-graduation-rates-minority-students-improve-faster-rest-nation

United States Department of Education (2015b). *No child left behind act of 2001*. Retrieved from

    http://www2.ed.gov/nclb/landing.jhtml

United States Department of State Office of the Historian. (2014). *Gadsden Purchase, 1853 –*

    1854 [web page]. Retrieved from https://history.state.gov/milestones/1830-1860/gadsden-

    purchase

United States Library of Congress. (2014a). *Indian Removal Act of 1830*. Retrieved from

    http://memory.loc.gov/cgibin/ampage?collId=llsl&fileName=004/llsl004.db&rec=458

United States Library of Congress. (2014b). *Louisiana Purchase of 1803.* Retrieved from

    http://www.loc.gov/rr/program/bib/ourdocs/Louisiana.html

United States Senate. (1969). *Indian education: A national tragedy—A national challenge.*

    Retrieved from http://files.eric.ed.gov/fulltext/ED034625.pdf

Warhol, L. (2009). *Native American language education as policy-in-practice: An interpretative*

    policy analysis of the Native American languages act of 1990/1992 (Doctoral

    dissertation). Retrieved from ProQuest Dissertations & Theses Global. (AAT 304848100)

Watras, J. (2004). Progressive education and Native American schools, 1929-1950. *Educational*

    Foundations, 18(3-4), 81-105. Retrieved from https://lib.pepperdine.edu/login?url=

    http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ739896&login.asp?

    custid=s8480238&site=ehost-live&scope=site

Weatherspoon-Robinson, S. (2013). *African American female leaders: Resilience and success*

    (Doctoral dissertation). Retrieved from Dissertations & Theses Global. (AAT

    1426825313).

Whitbeck, L. B., Hoyt, D. R., Stubben, J. D., & LaFromboise, T. (2001). Traditional culture and

    academic success among American Indian children in the Upper Midwest. *Journal of*

    American Indian Education, *40*(2), 48-60. Retrieved from https://lib.pepperdine.edu/

    login?url=http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ637908&

    login.asp?custid=s8480238&site=ehost-live&scope=site

Wildhorse Native American Association. (2015). *Wildhorse Pow Wow princess application*.

    Retrieved from http://static1.squarespace.com/static/5361e37de4b0faf273436753/t/

    54834f74e4b0f3f3aa0dd093/1417891700893/Wild+Horse+Princess+App+%28new%29-

    1.pdf

Williamson, M. J. (1994). Strengthening the seamless web: Fostering minority doctoral success

    with Mexican American and American Indian students in their doctoral programs.

    Retrieved from https://lib.pepperdine.edu/login?url=http://search.ebscohost.com/

    login.aspx?direct=true&db=eric&AN=ED374948&login.asp?custid=s8480238&site=eho

    st-live&scope=site

Winderowd, C., Montgomery, D., Stumblingbear, G., Harless, D., & Hicks, K. (2008).

    Development of the "American Indian enculturation scale" to assist counseling practice.

    American Indian and Alaska Native Mental Health Research: The Journal of the

    National Center, 15(2), 1-14. Retrieved from https://lib.pepperdine.edu/login?url=

    http://search.ebscohost.com/login.aspx?direct=true&db=eric&AN=EJ822989&login.asp?

    custid=s8480238&site=ehost-live&scope=site

Winters, C. A., Cudney, S., & Sullivan, T. (2010). The evolution of a coding schema in a paced

    program of research. *Qualitative Report*, *15*(6), 1415-1430. Retrieved from

    http://www.eric.ed.gov/contentdelivery/servlet/ERICServlet?accno=EJ914016

APPENDIX A

Pow Wow Princess Contest Application (Example 1)

Someday you could be a Senator, Governor, President of the United States, or Chief Executive of the Non-Removable Mille Lacs Band of Chippewa Indians.

THE MILLE LACS BAND OF OJIBWE INDIANS
TRADITIONAL POWWOW
Royalty Contest 2014

Eligibility Requirements

The Royalty Sub-Committee will review all applications to determine eligibility of applicant to run as a Royalty contestant. Applicants will be notified of decision within 7 days or less of the Royalty Sub-Committee receiving a completed application. Eligibility requirements include:

- Enrolled Mille Lacs Band Member or Direct Descendant of a Mille Lacs Band Member

- Age Requirement:
  - Jr. Brave/Jr. Princess - 6 to 12 years of age by Sunday on Powwow weekend
  - Sr. Brave/Sr. Princess - 13 to 18 years of age by Sunday on Powwow weekend

- Must be currently attending/enrolled in school

- Must not be a parent or expecting a child during the contest and term of reign

- Must represent the Mille Lacs Band as a positive role model for their peers by:
  - Remaining Drug and Alcohol Free,
  - Having no involvement with negative or illegal activities,
  - Staying enrolled in school, and
  - Serving as a positive role model to your peers.

- Do not hold any other Royalty positions for the current year. MLB Traditional Powwow Royalty will be required to represent the MLB Traditional Powwow by wearing our crown and sash at all powwows and event you attend for the year. This will not allow you to represent any other entity during your reign.

- Mandatory Attendance: Reigning Royalty must attend Mille Lacs Band Powwows such as the Grand Celebration, the Traditional Powwow, Memorial Day Powwow, and the American Indian Month Powwow. Royalty are also expected to represent the Traditional Powwow at the Annual State of the Band Address. Full regalia is optional at non-powwow events but Royalty must wear their sash. Full Regalia, crown/roach and sash are to be worn at all powwows attended. Royalty can volunteer to represent the Traditional Powwow at other events, and may be requested to represent the Mille Lacs Band at various Band functions.

- Term Limits: In order to allow all Mille Lacs Band youth the opportunity to represent their community as Royalty, we have established a term limit. Reigning Royalty hold a 1-year term, steps down for 1-year at the end of their reign, before being eligible to run again.

THE MILLE LACS BAND OF OJIBWE INDIANS
TRADITIONAL POWWOW
Royalty Contest 2014

Point System & Categories

1. **Public Speaking (25% of total points)**
    Based on Attendance, Ojibwe Language, and Clarity while presenting your version of "Why I want to represent the Mille Lacs Band as your Royalty..."

2. **Q&A Session (25% of total points)**
    - Senior Contestants will have 2 pre-determined questions and 2 spontaneous questions asked by the Judges, where you will earn points based on how you answer, how you present yourself and clarity of your answer (no notes).
    - Junior Contestants will have 2-4 pre-determined questions asked by the Judges, where you will earn points based on how you answer, how you present yourself and clarity of your answer (notes can be used if necessary).

3. **Cultural Activities (25% of total points)**
    Senior Contestants must participate with a minimum of 4 cultural activities outside of their home.
    Junior Contestants must participate with a minimum of 2 cultural activities outside of their home.
    Verification
    - Each contestant's cultural activity teacher must complete a form verifying their attendance and how they participated
    - Contestant must present what they learned to the Royalty Coordinator and four Powwow Committee Members - consisting of a brief oral presentation of the skill learned, and when possible, a visual presentation of the skill.
    - **Must turn in all verifications on time - by noon on Friday, August 16th.** No activity verification will be taken after that deadline.
    Examples of acceptable cultural activities:
    - attend 2 Ceremonial Dances (learn various aspects of)
    - learn appropriate protocol when preparing food for special ceremonies
    - Maple Sugar Camp (learn various aspects of)
    - Wild Rice Harvest or finishing (learn various aspects of)
    - learn a beadwork method or a birch bark craft
    - learn Ojibwe

Dance (25% of total points)
    - Points Based on Attendance, Dancing Aspects and Regalia Aspects.
    - Contestants must attend all Grand Entries & Royalty Dance Specials
    - Full Regalia worn throughout the entire four (4) sessions
    - Sr. Contestants must participate with a minimum of 1 session per day
        o Saturday Session assigned by the Royalty Coordinator
        o Participation includes dancing and visible in the arena
    - Only Exception to Attendance is dangerous/severe weather announced by committee

THE MILLE LACS BAND OF OJIBWE INDIANS
TRADITIONAL POWWOW
Royalty Contest 2014

Judge Selection

Judges are selected by the Royalty Coordinator, with an appropriate offering of tobacco before being asked. After the Royalty Registration is closed, the Royalty Coordinator will select five (5) Mille Lacs Band Members to serve as the main judges, and three (3) alternate judges, should one of the main judges be unable to complete their responsibilities. Criteria for judges include:

- one (1) judge from each Mille Lacs Band Community (District I, IIa, IIb, III and Urban)
- impartial with limited personal ties to the contestants
- immediate family members of any contestant are not eligible to serve as a judge
- an understanding of the Ojibwe Language
- an understanding of the various dance styles

Point Tally

Each Judge will rate each contestant throughout the weekend in the 4 Contest Categories. Upon completing the scoring of the contest, the Judges sign off on their scores and turns in their score sheets to the Royalty Coordinator. The 3 member Royalty Sub-Committee totals up the contestant scores with 3 scheduled employees coming in to confirm correct tally of the scores.

The Powwow Committee Employee Scheduler schedules three (3) Band employees, not related to any of the contestants. These 3 individuals verify the point count, and confirm the contestant with the winning points. The results of this 3 person verification will be the official record.

Once the winner is confirmed, the Royalty Coordinator will inform the Powwow Committee Officers and prepare for the Crowning.

The Crowning

The Royalty Coordinator and the current years Royalty shall be on hand for the crowning. The Royalty Coordinator shall direct the Arena Director to line the contestants in the arena, facing the emcee. The Royalty Coordinator shall give words of encouragement thanking each contestant for their hard work. The winners will be announced in the following order: Junior Princess, Junior Brave, and Senior Princess, than Senior Brave. Current Royalty will crown their successors. An Honor Song must follow the crowning, in honor of the exiting Royalty and the new Royalty. The families of both shall follow the Royalty out. Powwow Committee Members must be at the Royalty Crowning and follow behind the Royalty and family in the honor song.

We must also provide time to thank the judges and present them with their gifts.

THE MILLE LACS BAND OF OJIBWE INDIANS
TRADITIONAL POWWOW
Royalty Contest 2014

Reigning Royalty Information

Royalty Specials: The Mille Lacs Band of Ojibwe's traditions prohibit a blanket song or giveaways during the regular powwow schedule. Should reigning royalty wish to provide gifts, this activity must take place on Sunday before Noon (not during a regular session).

Travel:
The MLB Traditional Powwow Committee provides a $100 stipend per powwow, 6 times a year, to attend a Powwow that is more than 55 miles away from the student's home district.

The Powwow Committee understands that family and Royalty may wish to attend an out of state powwow to gain the experience of different powwows throughout Indian Country. Unfortunately, the Powwow Committee is unable to financially support any additional travel beyond what is outlined above.

Requesting Travel Dollars:
Royalty must contact the Royalty Coordinator at least two weeks prior to the Powwow they are planning to attend. The Powwow Committee will not be held responsible for not providing travel money in time, if the request is not made at least two weeks in advance. Upon receiving the request, the Royalty Coordinator will immediately submit the travel request information to the Powwow Committee Treasurer. The Treasurer will submit a check request to OMB. We will attempt to provide the travel money in a timely manner, but this may be affected by unforeseen events experienced by OMB.

Right of Refusal: The Royalty Coordinator may refuse a request for travel dollars if travel dollars are low and may cause difficulty for that individual Royalty to attend mandated Powwows in the future. This situation will be discussed with the individual Royalty and their family. If the Royalty Coordinator does refuse a request, and the request was made with a two week notice, and the student has ample dollar amounts in their travel account, they can appeal the decision to the full Powwow Committee, by contacting one of the Powwow Committee Officers. During the Committee recess, the previous year's Co-Chairs will be the deciding voice on travel issues.

Princess Crowns: The Jr. and Sr. Princess Crowns are provided each year by the Powwow Committee. At the end of your reign, these crowns must be returned to the Powwow Committee. Each reigning Royalty is responsible for the care and safe keeping of these crowns; proper handling as well as proper and secure storage.

Brave Roaches: The Jr. and Sr. Brave Roaches are provided each year by the Powwow Committee. At the end of your reign, these roaches must be returned to the Powwow Committee. Each reigning Royalty is responsible for the care and safe keeping of these roaches; proper handling as well as proper and secure storage. In addition, the Jr. & Sr. Brave are authorized to attach their own headband to the roach, but must remove it before returning it at the end of your reign, and must take care not to damage the structure of the roach.

Sashes: The Royalty Sashes are provided each year by the Powwow Committee. Royalty is able to keep their sash at the end of their reign.

Positive Role Model:
Mille Lacs Band of Ojibwe Traditional Powwow Royalty is expected to be role models to their peers. As such the following behavior is outlined and failure to adhere to this will result in loss of title and the runner up being awarded the title.
- DRUG/ALCOHOL FREE: must abstain from all substance abuse during their reign.

- EDUCATION: the foundation for a successful and positive life style; Royalty shall not drop out of school.
- PERSONAL LIFESTYLE: The Powwow Committee recognizes the development of safe and responsible partnerships. The Powwow Committee stresses that questions of partnership are a natural part of growing up. It is important and we encourage the royalty to share these growing questions with your parent/guardian, elder, WehAh or another influential adult to address these questions. However, as a positive role model to your peers, the Royalty title will be surrendered should the Brave or Princess become a parent during their reign.
- RESPECTING DIFFERENCES/RESPECTING LAW: Reigning Royalty is expected to show the proper respect to all they encounter during their reign. Be open minded when meeting people different from you, appreciate other's culture, other's history. Royalty are expected to follow the law. Discrimination based upon color, religion, sex, ethnicity, age, height, or weight is not acceptable. Intolerance and/or violation of any law are sufficient reasons to surrender the title.

In addition: Reigning Royalty are encouraged to build upon the relationships created as a contestant; CONTINUED LEARNING about who we are as a people, our language, our traditions, our culture. What does being Anishinabe mean is extremely important. Go to Ceremonial Dances, ask your Elders questions, continue to be proud, and to be Anishinabe!

Donations: Any donation received that is expressed for "Mille Lacs Band Royalty", "Traditional Powwow Royalty", "Senior Brave", "Senior Princess", "Junior Brave", "Junior Princess", "Mille Lacs Band of Ojibwe", "Mille Lacs Band of Chippewa", or any other formal title of the Powwow or the Band, must be surrendered to the Powwow Committee Treasurer. All funds donated are to benefit all four Royalty Students, regardless if the donation is given to one particular student, parent, or guardian. When donations are given privately the parent/guardian is obligated to inform the donor that the donation will benefit one student. When the donor does understand the donation is given to one specific person, then it may be used for the student the donation is solely intended for.

The Powwow Committee urges Royalty Families against solicitation of monetary donations from local businesses. Some local business may choose to only donate once and it is not fair to the committee or the other reigning royalty when monetary donations are exhausted for the sole benefit of one student. Royalty Families are asked to allow the Powwow Committee to solicit for monetary donations.

Fundraising: The Powwow Committee encourages each reigning royalty student and their families to engage in fundraising efforts to attend various powwows throughout their reign. Fundraising teaches the student responsibility and how to work towards achieving a goal they have set for themselves. However you need to be aware of what you can and cannot do during these fundraisers:

- Powwow Committee Sponsored Fundraiser The Royalty Coordinator in consultation with the Powwow Committee will work with the reigning royalty and their families to provide assistance for a minimum of three (3) Powwow Committee Fundraisers throughout the reign. Powwow Committee will solicit for donations, advertise on the royalty's behalf, and use of the name Mille Lacs Band of Ojibwe Powwow Committee and the Powwow's Official Seal. When the committee sponsors a fundraiser, regardless of each families involvement, any monies generated will benefit all four (4) reigning royalty.
- Non-Powwow Committee Fundraiser Each royalty family may fundraise without the Powwow Committee's involvement, in those instances; monies generated will be used at the host families' discretion. In private fundraisers the following phrases must be on the flier "help send", or "support", or "assist", that reigning royalty's name(s). The titles, "Mille Lacs Band Traditional Powwow" or "Mille Lacs Band Royalty" cannot be used on the flier. Those phrases suggest the involvement of the Powwow Committee and may also suggest the monies generated benefit each royalty student. The Traditional Powwow Seal may not be used during a private fundraiser. Powwow Committee Members may assist at private fundraisers; however, they cannot identify themselves as Powwow Committee. Co-Chairs, Secretary, and Treasurer should use their own discretion should they choose to assist; however, each officer is the face of the Traditional Powwow Committee and must ensure they do not give the impression of a committee event.

THE MILLE LACS BAND OF OJIBWE INDIANS
Traditional Powwow

Royalty Contest Application – 2014

Contestant Name _____ _____ ___Brave ___Princess

Parent(s) Guardian Name _____

Address:_____ City_____ Zip:_____

Home Phone_____ Cell Phone_____

Message Phone_____ Email:_____

In case of emergency contact:_____

Contestant Information:

    Birth Date _____ / _____ / _____   Style of Dance_____

    School Enrolled In _____

    Are you a parent or currently expecting a child? ___Yes ___No

    Are you Drug & Alcohol Free? ___Yes ___No

I _____ have read the eligibility requirements set forth for the Mille Lacs Band of Ojibwe Traditional Powwow Royalty Contest. *I understand and agree to follow all rules to remain eligible.* I agree that if I am unable to maintain the standards of conduct throughout the contest and, if chosen, my reign, I may lose my eligibility/my title. I further agree to represent the Mille Lacs Band as a positive role model and maintain the standards of conduct to the best of my ability.

* If at any time you are struggling with keeping your commitment or if you are questioning if you should forfeit your title, please address these concerns with committee spiritual advisors Dorothy Sam, Rita Kalk and Joe Nayquonabe

_____   _____
(Contestant Signature)   Date

_____   _____
(Parent/Guardian Signature if Contestant is under 18)   Date

Return this completed application to: Chasity Gahbow or Shawna Sam Email: chasity.gahbow@millelacsband.com shawna.sam@millelacsband.com Fax: 320-532-7492 Address: 43408 Oodena Drive Onamia MN, 56359

APPENDIX B

Pow Wow Princess Contest Application (Example 2)

National Powwow Princess Contest Information

I would like to take this opportunity to welcome all princess candidates for National Powwow and encourage you to go through the process if you are even considering it. As a former powwow Princess myself, I can guarantee you that it will be a memory you will carry with you throughout your life and will likely be one of your proudest accomplishments. Years later, I love to be able to say that both my mother and I represented the same powwow organization as their Princess exactly 30 years apart…what a wonderful tradition to be a part of!

Please read through the requirements and application process carefully and make sure this is a something you can commit to for the next several years. It will not be easy and will require discipline and effort on your part, but the rewards will be great. I look forward to meeting you and working with you through this process.

Best of luck to all candidates!

General Requirements

The National Powwow Princess must:

- be 13-18 years old at time of election.
- be currently enrolled in school or have graduated from high school.
- not have been married or have children.
- be committed to attending both the National Powwow at which she is elected and when passing her crown.
- possess an extensive knowledge of powwow etiquette and protocols.
- own or have access to traditional regalia.
- not currently hold another crown for any other powwow organization.
- demonstrate family and community support, as parents/guardians will be expected to provide transportation to events and accompany the princess to powwows and events throughout the three years as a representative of National Powwow.

Princess Responsibilities:

As National Powwow Princess you will be expected to:

- perform duties and obligations while upholding the highest standards of leadership and community involvement, as well as serving as a positive role model to younger people.
- participate fully in the current and upcoming National Powwow by dancing all grand entries and intertribals, and act as ambassador of the organization at other powwows during the interim period between dances.
- attend and represent the organization at a minimum of 4 (four) additional powwows during each year of her reign.
- wear dance regalia for the entirety of the National Powwow program where dancing is required, and at other events deemed necessary by the powwow committee.

- be responsible for the care, maintenance, and safekeeping of the National Powwow Princess crown throughout her reign.
- inform the committee if she cannot continue to uphold her responsibilities during her reign so that the runner-up candidate can assume her responsibilities as Princess.

Selection Process:

The National Powwow Princess will be chosen thru a 2-part process, each counting as a percentage of her total score, involving 1. committee selection through a dance and interview process and 2. election open to all National Powwow participants.

- **Application**

Each candidate is required to submit an application announcing her intention to run by the start of the dance session on Thursday night of National Powwow. Applications may be e-mailed to princesscontest@nationalpowwow.com or turned in by hand to the Princess committee chair. No applications will be accepted after the start of Grand Entry on Thursday.

- **Committee Selection**

65% of each candidate's score will be based on the selection by the Princess committee. The committee will be chosen by the Princess committee chair, based on each member's knowledge of the roll and responsibilities of a princess. All reasonable efforts will be made to avoid a conflict of interest. A point system will be used for each member of the committee to evaluate each candidate's dancing skills and ability to fulfill her obligation. A Princess candidates' dance will be held during the Thursday night dance session. Participation is required. Interviews will be arranged with the Princess selection committee for each candidate during the afternoons on Thursday and Friday.

- **Election**

35% of each candidate's score will be determined by an election open to all National Powwow participants. Immediately following the Princess candidates' dance on Thursday night, open voting will begin. Votes may be cast for each princess by donating a dollar into her ballot box. A portion of the money collected through this process will be used to purchase/make the sash and shawl for the elected Princess and offset any other expenses for the princess contest at the discretion of the committee. The remainder will be donated to a Native American charity (must be a recognized non- profit) of the elected Princess's choice in her name on behalf of National Powwow.

- **Crowning**

The successful Princess candidate will be announced and crowned during the Friday night dance session at National Powwow.

- **Inability to Perform**

Should the crowned Princess become unable, unwilling, or ineligible to fulfill her duties as Princess during her reign, she must immediately notify the Princess committee so that the runner-up may be crowned in her stead.

2011 National Powwow XV
Princess Application
Please return this application form, essay and list of activities to the National
Powwow Princess committee NO LATER THAN JULY 7th, 2011 AT 7 PM.
NO LATE APPLICATIONS WILL BE ACCEPTED.

I. BACKGROUND

Name:_____

Parent/Guardian(s) Name (s):_____

Address:_____

Phone number:_____

E-mail:_____ _____

Date of birth:_____ Age at application:_____

School, if applicable:_____

Expected graduation year:_____

I have read the rules and regulations and understand the qualifications,
responsibilities and procedures, and obligations as a Princess candidate. By
submitting this application, I agree to adhere to all expectations and requirements. I
also agree to let National Powwow photograph/film/record me to use in their
public education and communications materials.

Applicant signature:_____

I have read the rules and regulations and understand the qualifications,
responsibilities, procedures, and obligations for my child to run for Princess. I
pledge to provide the support she will need, if selected, to successfully serve her
term as Princess. Further, I give permission to National Powwow to
photograph/film/record me to use in their public education and communications
materials.

Parent/legal guardian signature:_____

APPENDIX C

Pow Wow Princess Contest Application (Example 3)

Wild Horse Princess

Application

Name:_____

Indian Name (If given a name):_____

Tribe(s):_____

Birth Date:_____ Age:_____

Home Address/P.O. Box:_____ Apt/Unit#_____

City:_____ State:_____ Zip Code:_____

Home Phone:_____ Cell:_____

Email (parents):_____

Parent/Guardian Name:_____

Please Check One: Current School

☐ Elementary School   School Name:_____

☐ Middle/Junior High School   School Name:_____

☐ High School   School Name:_____

Please Check One: Dance Style You Are Contesting In

☐ Northern Traditional Cloth/Buckskin   ☐ Southern Traditional Cloth/Buckskin

☐ Fancy Shawl   ☐ Jingle Dress

☐ Other:_____

Contestant Signature:_____ Date:_____

Parent/Guardian Signature:_____ Date:_____

Wild Horse Princess

Rules and Standards

I, the contestant, and contestant parents, fully understand and agree to the following:

1. I am between the ages of 8-17 years of age.
2. I am Native American.
3. All information is strictly confidential by the Wild Horse/Princess Committee.
4. All contestants must write an essay; Personal essay. Essay will be the tie breaker if needed.
5. All contestants must have one letter of recommendation.
6. All contestants will have to dance to two songs for apart of their contest.
7. Princess contestants are asked to sell a minimum 50 raffle tickets, parents/guardians must take full responsibility for all raffle tickets. Parents/Guardians MUST turn in unsold tickets, stubs, and money.
8. Must be enrolled in school, and maintain a C average. If fail to do so, you will be on probation until you are able to pick up your grades, if you still fail to do so, you will be asked to step down from your princess title. *Please note: If chosen as the Princess, Wild Horse Committee will be doing random grade checks.
9. I will accept and respect the judge's final decisions for the winner of the Wild Horse Princess.
10. If chosen as Wild Horse Princess I will fully participate in the Wild Horse celebrations and assist with any activities as requested.
11. If chosen, I will wear my crown and sash when participating in Grand Entry at the Wild Horse Pow Wow, or at all other Pow Wows I will attend to in the future and will be on time.
12. If chosen, The Wild Horse Princess you MAY NOT run or carry another princess title.
13. I will wear my dance regalia for the entire Wild Horse Pow Wow.
14. If for any reason you are asked to be stepped down from your title, the contestant who has the next highest score will assume the title for the remainder of the year.
15. The winner will receive a crown and sash. The Princess and Parent/Guardian will be responsible for the care, maintenance and safe keeping of her crown and sash through out the year.

Rules and Standards Agreement

Contestant Signature:_____ Date:_____

Parent/Guardian:_____ Date:_____

APPENDIX D

Interview Protocol

The overarching purpose of this research is to explore the relationship between American Indian culture and American Indian women education which spans the boarding school era through present day American Indian education. The cultural element that will be used as a basis of this research shall be the Pow Wow princess role.

Date: _____

Time of interview: _____

Place: _____

Interviewee: _____

Occupation: _____

Number of Pow Wow princess position(s) held:____

Current industry: _____

   I.   Briefly describe the project

       i.   i. Thank participant.

      ii.   ii. Explain interview process, taping, note taking, and confidentiality.

     iii.   iii. Ask if the interviewee has any questions.

  II.   Demographic information

     Age: _____

     Tribe(s):_____

     Tribal Enrollment Status:_____

     Other Race(s):_____

     K-12 School(s) Attended:

        Tribal/Reservation/Boarding/Day: _____

        Public: _____

        Other: _____

     Marital status:_____

     Children:_____

Interviewee's highest level of education completed:＿＿＿＿＿＿＿

Mother's highest level of education completed:＿＿＿＿＿＿＿＿

Father's highest level of education completed:＿＿＿＿＿＿＿＿

III.   Collect American Indian Enculturation Scale survey if the participant hasn't completed it onsite, emailed or mailed.

IV.   Interview questions

1. Can you describe your early childhood environment & learning experiences?

    Probe: What was your upbringing like relative to schooling?

2. Can you describe your involvement, if any, in American Indian language and cultural programs in school?

    Probe: Were you provided with an opportunity to participate in American Indian language or cultural classes?

3. Can you describe your educational environment in terms of teachers and coursework?

    Probe: If you could rate your teachers/courses on a scale from 1 (low) - 10 (high) how would you rate it and why?

4. Can you describe the level of parental and/or community involvement, if any, in your education?

    Probe: Did others make a personal investment in your education and, if so, what and how did they support you?

5. Can you describe your family's overall financial status throughout your educational career?

    Probe: Would you describe your family's income status as lower, middle, or upper class?

6. Were there challenges, if any, that you had to overcome throughout your education?

    Probe: Support, motivation, sense of identity and self, language, goals, social, spiritual, or cultural challenges?

7. Can you describe your identity in relation to American Indian language, culture, and traditions?

    Probe: What makes you feel like an American Indian or connected to your culture, if anything?

8. Did you and/or others (i.e. family, community, teachers) help you to develop goals and, if so, what were they?

   Probe: Can you describe any academic, cultural, or personal goals, if any, that you developed?

9. To what extent, if any, has serving as a Pow Wow princess contributed to your education?

   Probe: Are there any aspects associated to the Pow Wow princess requirements / responsibilities that have carried over to your education?

10. What leadership style, if any, would you use to categorize/describe your Pow Wow princess leadership style?

    Probe: Information pertaining to Goleman's leadership styles will be provided to respondents i.e. coercive, authoritative, affiliative, democratic, pacesetting, coaching.

11. To what extent, if any, does the Pow Wow princess role influence a Pow Wow's organizational structure?

   Probe: Is/was there a hierarchy, protocol, rank, structure associated to your role?

V.   I. Closing

   i.   Is there anything the participant would like to add?

   ii.   Assure participant of confidentiality, if requested.

   iii. Thank participant.

APPENDIX E

Pow Wow Flyer (Example 1)

APPENDIX F

Pow Wow Flyer (Example 2)

APPENDIX G

Institutional Review Board Approval

PEPPERDINE

NOTICE OF APPROVAL FOR HUMAN RESEARCH

Date: December 18, 2015

Protocol Investigator Name: Casey Fox

Protocol #: 15-11-127

Project Title: A QUALITATIVE STUDY WHICH EXAMINES THE RELATIONSHIP BETWEEN POSITIVE EDUCATIONAL OUTCOMES OF AMERICAN INDIAN WOMEN SERVING IN THE POW WOW PRINCESS ROLE

School: Graduate School of Education and Psychology

Dear Casey Fox:

Thank you for submitting your application for exempt review to Pepperdine University's Institutional Review Board (IRB). We appreciate the work you have done on your proposal. The IRB has reviewed your submitted IRB application and all ancillary materials. Upon review, the IRB has determined that the above entitled project meets the requirements for exemption under the federal regulations 45 CFR 46.101 that govern the protections of human subjects.

Your research must be conducted according to the proposal that was submitted to the IRB. If changes to the approved protocol occur, a revised protocol must be reviewed and approved by the IRB before implementation. For any proposed changes in your research protocol, please submit an amendment to the IRB. Since your study falls under exemption, there is no requirement for continuing IRB review of your project. Please be aware that changes to your protocol may prevent the research from qualifying for exemption from 45 CFR 46.101 and require submission of a new IRB application or other materials to the IRB.

A goal of the IRB is to prevent negative occurrences during any research study. However, despite the best intent, unforeseen circumstances or events may arise during the research. If an unexpected situation or adverse event happens during your investigation, please notify the IRB as soon as possible. We will ask for a complete written explanation of the event and your written response. Other actions also may be required depending on the nature of the event. Details regarding the timeframe in which adverse events must be reported to the IRB and documenting the adverse event can be found in the *Pepperdine University Protection of Human Participants in Research: Policies and Procedures Manual* at community.pepperdine.edu/irb.

Please refer to the protocol number denoted above in all communication or correspondence related to your application and this approval. Should you have additional questions or require clarification of the contents of this letter, please contact the IRB Office. On behalf of the IRB, I wish you success in this scholarly pursuit.

Sincerely,

Judy Ho, Ph.D., IRB Chairperson

APPENDIX H

American Indian Enculturation Scale Terms of Agreement

Casey Fox student   3/4/15

to diane.montgome., Casey ▾

Dear Dr. Montgomery:

I'm writing in regard to research I'm conducting as part of my dissertation.

I came across an article entitled DEVELOPMENT OF THE AMERICAN INDIAN
ENCULTURATION SCALE TO ASSIST COUNSELING PRACTICE.

I'm inquiring on use of an AIES and LPS referenced in the article. I
would like to use one or both in my research, but want to make sure I
obtain the necessary permission to do so. My question is, how would I
go about reaching out to the authors in an effort to obtain permission
to use as part of my research?

Any information you can provide is greatly appreciated.

Sincerely,

...

Montgomery, Diane   📎 3/9/15

to Casey ▾

Hi Casey,
You are free to use the AIES. All of the items are reported in the article, and the journal did not copyright our instrument.
Here is a copy of how we used it for that study.

Diane

Diane Montgomery, Ph.D.
Regents Professor Emerita, Educational Psychology
Oklahoma State University

APPENDIX I

Pow Wow Princess Study Flyer

Casey Fox

Calling on all __current__ & __former__ Pow Wow Princesses to take part in a one-of-a-kind study that will provide you the opportunity to confidentially voice your personal & cultural experiences:

- **Who**: Current / Former Pow Wow Princesses (18 years & up)

- **What**: American Indian Education Study

- **Where**: Pow Wow Princess Booth
  ❖(See MC, AD, Committee, or Casey for location)

- **When**: Before, during, after pow wow

- **Why**: To explore the relationship between American Indian culture & education through the Pow Wow Princess position

- **How**: Survey (American Indian Enculturation Scale) & Personal Interview

APPENDIX J

Invitation Letter

Date _____

Dear: _____

Thank you for your willingness to participate in this project. Below you will find detailed information about the scope of the project.

Background & Purpose

I am currently a doctoral candidate in the dissertation phase of my Educational Doctorate in Organizational Leadership at Pepperdine University.

The title of my dissertation is a Qualitative Phenomenological Study which Examines the Relationship Between Positive Educational Outcomes of American Indian Women Serving in the Pow Wow Princess Role. The purpose of this research is to explore organizational leadership, education, and culture related to American Indian women who are currently or have served as a Pow Wow princess.

The goal of this research is twofold. First, identify cultural factors that attribute to positive educational outcomes for American Indian women, if any. Secondly, explore enculturation through the use of the American Indian Enculturation Scale.

This section provides a brief description of your involvement. The steps are as follows:

- You will be issued an informed consent that will stipulate my responsibilities related to human protection and confidentiality.
- Once you sign and agree to the terms of the informed consent, I will contact you in order to schedule your interview and send you the American Indian Enculturation Scale survey. The American Indian Enculturation Scale is a 17 item survey on a 1-7 point scale. Completion of the American Indian Enculturation Scale survey requires less than 20 minutes. The interview consists of 11 questions related to education, organizational leadership, and culture associated with the Pow Wow princess role. The entire interview should not take longer than an hour and can be conducted face-to-face, via Skype or phone conference.

Please see the informed consent or contact me directly if you have any questions related to the projects.

Thank You

Casey Fox-MBA/MPM
Doctoral Candidate of Organizational Leadership
Graduate School of Education & Psychology
Pepperdine University

APPENDIX K

Informed Consent Form

The following information is provided to help you decide whether you wish to allow us to use the information we gain in our conversation with you today in our dissertation research and scholarly work at Pepperdine University.

The purpose of our conversation today is to learn about your leadership knowledge, experience, and insights regarding Pow Wow princess organizational leadership, education and culture. This study will allow us, and those who read our research, to gain a better understanding of Pow Wow princess leadership. In order for me/us to use what we learn from you today in our research and publications, our University requires that I read to you the following statement and ask for your permission. I would like to ask you if you would agree with the following arrangements:

_____ I agree to permit the researchers to refer to me (please initial) only by a pseudonym from a "generic organization" e.g., PWP1, PWP2, PWP3 so on and so forth of Pow Wow. I understand my identity and the name of my organization will be kept confidential at all times and in all circumstances any research based on this interview is presented.

You should be aware that your participation in this study is voluntary. You are free to decide not to participate or to withdraw at any time without affecting your relationship with me/this group or Pepperdine University.

_____. Upon your request, I will provide a copy of any published papers or professional presentations that take place as a result of this interview. With your permission, I will be recording this interview. Please feel free to ask us to stop or resume taping this discussion at any point in our conversation.

_____I understand that I will be audio taped if I decide to participate in this study. The tapes will be used for research purposes only. The tapes will be stored in a locked file cabinet, maintained by the researcher, and will be destroyed five years after the study is completed.

_____I understand that the potential risks of participating in this study are minimal such as excitement, fatigue, boredom, and in the event that I do experience such, a rest break will be provided.

_____I understand there is no direct benefit from participation in this study however; the social science benefit(s) to the academic community may include knowledge and information about the experience. This will add to the body of knowledge about this subject, which is presently limited.

Please feel free to ask any questions about this study before we begin or during our conversation. If you have any additional questions, please feel free to contact Dr. Leo Mallette Chairperson at 706-799-0700 (leo.mallette@pepperdine.edu), or Doug Leigh, Ph.D., Chair, Graduate and Professional Schools IRB, Doug.Leigh@pepperdine.edu, 310-568-2389.

At this point, I am required to ask you if you fully understood my statements and if so, to initial next to the category that applies to you and sign this form.

_____   _____
Signature   Date

APPENDIX L

Thank You Letter

Date _____

Dear: _____

Re: Pow Wow princess education, organizational leadership, and culture project

I wanted to extend my thanks to you for your participation in this project.

The goal of this research was twofold. First, identify cultural factors that attribute to positive educational outcomes for American Indian women. Secondly, explore enculturation through the use of the American Indian Enculturation Scale.

To maintain my commitment to you and requirements established by Pepperdine's IRB, your signed informed consent which stipulated my responsibilities related to human protection and confidentiality shall remain on file.

In addition, your completed American Indian Enculturation Scale survey and all information captured during your interview shall also remain on file to maintain complete confidentiality.

Should you have any questions related to the project, please contact me.

Thank You

Casey Fox-MBA/MPM
Doctoral Candidate of Organizational Leadership
Graduate School of Education & Psychology
Pepperdine University

APPENDIX M

American Indian Enculturation Scale

American Indian Enculturation Scale

In general, how much do you participate in the following activities: (circle the number that best represents your participation for each item)

1.........2.........3.........4.........5.........6.........7
not at all   a great deal

a) attend Indian church   a)   1.........2.........3.........4.........5.........6.........7

b) attend Indian ceremony   b)   1.........2.........3.........4.........5.........6.........7

c) choose Indian activity before others   c)   1.........2.........3.........4.........5.........6.........7

d) socialize with Indians or have Indian friends   d)   1.........2.........3.........4.........5.........6.........7

e) use Indian medicine   e)   1.........2.........3.........4.........5.........6.........7

f) seek help from Elders   f)   1.........2.........3.........4.........5.........6.........7

g) attend pow-wows   g)   1.........2.........3.........4.........5.........6.........7

h) sing Indian songs   h)   1.........2.........3.........4.........5.........6.........7

i) participate in Indian prayers   i)   1.........2.........3.........4.........5.........6.........7

j) write Indian stories   j)   1.........2.........3.........4.........5.........6.........7

k) eat or cook Indian food   k)   1.........2.........3.........4.........5.........6.........7

l) do Indian art   l)   1.........2.........3.........4.........5.........6.........7

m) use or know the Indian language   m)   1.........2.........3.........4.........5.........6.........7

n) attend Indian dances   n)   1.........2.........3.........4.........5.........6.........7

o) know or participate in tribal politics   o)   1.........2.........3.........4.........5.........6.........7

p) know or share Indian history   p)   1.........2.........3.........4.........5.........6.........7

q) work in Indian communities/population   q)   1.........2.........3.........4.........5.........6.........7

Reference: Winterowd, Montgomery, Stumblingbear, Harless, & Hicks (2008). Development of the American Indian Enculturation Scale to assist counseling practice. *Alaskan Native and Native American Mental Health Research, 15*(2), 1-14.