

Native American Educational Leadership in the Pacific Northwest

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Abstract

Native Educational Leadership in the Pacific Northwest

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The increase in reservation based schools and community colleges bear witness to the value of Indigenous knowledge. Continuing in the footsteps of our ancestors, Native Americans who provide examples of leadership, my inquiry examines contemporary Native Educational Leaders. The following research attends to the importance of Native American Educational Leadership and the transfer of knowledge from our elders to our youth. I interviewed nine educational leaders who are highly respected in the field of education and within the extended community, asking the following questions:

- How do you find a cultural balance within your educational practice and leadership?
- How do you maintain this cultural balance when making life and career choices?
- What contributions and influences do you have or have you had on Native Education and leadership.
- How do you perceive Native students today and the new challenges they face?

To substantiate my thesis that Native American Educational Leadership is valuable, I interviewed nine local elders. Their contributions to Native American Education in the Pacific Northwest is recognized within the Native community nationwide, and by educators interested in culturally competent curriculum. The research utilizes the Sacred Circle as a primary foundation to analyze and ground the interviews and supportive literature.

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Dedication

I dedicate this dissertation to my two children: Elise Bill-Gerrish, and Andy Bill-Gerrish. Thank you for being who you are. Thank you for being my children. It is an honor to be your Mother. I am proud of each of you. I want all of the things for you in life that the nine Native Educational Leaders talk about in this dissertation. I love you.

Chapter 1

Native Educational Leadership 2012

Growing up in the 1960's and 1970's I used to watch the television shows *Bonanza* and *Little House on the Prairie*. I remember my mom telling us that our father did not want us to watch either show because of how they portrayed Indians. I did not understand my father's concern so I continued watching both programs. To my way of little girl thinking, these were great family entertainment. I liked the adventures of the Ingalls family and watched all the episodes of Mary going blind, Laura getting into all kinds of trouble, and the parents raising their children on the prairie. I felt the same way about Little Joe and his brothers. In both shows the characters seemed like decent people. Today, it is clear to me that shows and books with similar themes and characters contribute to the ongoing stereotypes and misrepresentations of Native Americans. One of the more prevalent examples is the movie *Dances with Wolves* where the Native American is represented as being the noble savage. In schools, the ongoing struggle to incorporate the Native ways of knowing into the curriculum continues to be a contentious issue where the dominant ideal of intelligence negates the value of Native ways of knowing. Additionally education also inhibits the ability of the dominant society to accept the intellectual and cultural value of Native societies and their forms of leadership that are based on traditions.

Continuing in the footsteps of our ancestors, Indians who provide examples of leadership, my inquiry examines contemporary American Indian educational leaders. I interviewed nine educational leaders who are highly respected in the field of education and within the extended community. I asked the following questions: How do you find a cultural balance within your educational practice and leadership? How do you maintain this cultural balance when making life and career choices? What contributions and influences do you have or have you had on

Indian Education and leadership. How do you perceive Indian students today and the new challenges they face?

Knowing that self-determination is a critical aspect of re-establishing Indian culture, understanding our history is important when we are assessing the need for strength of character in our educational leaders. One needs only to read the U.S. Government's initial framework for Indian education to understand the dilemma Indian's have faced for hundreds of years. In the 1878 Annual report of the commissioner of Indian affairs (Stokes, 1997) we can trace the beginning of intergenerational trauma:

If only Indians would accept [the Americanizing lessons of Christianity, capitalism, and republicanism], they would come to enjoy the blessings of civilized progress. But even then—and this was always clearly understood—they must continue to give up the land. Such was the deep meaning of Indian education. (p. 23)

Later, when I introduce the sacred circle, I will explain the importance of education leadership and its role in re-establishing Indian cultural values that include education that incorporates our relationship to the land.

It is important to note throughout this dissertation that in my efforts to express the importance of Native American educational leadership I will negotiate two or more cultures to help navigate the historical nature of systemic racism and the effects of colonization. I intend to do this by examining what I have come to learn as a Native American educational leader who has taught, and continues to teach, in both worlds.

For instance, drawing on my childhood experiences with images and stories that I may have thought appropriate, I can now see that all American children have been negatively impacted by books like *Little House on the Prairie* (Wilder, 1935) and other literature and media

representations. As a child, after reading only the first few pages of *Little House on the Prairie* and seeing the phrase, “wild savages,” I put the book down. I felt terrible. The phrase “wild savages” was confusing, not to mention heart wrenching. I knew I was an Indian, so I wondered if I was bad, or wild, or savage. To complicate matters, I felt guilty for secretly being mad at Ingalls’ Indians for committing something so bad as to be labeled savages. After all what did these Indians do? The Indians I knew as an adolescent were primarily my family, and I knew they were not ‘savages’. As a matter of fact, in the 1970’s my dad, Dr. Willard E. Bill Sr., was one of the first Native American men to get a doctoral degree. Of course, I grew up always being proud of both of my parents. I thought, “Why couldn’t the Indians in these books and television shows be good?” I wanted to be “good.” Needless to say I never read another Wilder book.

My personal experience echoes that of many Natives, and as an educator I believe it is imperative to bring forward those ancestors and current Native leaders who can help exemplify pride in Native traditions and culture. The pattern of conflict that has placed Native Americans on the defensive is actually counterintuitive as expressed by Ray Halbritter (2011):

It isn’t easy to coexist with a dominant culture whose ways are sometimes antithetical to philosophies and worldviews with which we are more comfortable and hold, for us, the truth. Negotiations in the contemporary United States often involve litigation, or the threat of it, and by its nature litigation involves establishing adversarial positions in court and in public. Often our nations have been put on the defensive, as we try to retain assets or rights, perhaps creating the impression of a small but stubborn foe that just doesn’t know when to give up and make things easier for the majority. (p. 1)

Traditional Leadership for Contemporary Natives

I refer to myself as Native but there are others who use the terms Indian, Native American, Indigenous and/or First Peoples. I will use the terms Native, or Native American, or Indian throughout this dissertation unless otherwise indicated by the various voices and resources that I draw from. My culture has taught me that these (Native and Native American) are the terms that I identify with closely. However, other Native American people may choose other names that they feel more comfortable with. For myself, I have been taught that each person gets to choose the term, or name, they want to identify with. Often, because I have worked in public schools for over 20 years, people will ask me which is the best term to use. I share with them my personal perspective. I also encourage educators to allow all students to identify themselves as they feel comfortable. Like most things in life, it is not always the words or terms you use, but the way you use them.

To address the importance of understanding the role of Native educational leadership in the 21st Century I will describe the role of American Indian leaders through the following three areas: 1) population and tribes, 2) historical and cultural roles of Indian leaders, 3) the role of tribal organizations supporting Indian social and educational leaders.

Population & Tribes

According to the 2005 *American Indian Population and Labor Force Reports*, the service population of Native Americans is 1,731,178. This represents an increase of 143,659 Indian residents or 9 percent over the 1,587,519 reported in the 2003 Labor Force Report (www.indianaffairs.gov 3/16/11; p. iv). Service population is defined as “the tribe’s estimate of all American Indians and Alaska Natives, members and non-members, who are living on or near the tribe’s reservation during the 2005 calendar year and who are eligible to use BIA-funded services” (p. vi). There are two other definitions used in this report that are helpful to understand

how Native people fit into this data: 1) “Indian_means any person who is a member of a federally recognized Indian tribe. Some tribes have enrollment criteria that allows their members to have a blood quantum less than the one-fourth specified in 25 CFR 20.1;” 2) Indian Tribes are “tribes, bands, nations, Rancherias, pueblos, colonies, communities, and Alaska Native groups recognized as eligible for funding and services from the BIA and included in the current list of tribal entities” (v). The report goes on to say:

Public Law 102-477, the Indian Employment, Training, and Related Services Demonstration Act of 1992, mandates that the Bureau of Indian Affairs (BIA) publish, not less than biennially, a report on the American Indian and Alaska Native population who are eligible for services provided by the Secretary of the Interior to American Indian and Alaska Native people. (p. ii)

According to this report, 586 entities (see definition of Indian Tribes above) in the United States submitted information for this report. From Washington State 31 entities submitted data. Listed below are the tribes from Washington State that submitted data along with their tribal enrollment:

1. Confederated Tribes of the Colville Reservation:	9,171
2. Confederated Tribes of the Chehalis Reservation:	728
3. Cowlitz Indian Tribe	3,824
4. Hoh Indian Tribe	167
5. Quileute Tribe	706
6. Nooksack Indian Tribe	1,820
7. Puyallup Indian Tribe	3,547
8. Samish Indian Tribe	1,112
9. Sauk-Suiattle Indian Tribe	176
10. Snoqualmie Tribe	597
11. Stillaguamish Tribe	182
12. Upper Skagit Indian Tribe	928
13. Kalispel Indian Community	380
14. Spokane Tribe of the Spokane Reservation	2,305
15. Confed. Tribes & Bands Yakama Reservation	9,822

<u>Self-Governance Tribes</u>	
16. Jamestown S'Klallam Tribe	526
17. Lower Elwha S'Klallam Tribe	984
18. Lummi Nation	4,096
19. Makah Tribe	2,534
20. Metlakatla Indian Community	2,144
21. Muckleshoot Indian Tribe	1,712
22. Nisqually Indian Tribe	575
23. Port Gamble S'klallam Tribe	1,070
24. Quinault Indian Nation	2,454
25. Shoalwater Bay Indian Tribe	277
26. Skokomish Tribe	750
27. Squaxin Island Tribe	782
28. Suquamish Tribe	863
29. Swinomish Indian Tribal Community	787
30. Tulalip Tribes	3,731
31. Confederated Tribes of Umatilla Res.	2,542

Considering the population growth of Indians and the expansion of tribal schools and colleges since 2003, it is important for Native youth to have positive role models as they make their way into the 21st Century. This can be accomplished by gathering data about Native educational leaders, recording their stories and voices, and then disseminating this information as I seek to do in this study.

Historical and cultural roles of Indian leaders

Takaki (1993, 2008) points out that the European invasion brought diseases that in effect acted as an unintended form of genocide. The massive deaths were seen by many at the time as 'God's blessing' and supported the European's claim of 'Manifest Destiny' and their inalienable right to claim land and colonize the "wild savages" through processes of assimilation in boarding schools. In those boarding schools, Indian children were then exposed to different forms of leadership, styles that were not of Indian culture and traditions.

Dobyns (1987) in a study called *Breaking the Sacred Circle* has estimated that there were approximately 9,800,000 Indians in North American at the time of contact. The same study also gives a figure of ninety million Indians at the time of contact with Europeans (p. 9.)

Even with the decline of Indian populations, and the Indian removal Act of 1830, Native leadership prevailed assuring traditions, customs, and the essence of community unity.

Throughout the decline in the Native population, there were always men and women among the various tribes, and nations, who held the traditional stories that represent the legacy of strong, enduring, and effective Indian leadership.

Throughout Indian history there have been many types of leaders whose experiences, provide a wide range of exemplary models for today's contemporary Native. Dr. D. Mihesuah (2006) says:

An inclusive view of the past can educate readers about the contributions of Natives to the world. Discovering their contributions to the world's diets, to the arts and sciences, and the U.S. political system is empowering to Natives and can help establish pride and self-esteem. (p. 201)

She goes on to express why studying history is important for Native people:

Because the portrayals of peoples and historical events directly impact how their descendants are viewed and treated today, more accurate presentations of the past help to counteract movies, television shows, literature, and cartoons that often portray Native as savages, buffoons, radical environmentalists, or supporters of colonialism. (p. 201)

In a historical survey of Indian leadership it is important to note that we must attend to not only addressing stereotypes, but also determining what strengths and characteristics Native American communities value.

Edmund (1980) analyzes twelve Native American leaders from the period of the 1600's to the present. Edmund lays out a framework for two types of traditional Indian leaders in history: 1) village chiefs and 2) war chiefs. A village chief was typically a chief of a village, a clan, or in

the northwest, a group of families and/or peoples. These chiefs' authority was "limited primarily to persuasion and his ability to reflect the attitudes and values of his tribesmen. He led because he epitomized the will of his people" (p. viii).

In a Pacific Northwest village, for instance at Muckleshoot, leaders were called "big people." Tribes in Washington State were based on a class system. My grandmother was Iola Bill-Lobehan. Her mother, Annie Jack, was a "big person." She was an Indian doctor, a medicine woman; a basket maker in the Muckleshoot Tribe. Another medicine woman from the Muckleshoot Indian Tribe was Florence "Dossie" Wynne. She received the Indian name of "Sly-a-Chod" which meant woman leader. An email that circulated after Dossie's passing (2012), said that, "As a young woman she learned from her father and her grandmother how to identify, pick, and prepare the medicinal plants that were used to make traditional medicines." The article goes on to say, "She used this knowledge throughout her life to help people wherever she went" (Byars & Cabanas, 2012).

The war chiefs on the other hand, "were leading warriors who traditionally exercised authority only during periods of intertribal warfare" (Edmund, 1980, p. viii). Edmund's goes on to say:

As the white frontier spread west across the continent, the role of the war chiefs increased . . . Because many of the tribes were forced to fight for their lands, military leaders (i.e. war chiefs) exercised a growing influence among their people. . . . the war chiefs played such leading roles in the confrontations with whites, that it is they, the war chiefs that emerge from the pages of history. (p. ix)

Edmund acknowledges how easily we can become "more interested in those leaders who opposed American policy than in many other Indians who tried to maintain friendly relations

with the frontiersmen.” (p. ix) The weight of the myths and misconceptions about native peoples require Indian educators to establish curriculum that includes positive role models.

Addressing the media stereotypes and replacing them with images and models of Native leadership, it is important to note that war chiefs in the context of Native culture and before European colonization, had an important place in maintaining a balance between war and peace. Euro-American culture depicts the Indian as “wild savage” and easily dismisses the warring nature of European history. In doing so, Native Americans consequently bear the projection of the dominant culture. A paternal objectification creates an Indian stereotype. Indians are frequently described and perceived as incapable of self-determination and/or self-governance. It is important to include recent literature such as Edmund’s whose initial analysis highlights village chiefs, war chiefs, and also includes women leaders so that both Native and non-Native students and citizens realize the intellectual leadership that is inherent in Indian Country. I will provide several examples of strong self-determined Indian leaders in the following section.

Historical accounts support Native leaders who worked with various Euro-Americans in ways that were honorable to help maintain cultural traditions. Chief See-Whel-Ken became chief of the Sin-Aikst bands in the Kettle Falls area of Spokane, Washington in the early 1800’s. This was a time when the men were “dependable providers and warriors, and the women, children, and elders were experts at their chores” (Reyes, 2002, p. 23). Chief See-Whel-Ken had many admirable qualities. He could see the importance of maintaining friendly relations with the U.S. Army; he knew that initial conflict with the army would foster a long, drawn-out war that could only hurt the people; he had a strong influence on his people. Chief See-Whel-Ken encouraged his men to hunt and trap for the post at Fort Colville so that the white settlers would not fear his

people, and during his time as chief he was trusted and respected not only by his own people, but also by the white people. (p. 21)

La Demoiselle was a major chief for the Piankashaw band, also known as the Miamis band. His village was in Indiana, and later in Ohio. He was nicknamed “Old Briton” because of his strong relationship with the British traders. Old Briton was known for his negotiating and oratory skills. He played a strong role in the signing of a *treaty* of Aix-la-Chapelle on July 23, 1748. He attempted to strike a balance between the French colonial powers that existed during this time. (Edmunds, 1980, pp. 1-18)

Alexander McGillivray was a respected Creek Indian in the history of the Creek Confederacy. He was very astute with his literacy skills. McGillivray became known through the war years of the late 1700’s as a leader, a respected adviser, an interpreter, and as a spokesman for the Creek National Council. McGillivray was a shrewd diplomat, and became a power broker between the Americans and the Spanish. He was a leader that often combined traditional Indian methods to achieve non-traditional results. (Edmunds, 1980, pp. 45-48)

In 1792, McGillivray died a young man, at age 34. He had advocated for compromises, worked hard to bridge the gaps that existed between his people, and the government. He had a vision that “only a united, single-minded Creek Nation could protect its lands and block the onrushing settlers.” (Edmunds, 1980, p. 60)

Maria Chona, from the Papago tribe, located on the southwestern desert of Arizona and northern Sonora Mexico lived from the 1840s to the 1930s. Ruth Underhill, served as a recorder-editor of the book *Papago Woman* depicting Maria Chona’s life. In the book *American Indian Women* (Bataille & Sands, 1984) the authors share examples which “best demonstrates the power and strength of traditional Indian women within their own society” (p. 51). Chona was ‘different’

because she traveled, she had medicinal cures, although she chose not to become “a medicine woman,” she knew her Native songs and language, and she was a basket maker. She was also important because her father, Con Quien, The Gambler, was one of the most prestigious chiefs in the history of this tribe.

Chona had a strong sense of self. She chose to leave her husband when he took a second wife. Chona knew her culture, knew she was someone special within her culture, and knew she was too special to have to live a life with a second wife in her home. (Bataille & Sands, 1984). Remarkably, when Underhill asked Chona whether she was satisfied with her life, she responded strongly, “Absolutely, or I would have done something about it” (p. 63). Chona’s words and life are representative of the power and ability of Indian women leaders:

You see, we *have* power. Men have to dream to get power from the spirits and they think of everything they can-song and speeches and marching around, hoping that the spirits will notice them and give them some power But we *have* power...children. Can any warrior make a child, no matter how brave and wonderful he is? (p. 48).

The role of tribal organizations supporting Indian social and educational leaders.

The conception of Native American leadership shifted in the 1960’s and 1970’s, transitioning from the more traditional roles of military leadership to the predominately European based concept of schools, and public education. Huff (1997) acknowledges that, “in the sixties, the Indian mobilized and targeted the politics of education as the battleground for change” (p. xxi). Prior to this time, Indian parents thought that the educational system (based on agreements made in treaties) would empower their children to set goals for their future and take ownership over their lives. Beginning in 1968 with the effort of Senator Robert Kennedy, and later after his death through the work of his brother, Senator Edward Kennedy, key legislation was passed that brought greater educational equality for Indian people. In 1934, the Indian

Reorganization Act was passed as well as the Johnson O'Malley Act (Cahape and Howley, 1992). Both of these acts of Congress were responses to the Meriam Report (1928) that suggested Native children attend day schools (public schools instead of boarding schools.) The Indian Reorganization Act continued to acknowledge the tribal government systems by eliminating the boarding schools, but the educational goal of assimilation remained intact.

As tribal governments adopted the tribal council model, the people in Native leadership positions grew to the educational system that serves Native cultures. Although the tribal council model was not, and is not, an Indigenous model of governance, leaders recognized that the power of the tribal council can lead to Indian sovereignty. There are many tribal councils that are effective in facilitating change, but the tribal council concept originated with the influence of the U.S. Government. In the Pacific Northwest, leadership was originally defined and attributed to the skills, talents, and contribution of people. People had many qualities and characteristics such as gathering plants, practicing medicine, working as basket makers, fishermen, hunters, and more. The Indian Education Act was passed in 1972, and the Indian Self-Determination and Education Assistance Act was passed in 1975. These pieces of legislation allowed tribal governments to have the legal rights to lead and control education as well as any other tribal program that had formerly been run by the Bureau of Indian Affairs.

It is widely understood that in Indian Country, leadership consists of, and is represented by, a committee. Indian leaders have known for a long time, through trial and error, that it is not their efforts alone that will make the most difference, nor would it be the most powerful method to accomplish goals. Indian leadership in the second half of the 20th century and the beginning of the 21st century is demonstrated by the strength of committees, organizations, consortiums, and service boards. It is in this context of contemporary Indian leadership that I will talk about

organizations, founded by Native leaders, that were integral in mobilizing and organizing Indian efforts for greater equality in education.

After World War II, Indian leadership expanded. Most nationwide organizations grew from the amalgamation of a community of tribal involvement in an effort directed against U.S. government public works projects which threatened Indian land holdings and more specifically Indian sacred areas. (Champagne, 1994, p. 8) Organizations that mobilized were the American Indian Movement (AIM); National Congress of American Indians (NCAI); National Indian Education Association (NIEA); and American Indian Science and Engineering Society (AISES). In the next section I will describe the actions and influence of AIM.

American Indian Movement (AIM)

In 1968, Dennis Banks, an exemplary leader, co-founded the American Indian Movement (AIM), an organization established to protect the traditional ways of Indian people and to assist in legal cases protecting established treaty rights of such activities as hunting and fishing, trapping, and wild ricing (Banks, 2005). One of the major goals achieved by AIM is that the report brought Native American issues into the spotlight.

In 1972, AIM organized and led the Trail of Broken Treaties' caravan across the U.S. to Washington, D.C., calling attention to the unjust situation of Native Americans. AIM also encouraged the activism on the Pine Ridge Indian Reservation in South Dakota in 1973 with the goal of eliminating corruption and removing the U.S. government appointed tribal leaders. These actions led to the Wounded Knee occupation and the siege of 71 days that effectively captured the attention of Americans. Also under the leadership of Dennis Banks, AIM led a demonstration in Custer, South Dakota in 1973 protesting the judicial process that found a white man innocent of murdering an Indian. Banks also established the first spiritual run from Davis to Los Angeles, California in 1978, which is now an annual event. In addition, Banks organized the

Longest Walk from Alcatraz to Washington, D.C. that same year. The 3,600 mile accomplished the goal of garnering enough political support to stop the proposed legislation abrogating Indian treaties with the U.S. government. In 1987 Banks became involved in the effort to organize reburial ceremonies for uncovered remains in Uniontown, Kentucky. The effort eventually resulted in the prohibition of further digging for Indian artifacts, which up until that date had destroyed over 1,200 American Indian grave sites. In 1994, Banks led the four month Walk For Justice (WFJ) from Alcatraz Island in San Francisco to Washington, D.C. The point of this walk was to again bring public awareness to current Native issues. In 1996, a tireless Banks agreed to lead the “Bring Peltier Home” Campaign, a drive to bring Native Americans and other supporters together in an international effort to get executive clemency for political prisoner Leonard Peltier. In the next section I will describe the actions of the NCAI from the time of its founding to the present.

National Congress of American Indians (NCAI)

The National Congress of American Indians (NCAI) was founded in 1944 in response to the termination and assimilation policies that the United States government was attempting to press upon the tribes in the hope of eliminating their treaty rights and status as sovereign nations. NCAI began with a mere hundred members; today there are over 500 tribes represented throughout the U.S. NCAI functions as the major organization representing tribes at the national level.

Issues that NCAI is currently addressing are: 1) to protect programs and services to help Indian families, specifically aimed at young people and senior citizens; 2) to recognize and support of Indian Education, including Head Start, elementary, post secondary, and higher education; 3) to implement higher standards of Indian healthcare, including prevention of juvenile substance abuse, HIV-AIDS prevention, and awareness of other major diseases such as

diabetes; 4) to ensure environmental protection and natural resources management; 5) to protect Indian cultural resources and religious freedom rights; 6) to promote public awareness of the rights of Indian economic opportunity on and off reservations; and 7) to champion the rights of all Indian people to decent, safe, and affordable housing. (2005)

Virginia Cross (2011), Muckleshoot Tribal Chairperson writes about NCAI:

The National Congress of American Indians represents over 500 Tribes in the United States. The organization advocates for a variety of Tribal issues that include the following: housing, education, veterans' rights, elder funding, health issues, etc. The NCAI organization only does so at the request of a member of a Tribe. It is the most effective organization representing all Tribes.

Over the years, I have attended several NCAI conferences. The conference usually has an attendance rate of 500-1000 participants. Leadership for the NCAI is elected by the membership. For several years from 1981-1985, Joe Delacruz of the Quinault Nation was the NCAI President. Joe was aggressive, well organized, and a very dynamic leader. Joe is remembered by the organization for several reasons, but most of all his dedication to Indian people. Joe passed away in 2000.

In the preceding section I described organizations and associations that support multiple needs of Indian people. There are also many associations that support education in particular. I will describe several in this next section: The National Indian Education Association (NIEA); American Indian Science and Engineering Society (AISES); and a timeline of events that shaped Indian education.

National Indian Education Association (NIEA)

The National Indian Education Association (NIEA) was founded in 1970 to give American Indians and Alaska Natives a national voice in their struggle to improve access to educational opportunity. NIEA was started through a group of educators that came together while attending the “First Convocation of American Indian Scholars.” One evening during this conference, a group of educators including Sparlin Norwood and Hershhal (Ace) Shamant of Oklahoma, Marigold Linton of California, Rosemary Ackley Christensen and Lee Antell of Minnesota, John Winchester of Michigan, Liz Whiteman of Montana, probably Dillon Platero from the Navajo decided to form a national organization. Rosemary Ackley Christensen took on the task of incorporating the group and putting together a charter. She enlisted help from Elgi Raymond, Robert Powless and others to assist with this work. Will Antell became the first President of the National Indian Education Association. (NIEA, 02/20/2007) Dr. William Demmert, Jr. (Tlingit/Ogala Lakota) also helped found the NIEA (Reyhner, J., Gilbert, W.S., & Lockard, L., Eds.,p.1).

NIEA was established to unite Indians in changing ineffective educational laws and to ensure that the Native voice is not excluded in policy decisions. NIEA provides a forum where educators can dialogue about important issues that require time, attention, and long-range strategies. With many Native languages and traditions nearly lost, NIEA firmly believes that access to education can be used to help preserve rather than replace Indian traditions. For Native people, the tie between education and culture is crucial and cannot be stressed enough as they struggle to maintain their identity. (NIEA, 02/20/2007)

The mission of NIEA is:

To support traditional Native cultures and values, to enable Native learners

to become contributing members of their communities, to promote Native control of educational institutions, and to improve educational opportunities and resources for American Indians, Alaska Natives, and Native Hawaiians throughout the United States. (NIEA, 02/20/2007)

American Indian Science and Engineering Society (AISES)

American Indian educators, scientists, and engineers founded the American Indian Science and Engineering Society in 1977. The society is supported by people who are compelled to have an organization that addresses American Indian students who are under-represented in college enrollment, experience high dropout rates, and have low graduation rates in comparison to all other ethnic groups in the United States. There is also a severe under-representation of American Indians in the science and engineering fields. The society has worked tirelessly for over three decades to identify and remove the barriers to academic success for Native students.

AISES offers support in a variety of ways, including financial assistance, academic and cultural support for American Indians and Alaska Natives from middle school through graduate school. AISES strives to reach out to teachers by providing professional development activities and supplying culturally appropriate curriculum and publications. Another one of AISES goals is to form partnerships with schools, tribes, corporations, foundations, and other non-profit organizations; other government agencies strengthen the goals of this organization. (AISES, 02/21/2007)

It is worth noting that the *Winds of Change* magazine, which is the only American Indian-published and nationally distributed full-color magazine, is also associated with AISES. The magazine, which started in 1986, focuses on career and educational advancement for Native people. Recent topics have centered on bridging traditional science with technology, business and entrepreneurship, long-distance learning, mentoring, public health, and a broad range of

careers. The magazine supports the memory of internationally known educators and writers that have passed on, such as Vine Deloria, Jr., Don Coyhis, and Winona LaDuke. (*Winds of Change*, 02/21/2007)

In the following section I provide a timeline of events beginning in 1819 that impacted Indian education. The most important of these events are described previously or in the following section in context.

Events that Impacted Indian Education

- | | |
|------|---|
| 1819 | The Act of March 3, 1819, the federal government formally assumed responsibility for the education of Indian children, to prevent the decline and extinction of Indian tribes and to introduce the customs and knowledge of contemporary society. |
| 1873 | The Act of March 1, 1873, responsibility for Indians-including their education-was transferred from the War Department to the secretary of the Interior and a new Bureau of Indian Affairs. |
| 1879 | Women's National Indian Association founded (<i>Native America Portrait of the Peoples</i> , p. 2) |
| 1882 | Indian Rights Association founded (<i>Native America</i> , p.3) |
| 1887 | The General Allotment Act was enacted by Congress. This piece of legislation became known as the Dawes Act. |
| 1924 | Citizenship was granted to American Indians and Alaskan Natives. |
| 1944 | National Congress of American Indians founded (NCAI), (<i>Native America Portrait of the Peoples</i> , p. 4) |
| 1961 | National Indian Youth Council founded(NIYC), (<i>Native America Portrait of the Peoples</i> , p.4) |
| 1968 | First tribally controlled institution started, the Navajo Community College, (<i>Native America</i> , p.5) |
| 1969 | National Indian Education Association founded (NIEA), (<i>Native America</i> , p.5) |

- 1970 Native American Rights Fund founded (*Native America*, p.5)
- 1972 Indian Education Act of 1972, Title IV of Public Law 92-318.
- 1974 Federal District Judge George H. Boldt interpreted the 1855 Camp Stevens treaty to mean that Indians and whites were to share equally all fishing rights (*Native America*, p. 11).
- 1975 Indian Child Welfare
- 1978 Indian Religious Freedom
- 1988 Indian Gaming Regulatory Act (*Native America Portrait of the Peoples*, p.2)
- 1991 U.S. Department of Education Report, Indian Nations At Risk: An Educational Strategy for Action.

When the context of Native history is considered within the context of the dominant society's implementation of Euro-centric education, Native community leaders recognize the inherent value of reclaiming Indigenous ways of knowing and facilitating change. As Alfred (2009) acknowledges, there is a need for Native leaders to change current connections to the dominant culture and "to transform disconnection and fear into connection and to transcend colonial culture and institutions" (p. 23).

Importance of reading and language for Indian Educational Leaders

Reading literature about Indian leadership can change a person's life. Dr. D. Mihesuah (1992) writes: "Indigenous communities must preserve their social, political, economic, and religious knowledge in order to pass it on to the next generations." She goes on to say, "They (indigenous people) must protect it from misuse by others" (p. 200). She also points out, "Studying the Native past offers solutions to current problems such as food production, human and animal health, education, natural resource management, understanding treaty rights and land claims, and ultimately, is indispensable to keeping that culture alive" (p. 201). In this section, I

will explain the importance of understanding language, both English and Native languages and using literature to gain knowledge and perspective.

My father, Dr. Willard Bill, Sr., modeled for his children the importance of reading. In the evenings, my father was always sitting in a chair reading. My mother, MaryAnn Bill, was a reader also. My sisters were readers too. My brother, Willard Bill Jr., inspired by his involvement with AIM and the 1992 Sacred Run across the Americas, became devoted to learning “Our” history. At first I thought reading was boring, but then, I thought, “What are they all reading about? It must be good, I don’t want to miss out.” So, I started reading. As a teenager, I found that I preferred reading biographies to fiction. For me, it was fun to read fiction; but, when I read biographies or autobiographies, I felt like the author was “alive,” and was speaking directly to me. These ‘real’ stories helped me create dreams and goals for my own life. I also liked reading biographies to learn about people’s mistakes, and how they overcame their mistakes. As Mary Catherine Bateson (1989) states: “women today read and write biographies to gain perspective on their own lives” (p. 5). She goes on to say “when one has matured surrounded by implicit disparagement, the undiscovered self is an unexpected resource” (p. 5).

Like anything in life, knowledge attained through reading can develop many attributes in one’s life enhancing their perspective and relationship with others. In the spirit of utilizing narrative as an educational opportunity, my inquiry will provide insight and examples from which we all can learn about Indian educational leadership. I intend to highlight characteristics of Native American leaders in Washington State to further enhance the Native curriculum resources in K-postsecondary curriculum. The individuals I interviewed provide examples that mirror achievement and encourage us to build relationships with our ancestors and at the same

time consider what is needed today so that we can help assure healthy and self-determined Indian communities.

In another example, Dennis Banks, also known as Nowa-cumig, (Champagne, 1994), writes about the importance of sharing our Native ways. He comments, “No longer will we have to sift through non-Indian writings looking for shreds of the truth” (p. xi). He goes on to say,

AIM has worked night and day to bring about much-needed change. In order to bring about meaningful change, we also have to educate and re-educate ourselves. That’s why I call upon Native People to share their information with each other. This *Portrait* will certainly be one of many ways to do that. After all, isn’t that what we Native People are about? And isn’t that a purpose in our activities? I believe sharing is perhaps the last real action we have to help each other. When our children are becoming parents as children; when our children start roaming in gangs or packs; when our children challenge the very foundation of what being Indian is; then I believe we must not only share each other’s cries for help but we must rush to defend that heritage that was handed down to us. Seven generations ago our ancestors believed in and thought about us. It is in these beliefs that we find our spiritual foundation. And that foundation must never be attacked. (p. xiv)

How Does Native American Culture in the 21st Century Influence Indian Educational Leaders?

Native American culture historically has had a profound influence on Indian educational leaders’ approaches to leading their communities. The role of culture, including customs, language, ceremony, and traditions, must continue to inform Indian educational leaders in diverse ways.

Dr. D. Mihesuah (2006) addresses the need for Native American faculty who are well versed in educating Native students about traditional Native knowledge. I agree with her insight and would also add that it is imperative that there be Native American representation at all levels within academia to represent the various stages of leadership. For instance, Dr. D. Mihesuah recognizes that:

Regardless of the tough realities that Native professors, students, and our allies face, we must keep in mind that Native students are hungry for inspirational words. They want to hear that they have rich histories and cultures and that the mean stereotypes they see and hear everyday are fabrications designed to make the colonizers feel better. (p.192)

As I stated earlier, my childhood example of watching *Bonanza* and *Little House on the Prairie* influenced my perception of Indians and made me question my self-worth. Mihesuah is addressing an important issue that educational leaders, Native and non-Native need to attend to. The fabrications, myths, and misrepresentations of Natives are primary areas where the curriculum and or culture of education needs to establish cultural competency.

Native educational leaders that recognize the importance of integrating Native languages and traditions into the life and practice of their school communities will powerfully and practically nurture the lifeblood of Indian children. Native children learn better when the language of their people is integrated into instruction and school culture. A current example is from the Tulalip. Both Native and non-native children are learning native language, Whultshootseed, at the Tulalip Tribal School. At Muckleshoot Tribal School Native language and culture is taught to all students. Muckleshoot Tribal School is a Bureau of Indian Education School. Most of the students are Native American, but not all. About three-quarters of the 400 enrolled students are Muckleshoot Tribal members, almost a quarter are Native American from

other tribes, and a handful of students are non-Native. Culture and language classes are taught during the day. Once a year the entire Muckleshoot Tribal School hosts a traditional Potlatch.

An example of pointing out the importance of culture is recognizing the leadership of contemporary Indian scholar Dr. William Demmert, who passed on in 2010. Dr. Demmert's father was a fluent speaker in the Tlingit language. Both used his Native language to interact with his family tribal members, and with elders in the community. The Tlingit Indians in the late 1800's and early 1900's used their first language as called Tlingit, as a foundation for learning English, their second language. The continued use and development of their first language allowed them to learn an equal standard in their second language (which they continued to also use outside of their Tlingit community).

Demmert's paper (1999) "Indian Education Revisited: A Personal Experience," described how his grandparents and parents chose to have him, as a child, develop his English skills as a first language and to supported these skills throughout his entire education. Dr. Demmert says: "this was a tremendous advantage for me over my peers who did not maintain and continue the development of their Native language or develop a new first language such as English" (p. 9). Dr. Demmert says that he recognizes language development as "one of the most important, if not the most critical intelligences or skills required for successful academic learning in a formal setting." (p. 10) The first interview I did for this project was to interview Dr. Jim Egawa. I realized during that interview, that this project was not just a project. When Jim shared with me his thoughts and feelings, two weeks before his passing from this earth, everything he had to say was special. It was as if he was speaking to his kids, his friends, his people.

At the end of one's life a person does not have a political agenda, a career motive, or anything of the sort. It was fitting that Jim was the first interview that I did because I knew I was the one receiving something special. It is with this interview in mind that I wanted to continue this project so that I could share these memories, lessons, and experiences with students in Washington State. Maybe these students, and myself, might learn some valuable insights to guide us in this lifetime. Although Jim Egawa faced a terminal illness at the end of his earthly life, it seemed that he was embracing his culture to the end, and used this "devastating illness" to share with others key concepts about continuing on in life.

Mary Catherine Bateson (1989) uses a metaphor of an artist and a canvas to discuss human lives:

When there is a rent in the canvas, a discord in the harmony, a betrayal, it is important not only to recover, but to discover a new and inclusive pattern of meaning. Part of the task of composing a life is the artist's need to find a way to take what is simply ugly and, instead of trying to deny it, to use it in the broader design. The purpose being to discover grace and meaning in a picture larger still. (p. 211)

I believe that Jim Egawa lived out this grace and meaning in a picture larger still. His life and teachings as a leader, and also an elder, were representative of Native leadership that held true to traditions and Native ways of knowing.

Tribal organizations that support education

In order to address Tribal organizations valuing Indian educational leaders, and looking at ways that Tribes and Tribal organizations support Native educational leaders in Washington State, I will provide a brief description of the tribal systems in place in Washington State.

In Washington State there are twenty-nine Federally Recognized Tribes, four Non-Washington federally recognized Indian Tribes with Treaty Reserved Rights in Washington State, and seven non-recognized Tribes. Each existing Tribe is a Sovereign nation with its own government system and ruling body made up of elected tribal council members.

There were seven Washington State Tribal Schools. (2005) There were twenty-five Washington State Tribal Colleges (WSTD, 2005, pp. 56-57). Numerous organizations reach out to the Native community. Some of these organizations are the Western Washington Native American Consortium, United Indians of All Tribes, Seattle Indian Center, Northwest Indian College, Chief Seattle Club, Seattle Indian Health Board, Washington State Indian Education Association, and the Tahoma Indian Center. Some of the non-profit organizations that have organized from the 1990's and forward include the Potlatch Fund, MAVIN Foundation, Red Eagle Soaring, and Longhouse Media. These organizations provide grants, teaching how to write grants, workshops on identity, film making, and theatre and the arts. These organizations also provide role models of contemporary successful Native people in business and leadership positions.

Additionally, United Indians of All Tribes, and Four Worlds International represent another example of tribal support, for their support of Phil Lane Jr. in developing the "Fourth Way." (CN, 2007) His plan offers an Indigenous-led, alternative approach to global issues such as terrorism, environmental degradation, and war. The Fourth Way utilizes empowerment and constructive development to create Indigenous and related social movements to improve education, health care, infrastructure and economic development, and allow true participation by Indigenous people to rebuild the torn nations of the Americas. An important aspect of

understanding Native leadership and the evolution of tribal self-determination is recognizing the following events and political decisions.

Chapter 2

Finding a Culturally Responsive Methodology

As I thought about Jim Egawa's story shared in his interview with me at the end of us his life, and also the words of Mary Catherine Bateson, I realize that I needed to search for a methodology that was culturally connected to Indian ways of life. Qualitative research best exemplifies my desire to incorporate Indigenous ways of life and thinking into my inquiry of Native education and leadership. For instance Merriam states, "Qualitative research is inductive, and a multiplicity of variables and their relationships are considered not in isolation, but as being interrelated in the life context." (2002, p. 88) The idea that qualitative research gathers information from many sources and uses multiple variables in an interrelated whole is connected to the ways of Indian life and culture, generally. At this point I will state the questions that frame my inquiry and then explain how I will combine Native American research methods and indigenous cultural ways as I design how to gather my data and then share it with others. The following questions framed my research.

RQ1: What is Indian educational leadership today?

- a. How is Indian educational leadership defined today?
- b. When do we know if someone exhibits the qualities of an Indian educational leader in the Washington Tribal regions?
- c. How has Indian educational leadership been demonstrated in Washington over the last three decades? Which individuals are seen as leaders in the state?

RQ2: How does Tribal culture play a role in their lives to shape them as educational leaders?

RQ3: What obstacles have they had to overcome in order to become an educational leader?
How did they overcome them?

RQ4: Were there significant role models or mentors that influenced them along the way?

RQ5: What are qualities that these Native leaders have that make them good educational leaders?

RQ6: How can I use the information acquired from this project to create curriculum for Substitute House Bill 1495.

RQ7: Are there recommendations for teachers (public or private) that serve as teachers to Native American students?

RQ8: Are their recommendations for future generations of Native educational leaders?

There are four broad ideas that guide my approach to this inquiry, including: Merriam's (2002) notion of the interrelationship between a multiplicity of variables and life's context; the ideas in the *Sacred Circle* (Bill, 1987); ideas from arts-based inquiry; and case study methods. The life stories I capture through interviews and videography of nine Native Educational Leaders will be reported as a collection of individual vignettes, or case studies. In the following section I will describe and give examples of how current approaches to arts-based inquiry align with my beliefs that alternative ways of knowing and expression are critical to Native American storytelling and the cultural value of elders passing along their history.

In a series of essays compiled by Four Arrows (2008) a number of dissertation candidates give examples of research methodologies and representation that provided me with affirmation that my work is an invaluable resource that addresses current educational needs. I will give several examples in the next paragraphs.

Vaughn refers to her committee as "my arts-friendly supervisory committee," and notes her supervisor Rishma Dunlop, in particular. (p. 120). She goes on to say that Rishma wrote a

novel as her PhD dissertation in Education at the University of British Columbia. Vaughn says that her “work has consistently been praised within York’s Faculty of Education for setting a very high standard for such scholarship and for breaking new ground in academic/artistic achievement so that others may follow.” (p. 120). Vaughn writes that “this is very important to me, and another ambition for my work, which is to make room within academia for authentic and high caliber visual and collage representations of knowledge.” (p. 120).

Dr. Jennifer Mervyn titled her dissertation *Metamorphosis: An In-Depth Look at the Lives of Former Street Kids*, as a video ethnography (p. 123). She earned her PhD at the University of British Columbia. She has Metis ancestry and sits on the Greater Vancouver Urban Aboriginal Strategy. Dr. Mervyn is the first University of British Columbia PhD student “to submit a film for her dissertation to help assure people would have a better chance to hear the message” (p. 123). She went on to say: “if I was going to put four years into a PhD, I wanted people to engage with my work” (p. 123). Dr. Mervyn made a clear point when she said, “Too much research has focused on why youth stay on the streets. I wanted to celebrate the youth who successfully get themselves off the streets.” (p. 124).

Dr. Mervyn also wrote a 130 page traditional thesis to go along with the film, but she says, “it is the film that is beginning to have a far-reaching impact on social perception” (p. 124). Dr. Mervyn goes on to say that, “video ethnography is arguably the twenty-first century version of the case study, the difference being that case studies tell clinical stories on paper while video ethnography lays out the story visually” (p. 124).

Beth Ferholt, nearing her completion of her PhD in Communication at the University of California, San Diego uses writing and film for her dissertation. Her dissertation is called: “Adult and Child Development in Adult-Child Joint Play: Glimpsing the Future through a

Playworld” (p. 126). In her work, the ethnographic film was not only a means of documenting, but also the film became an object of study (p. 126).

Tiffany Honor von Emmel is a graduate from Fielding Graduate University (FGU) and teaches arts-based research methods as a guest presenter in all three of FGU’s graduate schools. Tiffany works through her non-profit organization named Dreamfish that “brings arts-based research and interventions to the world and is grounded in the principles of multiple ways of knowing from a non-Eurocentric perspective (p. 128). Dr. Honor von Emmel states, “I truly believe that if education is to play a positive role in effectively engaging the challenges facing us with regard to social and ecological injustices, the kinds of research approaches you all are presenting at this conference will be necessarily a starting point” (p. 128). She goes on to make comments about the doctoral dissertation: “This is the pinnacle and the starting place for curricular concepts that inform all of formal education. And in these times, certainly film will play a large role in both the research inquiry and its final representation” (p. 128).

I have provided several illustrations of qualitative work that the authors hope to use as a jumping off place to inform and influence public life. My dissertation celebrates the Native American educational leaders who have successfully made contributions to Native education, and most importantly, their contributions to Native youth.

Native Qualitative Research

Tuhiwai Smith (1999), the leading theorist on decolonization of Maori in New Zealand, says that “the term ‘research’ is inextricably linked to European imperialism and colonialism” (p.1). She adds: “The word itself, ‘research’ is probably one of the dirtiest words in the indigenous world’s vocabulary” (p.1). As a new indigenous researcher I was slightly alarmed when I read Smith’s words about the term ‘research’ as a dirty word. For most of my adult life I have been a student and always thought of research as a positive thing, something good to do, a

way of knowing more. I knew that history was not always recorded correctly, but I did not associate history with research. I knew after reading these words that I must attempt to balance my literature review for this dissertation with Native and/or Indigenous authors, as well as non-Native and/or non Indigenous authors. Native Americans typically view Indigenous people as “one of them, one of their own.” I want to reach and influence both Native and non native people.

Over the last few decades Indigenous peoples from around the world have recognized the need to collaborate and address these similar aspects of the colonialism and intergenerational ruptures of the past. In doing so, it is both a matter of need and respect that I draw upon other Indigenous scholars whose work outside of America’s borders make a significant contribution to educational leadership.

For instance, Smith (1999) gives two important reasons for addressing the subject of what people have come to know as ‘research.’ Smith says, “Indigenous peoples have an alternative story: the history of Western research through the eyes of the colonized” (p. 28). Additionally, Smith makes the case that Indigenous peoples want to tell our own stories, write our own versions, in our own ways, for our own purposes.” (p. 28) Smith points out:

It is not simply about giving an oral account or a genealogical naming of the land and the events which raged over it, but a very powerful need to give testimony to and restore a spirit, to bring back into existence a world fragmented and dying. (p. 28)

The term ‘Indigenous’ arose in the 1970’s from the American Indian Movement (A.I.M.). A key issue in international debates is the term *peoples*, regarded as crucial by indigenous activists because it is peoples who are recognized in international law as having the right to self-determination. (p. 7)

Changing the Paradigm of Native Research

One of the issues facing Native communities is the fact that many researchers invoke writing and methodology generalizations that do a disservice to Native nations, tribes, and reservations. For instance, Mihesuah and Cavender Wilson (2004) recognize that family health is interdependent on the community and tribal leadership. They stated, “Indian communities have not significantly profited from other people’s research, because [the research] focus has been on problems--alcoholism, suicides, family disintegration, and other pathological parameters of contemporary social life.” (p. 256) My work is researching Native American leadership in the Pacific Northwest is culturally contextual and relevant to the people in Washington State. I agree with Christopher (2005) when she states, “Increasingly, tribes are now insisting that research findings benefit the very people who are the subject of the research.” (p.49). One primary element that honors Native culture and can be applicable to the majority of Native cultures is the import of storytelling and oral history.

Why Oral History?

In the twenty-first century, more and more Native people and tribes are seeking to correct history. One way Native American people are choosing to correct history is to present their own information, their own history and traditions. Native people have their own “ways of knowing” that the macro world describes as “knowledge.” Native people typically did not record their “ways of knowing” through paper and pencil like Europeans, but rather, through voice, showing, sharing, telling, observing, and life experience. However, in the twenty-first century many Native people are seeking to share “our ways of knowing” through the written word in an effort to combat the still widely held Eurocentric historical account. There are more Native authors, film-makers, scholars, and politicians that are emerging as a result of two things: first, Native people want to correct history, and second, Native people want to empower Native children.

Personally, as I noted earlier, media, both television and literature presented me with inaccurate representations of my people. I hope that the outcome of this work, for me and for my people, will help to reclaim the inherent value of our Native cultures. In compiling my work in this dissertation I am bridging the past misrepresentations of Natives with the current scholars, and elders, who represent the warrior spirit that makes them an effectual leader. To honor their contributions to Native leadership and education the following Native way of knowing represents the reclamation of Native intellect.

Storytelling as a Native Value

Native American elders have been sharing history through ‘telling’ their experiences of education, family, history, and culture for centuries. Sometimes this method of Native culture is labeled as “storytelling.” At Indian Education Conferences, such as the annual National Indian Education Association (NIEA), you will see workshops listed on the agenda for “Storytelling.” For example, at NIEA 2011, there was a workshop called “Everyone Has A Story! Learn To Be a Storyteller.” (Tahuka-Nunez, 2010) These workshops are designed to teach teachers different ways Native students learn. Just as white America has used the English language and the written word to tell their history, in this study, I will use storytelling as a way to tell the stories of native educational leaders since Native Americans have an oral culture.

It is interesting to note that storytelling as a primary vehicle of Native knowledge has made its way into the dominant cultural curriculum. The following works are examples: Hogan, (2001), Marmon-Silko (1993), Alexie (2007), Egawa (1999), Peterson (2002), Morrisseau (1998). Additionally storytelling is now partnering with technology to create digital storytelling that provides students and faculty a way of expressing their intellectual engagement with self, other, and culture. Given that Indian Country is making significant progress in reclaiming

culture, as we move into the 21st century it is imperative for everyone to recognize the value of learning from one another. Native education is of value for all Americans.

As noted by Hogan, stories act as interdependent ways for us to recognize all our relations.

She states:

We all have our own stories we live in, and changing the American story, showing people another story, is a worthy thing to do. I'm working on an essay about the Gaia hypothesis and other contemporary physical theories, all of which return to what Indian people have always said-that the earth is alive. And look how long it took for the new people to discover this ancient knowledge... There is a language beyond human language, an elemental language, one that arises from the land itself... There is a way that nature speaks, that land speaks. (as quoted in Jensen, 2002, p.124)

Case Study as Community Involvement

The motivation for choosing case study as a method for gathering data and organizing my work is to help me gain a greater understanding of people, their thoughts, and their intrinsic values. In my case, the life stories of nine Native Educational Leaders will become a collection of individual vignettes, or case studies, and I hope to find themes and patterns as I analyze the transcripts from the interviews. The collective nature of storytelling and the intention to pass along values, morals, traditions and customs, is well suited to a case study.

Three examples of published research exemplify my intent and use methods similar to those I will use. First, I will draw from the work of Studs Terkel (1971), Mary Catherine Bateson (1989, 2010), and Harry Wolcott (2001). These authors conducted ethnographic case studies using interviews, as well as gathering other data. In *Hard Times*, Terkel interviews over 150 people discussing their impressions of the Depression of 1929. Terkel refers to his work as a "memory book, rather than one of hard fact and precise statistic" (p. 17). Terkel interviews

people of all ages, from teenagers, to elders and retells their stories in their own voice. Mary Catherine Bateson writes that “lives should be looked at as composition” (Bateson 2011, p.37). Finally, Harry Wolcott in his 2001 study “focuses on the ‘writing side’ of qualitative research while incorporating new features such as guidelines on how and where to use theory” (Wolcott, 2011). He notes that if such work is not done, the valuable lessons and stories of history will be lost.

Along with the published research listed above my work is supported by the ongoing changes evident in the fact that more and more states are instituting legislation that mandates Tribal History will be taught in public schools. Also the expansion of Native schools and accounting of Native history provided by our own people (such as those interviewed for this dissertation) emulates the ongoing effort to reclaim our Native culture. This body of work can be used as supplemental curriculum and is timely given House Bill 1495, described in more detail later on.

Native American people as a whole embrace the life cycle, and know that death is a part of the cycle. Native people believe that the death of the physical body is a form of passing from one world into another. Often you will hear of a Native person “walking on” as in the case of the widely known scholar, Vine Deloria. I explain this aspect of our belief system knowing that my efforts are not only supported by the present representation of educational leadership, but also by and through my ancestors. To honor the Sacred Circle especially as I utilize it as a foundational model for my methodology it is important to acknowledge that I and my work are aspects of the Sacred Circle and those who have passed on previously, and during my journey in writing this dissertation. According to Mihesuah and Cavender Wilson (2004) they acknowledge the value of the Sacred Circle. “Indian life does not fall into rigid categories. It is, rather a complex of

interlocking circles, each exerting pressures and control upon others. An individual functions in different capacities in these circles or in groups.” (p.258)

Why is my work important?

There are a number of reasons my dissertation is important. First and foremost if it is not done, valuable lessons, stories, and examples of Native educational leaders will be lost. My work embraces the living words of Native American educational people and provides our youth and extended community with examples of our resilience and perseverance. Each of the people I interviewed, model living as part of the Sacred Circle. *Reclaiming Youth At Risk*, (Brendtro, Brokenleg, & Bockern, 2002) discusses the importance of carrying on the work of Native leaders. These authors mention that, “across centuries and cultures, the saga of our forebears has been carried to us in this time and place; now the responsibility is ours to keep their story alive.” (p. 130)

Second, I am modeling culturally appropriate best practices for Native Youth. I am a Native researcher from a Northwest Indian Tribe who recorded the lives of Native educational leaders. My dissertation provides future generations the opportunity to learn about their ancestors through the written word where the voices will be heard. Native, and non-Native students, will be able to go to the library and/or Internet and read studies about Native educational leaders of the 20th and 21st centuries. Gone are the days, with the expansion of Native research when teachers could only teach from one perspective; i.e. founding fathers, the explorers, the pioneers. Gone are the days when our children were asked in class to pretend to be a ‘pioneer’ and to know that they will have a limited, biased and Eurocentric perspective. Gone are the days when students have to write an essay that cannot be representative of Native ways of knowing. This work will provide Native perspectives for use by everyone and will serve as an example of what is possible.

The third reason why this study is important is because recent legislation passed in 2005 states the importance of tribal history. House Bill 1495, 7/24/05 states that “tribal history is now strongly recommended in Washington State public schools.” My dissertation joins the growing body of work that can be used as supplemental curriculum for teachers in public, private, and/or Bureau of Indian Affairs Schools. Confirming the importance of this work, on April 28, 2005 Governor Gregoire signed a proclamation reaffirming the government to government relation between State and Federally recognized tribes. Additionally, “Pathways for Native American Students: A Report on Colleges and Universities in Washington State” was written in 2009, and published in 2010. This report “is a collection of stories about how we, as Native people, are experiencing higher education in the State of Washington.” (p.4)

With additional Native research surfacing in various forms-- books, e-magazines, e-newsletters, films, social media, and dissertations-- the interviews that I have conducted will be a significant contribution to current trends and will become valued historical documentation. Much of Native American Education is about leveling the ‘playing field.’ Native education leaders work to maintain Indian rights, rights based on treaties between the United States Government and Indian Tribes. My dissertation contributes to these endeavors. Native youth will have the chance to meet their ancestors through the written word, and learn from their culture, and their people. Studies such as this are important because when a teacher gives an assignment to students to do a book report, or a reflection paper, on someone you admire, this will give the Indian child a chance to read about someone from their culture. Many urban Indians might not have the opportunity to go to their own reservations and know Native leaders, but through studies like this, they can read, and get to know their elders, their ancestors, their leaders, and their people. Native Americans often refer to other Native Americans as ‘their people.’ It is

widely accepted in the public school systems that students that are interested in what they read or write about do better in school. This would be another tool, another ‘best practice.’

Sacred Circle: An Indigenous case study

I did not have to go too far, although it did take some time for me to recognize that my methodology was close to heart and home. The Sacred Circle (1987) as described by Dr. Willard Bill, Sr., provides an image and context to conceptualize my study of Indian Educators and their Leadership. My primary investigation is to help discern: “What Is Native Educational Leadership?” Following the reasoning of my father, Dr. Willard Bill, Sr., as expressed in his essay *Breaking The Sacred Circle* (1987), and to honor his place as an educational leader, I will utilize the image of the Sacred Circle. The Sacred Circle is different from what many think of as the Medicine Wheel. My father stated in his paper that he used the Sacred Circle to assist in the conceptualization of the integration of the characteristics and values of Native culture. The Sacred Circle is much more than a symbol. The Sacred Circle has historical significance to Native Americans, their balance with the earth, and it is tied to Native survival. Dr. Bill (1987) writes, “The migration of Europeans to North America distributed the balance of living in the ‘Sacred Circle of Life’ for the American Indian and Alaskan Native” (p. 1). Utilizing the Sacred Circle allows me to honor my culture, my father, and the many who have been contributing to the reclamation of Indigenous ways of knowing. Although there are many forms of qualitative methodologies, my approach is in line with the burgeoning literature supporting culturally competent expression.

My perspective as a professional educator from the northwest coast tribe of Muckleshoot provided me the opportunity to interview nine Native leaders. My project is intended to offer support to local and national initiatives to incorporate Native ways of knowing and understanding Indian educational leadership. My inquiry centers on the interviews of Natives

from Washington State who have, and/or continue to devote their lives to Indian education. Through culturally based research and from historical perspectives and contemporary insights, I researched literature supporting the need for the preservation of our elders' wisdom. The intent of this project is to honor American Indian educational leaders past and present.

Some of the leaders I interviewed preferred not to self-identify as "elders." The respect they have from their communities and the wider arena of education professionals supported my investigation into their contribution to Indian education. Although it is generally accepted that it is an honor to be called an elder, many of the leaders documented in this study were reluctant to be called an "elder" for various reasons. Some of them view the term of "elders" as much older Native people than themselves, some are still vibrant activists that save the term "elder" for others, and some are humble and do not embrace this term. Dr. Bill (1987) goes on to say, "From the time of contact with Columbus in the late 15th century, it became increasingly difficult for the Indigenous people of North America to live in harmony with the other newly-arrived humans" (p.1). Dr. Bill Sr. pointed out that tribal leaders today were faced with the problem of repairing the Sacred Circle. Fourteen years later we still need to attend to the reparation. It has been heartening to read the increase in Native scholarship that supports and validates my initial conception and desire to honor my elders.

Lame Deer, Native leader, describes the intent of the Sacred Circle:

To our way of thinking the Indians' symbol is the circle, the hoop. Nature wants things to be round. The bodies of human beings and animals have no corners. With us the circle stands for the togetherness of people who sit with one another around the campfire, relatives and friends united in peace while the pipe passes from hand to hand. The camp in which every tipi had its place was also a ring.

The tipi was a ring in which people sat in a circle and all the families in the village were in turn circles within a larger circle, part of the larger hoop which was the seven campfires of the Sioux, representing one nation. The nation was only a part of the universe, in itself circular and made of the earth, which is round, of the sun, which is round, of the stars, which are round. The moon, the horizon, the rainbow—circles within circles, with no beginning and no end. (as quoted in Bill Sr., 1987, p. 6)

One of the components of the Sacred Circle is the area of physical health. As we turn to our leaders they turn to the sacred Circle and advocate for a return to holistic health. Everyone acknowledges that health is an important concern in Indian country. Gone (2004) discusses western and Indigenous thoughts on health issues:

Western ethnopsychologies of the person typically embrace the traditions of dualism, individualism, and modernity, conceptually separating mind from body, prioritizing the individual self over social relationships, and typically excluding attention to spirituality. One implication of these formative cultural assumptions is the organizational segregation of “mental health” from the rest of biomedicine within Western health care systems. In contrast, it is routinely observed that most Native cultures conceptualize the person in holistic terms without fragmenting selves into physical, mental, and spiritual components. (p.127)

The image of the Sacred Circle represents the whole person as well as the whole community. There is no definitive separation of self and community, “all are my relations” and this includes the land. In considering the progression of Indian education and the move to honor the Sacred

Circle, I will follow the model provided by the Native American Community Academy (2011), and refer to the Sacred Circle as a model of individual and community wellness.

I will focus on the interrelated nature of the Sacred Circle to help substantiate a Native American focused concept of educational leadership, as it represents how the individual is an integral part of the community. The four areas of Wellness represented in the Sacred Circle are: 1) Intellectual, 2) Physical, 3) Cultural, and 4) Spiritual provide an image of the holistic nature of Indian cosmology. The Sacred Circle is representative of our holistic well-being and is often used as an Indigenous educational model. I will frame my analysis in such a way to retain and regain the integrity of Native American educational leadership.

Utilizing the Sacred Circle, I will describe the characteristics of Native American educational leadership as they are rooted in our traditional worldview while focusing on current needs that will help assure the survival of our culture.

In the following part of this work I will discuss the four areas of wellness as components of the whole person. I am purposefully not using the terms section or segments because I am trying to use the culturally appropriate standard of not dividing a person into fragmented parts: 1) The intellectual is a brief history expressing the value of Native leadership as an integral contribution to the continuation of culture and traditions; 2) The physical will encompass the individual health and well-being for the community; 3) The cultural in Indian culture establishes the need for holistic education and leadership; 4) The spiritual recognizes Native American belief systems and the rejuvenation of Indigenous sensibilities. It is important to remember that these four areas of wellness are all interconnected. The Sacred Circle as our heritage is a valuable and sustainable methodology for education and leadership. Dr. Bill Sr. (1987) states:

American Indian-Alaskan Native cultures were cooperative societies that

depended on each facet of their environment for sustenance. This was reflected in the beliefs of the tribe, band, or village. There was a need to interrelate for survival, and this need was passed on through the centuries. The native person found himself threatened if he were in a situation where he had to function in isolation. This metaphysical-based idea was expressed by a contemporary Indian speaking from Wounded Knee, South Dakota. (p.4)

Sacred Wellness: Our Intellectual History

When considering Indian education it is imperative to address assimilation, loss of culture, and the intergenerational affects of colonization. Miheusah (1998) provides insight to the concern:

Interestingly, most of the same reasons that Native students were forced to attend federal boarding schools suffered through their experiences are similar to the reasons modern Natives also dislike their experiences at university. Some aspects of Native students' educational experiences have not changed much since the 1880s. My grandfather, Joshua Mihesuah, was one of hundreds taken to Fort Sill Boarding school against his family's will. Because the school was guarded by the military, many Comanche children turned out like my grandfather: colonized, Christianized, and confused, stripped of their Comanche culture, but fortunately not of their Nu Mu Nu (Comanche) identity. While most Native students do not face this type of physical oppression they still face ideological oppression as they become immersed in environments that are often much different from their home communities. (p. 192)

Mihesuah goes on to say "that there still is a lack of respect among many university faculty, staff, and administrators for Native cultures" (p.201). Mihesuah believes "professors often do not understand or appreciate Natives' need to hear tribal stories and to travel home to be near other

members of their tribe” (1998). He says: “One of the most pressing issues for a Native student is identity. Many Natives, even those who are full-blood, often have intense identity issues” (p. 201). “Students who lack self-confidence and cultural pride often turn to using drugs and alcohol (1998). Mihesuah also points out that depression is an issue for Native students and families in this arena of identity and school.

In the text *Next steps, Research and Practice to Advance Indian Education*, (Swisher and Tippeconnic III, 1999), point out that a subject matter as complex as Indian education is not easily defined. They also go on to say that the deficit approach with assimilation as a goal remains deeply entrenched in schools. Swisher and Tippeconnic III recognize that we need to attend to the complexities of Indian education given the systemic nature of assimilation:

“Although progress toward tribal self-determination has been made over the past 30 years, we continue to see the results of past assimilation and termination policies and practices play themselves out in the lives of students [and teachers, and policy makers] today” (p. 296).

Those Indian educational leaders who know and practice the holistic nature of our cultures honor our intellectual history. Indian education, even for contemporary Indians is about re-establishing our personal and cultural identity. As noted by Michael Marker (2011) “Identity is connected to the land and their ancestors’ relationships to the ecology of that land; it is intimate, mythic, and sacred without being abstract” (p. 491).

In my dissertation I seek to honor the insight and wisdom of a number of Indian Educational Leaders who shared their experiences as they reflected on the state of education in Indian country. Following in the spirit of wellness being a circle, Allen’s (2007) perspective is relevant. She stated:

The concept, all life is a circle, is that everything has a place within, is descriptive of

the thesis that underlies Indian pedagogy. If everything is connected to everything, if there is no “hero,” no object or event that is foregrounded, privileged, over and above others without good, temporary reason, then learning must proceed in a cumulative and connected manner. Thus information must be translated into experience, and the combination built on, extended, expanded, until the student’s consciousness opens to grasp ever widening and deepening layers of comprehension and wisdom. (p. 201)

It is in keeping with Native American belief’s that our elders are our wisdom-keepers that the stories that I have gathered keep the circle of wellness in motion bringing forth our ancestral knowledge. As noted by Dr. Bill Sr., (1987) Indian knowledge has subjugated and denied its rightful place in education requiring us to reestablish the Sacred Circle. He stated:

These were the days before reading was common for people in general, let alone the people of North America-whose culture was built upon oral transmission of vital cultural elements. The missionaries based their beliefs on a written book, the Bible, and had to relay its message to the Indian people via the English language. So, the Indian was the receiver of a revelation through a language he did not speak and in a book he did not and could not read.” (p.21)

Sacred Wellness: Reclaiming Leadership

There are two sets of contrasting values that I will address in this section, Native American values, and European values. Native American values include: patience, nonverbal communication, indirect criticism, modesty, and emphasis on the group. European industrial values include: aggressiveness, verbal communication, direct criticism, self-attention, and emphasis on the individual (One Feather, 2003). Taking this contrast of values into

consideration we need to understand the challenges that many Indian educational leaders have faced in the last few decades.

Personally I was involved in a prime example of trying to mediate institutional change that exemplifies how the dominant culture's perspective on education has not valued the Indian worldview. Along with a number of other educators, the Multi-Ethnic Think Tank wrote a "Call to Action" (2001) outlining a process that would honor all cultures in the education system specifically in Washington State.

Similarly Clayton Small, Northern Cheyenne, is a former elementary, middle and high school principal in rural and urban American Indian communities, who has expressed the import of Indian educational leadership to help reestablish Indian Ways of Knowing. He earned his Ph.D. degree in educational leadership from Gonzaga University in Spokane, Washington. Small believes, educational leadership is: Being a facilitator of change. It means working to change situations and systems and environments, communities, families, and individuals. It means trying to facilitate some magic, to facilitate empowerment so that systems and people and communities can grow and change. Mr. Small goes on to make important points that Indian youth pursuing education and college degrees can't forget the learning from their culture; the learning from their ceremonial life and the learning from family and community. Mr. Small views our younger generation as "Renaissance Indians" because they are transcending into new arenas in education and leadership, arenas that the previous generation did not experience. He sees our youth as the next generation of leaders who are going to continue to empower and help our communities grow and develop (2000).

Sacred Wellness: Physical

In keeping with the essence of the Sacred Circle as an image of holistic well being, the physical is interdependent and needs to be considered within the context of spiritual well being.

I will approach individual development as relational. In doing so, Indian educational leadership as mentioned earlier needs to consider the historical implications of colonization. For our communities, addressing our history is meant to heal current physical ailments that are a result of psychopolitical ruptures. (Alschuler, 2004)

According to Duran (2006), the soul wound requires us to consider how many Indians live fractured lives and require ceremony to reintegrate into their community. If we approach education as ceremony, we can continue to utilize the Sacred Circle as an image that heals self with community. Research indicates that health issues within Indian communities are exacerbated by intergenerational trauma. The trauma that existed in the boarding school generation is still present in the Native American collective psyche today.

Sacred Wellness: Indian Culture

To approach cultural wellness my analysis will need to navigate what it means to live in two worlds—Native and non-Native. All of the individuals I interviewed provided insight into this navigation. The Native approach I encompass is a perspective that embraces that life as spirit. Spirit permeates actions, thoughts, and outcomes.

I believe it is imperative for the documentation of my interviews to speak through the voice of the storyteller so that the concept of educational leadership is representative of the cultural value of oral traditions. Native storytelling is the essence of the Sacred Circle and in a holistic worldview we need to recognize story is history and history is present.

According to Allen (2007) the contribution of Native authors (Silko, Hogan, Momaday, Alexie, and Egawa) provides narrative that honors the oral expression of intellectual systems in Indian cultures. She notes:

[Narrative] provides a deep insight into another way of being,
another way of viewing conflict, another way of being human.

‘All we have are the stories.’ But more, if, as I have come to believe, we *are* the stories. For not only do the narratives of our societies form our own “personal” narratives and thus our personalities, characters, and destinies, but every individual within every narrative tradition (e.g., “society” or “community”) is an analog of some character in that narrative tradition. (p. 48)

The interviews are an example of story, of narrating the personal for the benefit of the community.

Sacred Wellness: Spiritual

Historically in Native cultures, as a matter of well-being, the spirit of life encompassed everything. There was not a separation between humankind and their environment. For instance saying a prayer before hunting was to honor the animal that was giving its life and spirit for food. An example of how this spiritual belief could regain cultural value today is that educational practice would need to recognize that hunting season is part of the Indian way of life.

Another facet of spiritual wellness is the Pow Wow, community gatherings for funerals, and other ceremonial events like the canoe journey and also ritual practice like the Smokehouse. Additionally there are religious traditions that migrated to the United States with the Christian Europeans, such as the Shaker Church and the Pentecostal Church.

Many non-Natives may not understand this alliance with Christianity given historical influence of colonization, but this actually expresses the belief that Natives have that everyone has a spirit, and it manifests in their particular relation with the Creator and/or God.

It was my experience as a child living in both worlds in which my father explained to me that while he took us to a local Christian church, the concept of God from our Christian church was in alignment with the Native American view of all Natives believing in God, or the term most commonly used, Creator.

My father's example of exposing me to Christianity is an example of Indian Education that expresses how we can navigate two cultures. Swisher and Tippeconnic, III.,(1999) discuss how Native Americans say they view the world holistically, that is that relationships among the parts are important to understanding the whole and the whole cannot be understood without all of the parts. Swisher and Teppeconnic, III., challenge us to think about education in these terms. They challenge us to reject the western thought and approaches to education that have resulted in categorical and separate systems in our lives. So often schooling is viewed as separate from other institutions that impact us daily. Swisher and Tippeconnic, III., challenge us to make more connections between schooling and the other critical settings in daily life (p. 305).

Sacred Circle: Wellness in Action

I would like to provide some contemporary examples of Indian Educational leaders whose perspective aligns with the concept inherent in the values embraced with the Sacred Circle.

The first person that I will mention is Dr. Cara Cowan, a citizen of the Cherokee Nation and serves as secretary of the American Indian Science and Engineering Society (AISES). Cowan expresses her thoughts on what she believes to be common qualities in all leaders. She describes a "follow-through" quality in leaders at any level. She also says that true leaders have excellent communication skills and the ability to reach out to individuals. She says that good leaders have integrity. Cowan points out that one of the challenges facing Native American leaders today is that too many of our tribal leaders get mired in tribal political battles rather than solving issues that affect our people. Cowan points out that leaders must be personable and be ready to go into situations on a personal level and remain respectful. A relevant point is certainly made when she says that we can't expect more from our leaders than we ourselves are willing to give. When asked what leaders have led the way for her, she mentioned: her mother, Beverly

Cowan, her dad, “Curly” Cowan, brother, Brett, and Maraati Aleshi, her AISES mom, who taught her how to face the corporate world as a Cherokee woman (Cowan, 2005).

Rob Firmature (date) a Chippewa-Cree from Montana, is a staff development engineer for IBM’s Printing Systems Division in Boulder, CO. He indicates that by “understanding one’s team members, one communicates more effectively and better shares work responsibilities, which in turn lead to honing one’s leadership skills (p. 2).

Clayton Small, mentioned earlier, believes that having a Ph.D. is an issue of access, opportunity and credibility. He says that having a degree like a Ph.D., opens doors that don’t exist if you don’t have it (Simonelli, 2000).

In summary, my case study is based on a series of interviews that culminate in a Native representation of the holistic validity of the Sacred Circle. In doing so, it is the gathering of voices of those whose educational leadership has and continues to influence Washington State Native education. My dissertation continues the legacy and cultural belief of my people that stories are the spirit of our past and present, guiding us into our future.

Chapter 3

Research Questions and Human Subjects Approval

In the previous chapter I discussed my intention to use a variety of methods to gather and report what I learn in this study in a way that is culturally responsive to the Native people I represent. In addition, I intend to use the best of Western research methodology, where appropriate. In this chapter I will first state the questions that framed my research and then explain briefly how I nominated and selected Native educational leaders and interviewed the selected leaders. Next I will explain how I transcribed and analyzed the transcripts of interviews. Finally, I will discuss briefly how I found themes and patterns that cut across the nine interviews of educational leaders.

Research Questions

Listed below are the questions that guided my inquiry.

RQ1: What is Indian educational leadership today?

- a. How is Indian educational leadership defined today?
- b. When do we know if someone exhibits the qualities of an Indian educational leader in the Washington Tribal regions?
- c. How has Indian educational leadership been demonstrated in Washington over the last three decades? Which individuals are seen as leaders in the state?

RQ2: How does Tribal culture play a role in their lives to shape them as educational leaders?

RQ3: What obstacles have they had to overcome in order to become an educational leader?

How did they overcome them?

RQ4: Were there significant role models or mentors that influenced them along the way?

RQ5: What are qualities that these Native leaders have that make them good educational leaders?

RQ6: How can I use the information acquired from this project to create curriculum for House Bill 1495?

RQ7: Are there recommendations for teachers (public or private) that serve as teachers to Native American students?

RQ8: Are their recommendations for future generations of Native educational leaders?

Human Subjects Process and Approval

In 2005, I submitted the Human Subjects Application and received approval for my work. Attached in Appendices A, B, and C are copies of all the documents that I used to gain permission to conduct interviews and use video to capture and save the data. In Appendix D I have attached the protocol for my interviews with Native leaders. Through discussion with my advisor, I proceeded to conduct the interviews of the Native American educational leaders in 2005 soon after receiving approval because some of the elders I wished to interview were in poor health. I am so glad that I was able to go ahead with the interviews because at this date, May 2011, four of the nine leaders have passed away.

Interviews with Educational Leaders in the Pacific Northwest

Native American educational leaders are an inspirational group of people who often go unrecognized both in the public sector and in Tribal organizations. From 1960-2008 many Native Americans have given their life work over to the field of education. Through the activism that occurred during the 1960's and 1970's over fishing rights and land rights Native American leaders emerged. After this turbulent time, another kind of Native American leader emerged, a unique and equally important Native educational leader. Many of these Native American educational leaders are people that have been able to excel in two worlds, the dominant society

and the Tribal society. I hope to gain insights during the interviews that may have future implications for other Native American people as they carry out their lives. I hope to do this by outlining key qualities and practices of an Indian leader and the components and values that make these individuals effective Native American educational leaders.

Nomination Process

First, in order to gather information from a broader community about who I should interview for this project, I invited people to nominate Native educational leaders. The nomination process and forms are included in the Appendix A. Once nominations were gathered I used the following process to select which leaders I would interview.

Selection Process

If the nominee was determined to be a good fit for this study, I contacted the nominee by phone. An interview was set up with the nominees that took approximately one to two hours and I recorded the interview with video/audio equipment with permission at a convenient location. All of the Native educational leaders selected to interview were adults that are age 50 and older. In the Native American community many tribes view the chronological age of fifty and above as a possible “elder” in the community. Interviews were conducted, using the oral history method, with consent from adult Native American educational leaders. (Yow, 1994)

According to Yow, Oral History is something that has been taking place since the early wars in our civilization. Yow writes on page 3: “tape- recorded interview was possible only after World War II when portable recording machines became available.” Yow goes on to say “by the 1960s the easy-to-carry tape recorder using cassettes became the standard equipment.” She continues: “in the 1960s, an interest in recording the memories of people other than elites became paramount among academics.” Yow mentions that “by 1965 there were 89 oral history

projects ongoing in this country, and the number of projects has grown in each year since then.”
(p.3)

In the Native American culture oral history has gone on for centuries also. Native people have been telling their history, their stories since the beginning of time. Although it is convenient to have modern technology of videos, taping devices, computers, and social networking to record contemporary history, Native people also carry the tradition of verbally telling their stories to their family members, friends, and community all the time. Stories, which used in Native communities, can be used interchangeably with the word history. Many Native activists are adamant about using the word ‘stories’ exactly to mean history. Hogan writes, “Our stories began not just with our grandmothers, our ancestors, but maybe four million years ago in the dark matter of some distant edge of earth or corner of space.” Hogan also makes the case that telling our stories can be healing. Hogan says, “Memory is also a field of healing that has the capacity to restore the world, not only for the one person who recollects, but for cultures as well.” Hogan continues with, “When a person says ‘I remember’ all things are possible.

Transcribing, Analyzing and Reporting these Data

I interviewed nine (9) Native Educational Leaders and transcribed the interviews. A sample interview protocol is attached as Appendix C. Next, I analyzed the transcripts from my interviews using a word coding process. First, I read all of the interviews in one setting and identified recurring words and phrases. I then assigned codes to these and reread the whole body of transcripts while again coding the words and phrases. Next, I reviewed the data looking for recurring patterns and finally I identified patterns and themes. Once I identified themes I searched the literature to find connections and also selected sample statements that are examples of the themes. For this purpose, I intend to complete this work with descriptions of the themes. Moving forward, my next intention is to take this work to another level, which will include

finding ways to make it available to my community and the larger Native American community. I can imagine writing curriculum for students in the K-12 system, designing a course for adult students at the Community and Tribal College levels, and perhaps publishing the work in another format.

Relevance of the Data

Each of the Native American educational leaders participating in this study chose to participate because they desired to share their insights of career and life. Many of these leaders are, or have been, stakeholders in education in Washington State. Each of the leaders participated in the furthering of best practices of Indian Education and wanted to share their knowledge. Through this interview process, these leaders have the knowledge that their lives have made a difference, and their insights and perceptions may be cause for change in education in the future.

Additionally, the entire leadership project provides an opportunity for providing insights about what it takes to be a Native educational leader. This project will also be a vehicle to provide role models for other Native American people, both children and adults. Interviewing, transcribing, and telling their stories is a culturally appropriate way to honor these Native American educational leaders.

Risks of this Study

This study will provide stories from Native American role models to other Native people and recognize the work of “elders” who contribute to the education of Native American youth. If this work is not done an important generation of Native leaders will not be documented and this work may be lost. This study could be shared at future conferences, workshops, in districts, at the state level, and at local tribes. The information in this study focuses on the positive aspects of

Indian leadership and will be used to honor Indian leaders, and Indian people as a whole. This study is meant to document positive work that has been done in Indian education, and to inspire future work.

Possible Ethical Issues

The role of the inquirer in this study is meant to be a facilitator. Wolcott (2001) says about his ethnographic work, “The experience reminded me of how much we assume, yet how little we really know about how others live, including others whom we perceive as ‘just like us.’” (p. 19) During this project the inquirer will clearly communicate with the educators who are being interviewed.

A code of conduct used by Maori researchers is cited below; I will follow these guidelines and practices as a way of showing overall respect to the Native American educational leaders (20):

1. Aroha ki te tangata (a respect for people).
2. Kanohi kitea (the seen face, that is, present yourself to people face to face).
3. Titiro, whakarongo... korero (look, listen...speak).
4. Manaaki ki te tangata (share and host people, be generous).
5. Kia tupato (be cautious).
6. Kaua e takahia te mana o te tangata (do not trample over the mana of people).
7. Kaua e mahaki (don't flaunt your knowledge).

The Native educational leaders who were interviewed

re was a slight risk to the Native educational leaders who were interviewed of the loss of confidentiality, and invasion of privacy. These risks were clearly communicated in the consent form, and verbally communicated in the interview process. I made it clear that the Native American Educator's thoughts, ideas, and professional information would be made public in this

dissertation, and for future publication. The Native American Educator had the ability to decline participation in this study at any time before, during, and after the study. In addition, I made every effort to make the experience positive for those I interviewed. The majority of Native American Educators were pleased to record their information as a major part of the Native American culture of sharing of information, and sharing the history of Native American people's lives.

Chapter 4

Findings and Analysis

I grew up in a family where education and hard work were a part of our everyday life. I remember the days of my father working on his dissertation. This was before computers. My father would get a kick out of me telling that because it makes it sound like he was from “the olden days.” My father always worked hard at staying contemporary. Although my father, Dr. Willard Bill, Sr., (one of the participants in this study) passed away four years ago, in many ways it doesn’t seem like he is gone. Perhaps, he really is not gone. Three years ago I was given the opportunity to come back to the Muckleshoot Tribal College and work with my people. Almost every week here at the Tribe or at some meeting in the area, someone shares something with me about my dad. It is usually a story about something he did to show kindness and support to someone. He continues to be an influence and an example of effective educational leadership.

On Friday, November 2011, in a class I was co-teaching with Dr. Shana Hormann at Antioch University, one of the students shared a story. The discussion was about leadership. Romajeane Thomas, a Muckleshoot Tribal member, shared that her brother (Teeias) just wrote a term paper in college about my dad. Teeias wrote, Dr. Willard Bill, Sr. sponsored his father, Jeff Thomas, a Muckleshoot Tribal member to go to the University of Washington back in the 1970’s to earn his Bachelors Degree. Teeias continued to write “this was a time when no one else believed in my dad (Jeff) or thought he could make it at a university.” These comments, and the fact that people still talk about my dad demonstrate the skills of his leadership.

The road to getting my dissertation has been a long one. As I write, the pressure is on. Ten years ago, my children were little and I had no idea how difficult my life would become. Today, my children are teenagers, and I still struggle with finishing this project. There are many

reasons for this. However, while I have been at the Muckleshoot Tribal College these last three years I have had people come along side of me and tell me that I should finish. Three years ago in the hall, Dr. Hormann, had a talk with me. I told her that I didn't know if I 'deserved' to finish because I have made mistakes in my life and that I am in a re-building phase. Dr. Hormann was one of the first persons to say, "Yes, Denise, you deserve to finish." She continued to say that my work was important and that it will impact many people. She also asked me if I thought other people had made mistakes in their lives. I said yes. She continued on to tell me that I would be showing others that they too could get back up and re-build. This conversation made a big impact on me.

Other people from my community also came along to encourage and support my educational journey. Romaine Watt, one of the Native leaders I interviewed spoke some powerful words to me in 2007 that I never forgot. She said, "I am here for you for the long haul." Claudia Kauffman a Senator in Olympia who was also a Public Relations Specialist for Muckleshoot Indian Tribe, stood by my side and called me "her friend" at a time when I most needed those words. Denny Hurtado was a supportive mentor. Virginia Cross gave me a second chance providing professional guidance and an opportunity to utilize my educational experience. The Muckleshoot Tribal College staff honored me by allowing me to work with them the last three and a half years. This staff gave me my life back and for that, I am forever grateful and humbled.

Then other individuals who were involved with educational programs at Muckleshoot Tribal College also provided encouragement. Dr. Wendy Rosen met with me several times and was the one that motivated me to start writing and looking at my work again. Dr. Phoenix Raine came to me in 2010 and said that she wanted "to give back," and helps support me in my work.

My daughter, Elise, also has been a source of encouragement. She encouraged me to talk to Anne Harvey and ask for her support. Elise told me, “You can’t give up now you are almost done.” She went on to say, “Just think of how good you will feel when you are done in a couple of months.” My mother, MaryAnn Bill, has offered her personal support to me these last two years that has kept me going.

The reason I share that other people have come alongside of me to offer their encouragement and support is because it is something that we need to talk about more in Indian education. Some of the participants in this study speak to this issue time and time again. This is one of the themes, supporting each other, not working in isolation.

I chose to interview 9 Native American leaders in the field of educational leadership ranges from teaching K-12, a number of them have administrative responsibilities. I feel this range of leadership provides an integrated perspective keeping in line with the holistic nature of Native community. It does so, by recognizing that educational leadership is not only beneficial to educational institutions, but it is an inherent part of an approach to community providing a foundation for Indians to continue to make progress in moving forward in the 21st century. The individuals that I interviewed provided insight and wisdom that can benefit the whole community. To honor the individuals that I interviewed, I would like to provide some biographical information expressing the value of their contribution to educational leadership. The four leaders that I will first mention are Dr. Willard Bill, Sr., Mr. Jim Egawa, Dr. Bill Demmert, and the Honorary Dr. Cecelia Svinth-Carpenter.

When I began this project all of these individuals were supportive of this project. A number of them have passed on, and so I would like to honor them and begin to describe a little bit about their life.

Dr. Willard E. Bill blazed a trail for others to follow in the field of education. He became a nationally recognized educator. Willard graduated from Puyallup High School and served in the U.S. Army. He played football at Central Washington University where he earned a B.A. Degree and teaching credentials. His teaching career began in the Auburn School District where he taught Middle School, coached football and track, and served as a home visitor to the children of the Muckleshoot Tribe.

From Auburn, Willard moved to Skagit Valley Junior College where he spear headed a progressive educational program for the Indian Tribes of that area. Following this position, Willard spent the next ten years at the University of Washington where he earned his doctorate degree and became a professor in the College of Education. He taught Indian Education classes, training future teachers, and advising Indian students pursuing their education. Willard then spent two years as leader of the Indian Heritage High School in Seattle Public Schools. From there, he spent approximately ten years as Director of Indian Education and Equity Education for the Office of Superintendent of Public Instruction. Willard then became a Dean at North Seattle Community College and advisor to the Native students. Willard chose to spend the last portion of his professional career back with his people, the Muckleshoots. Willard served as an administrator in educator for several years, and then became the Tribal Historian. He was charged with writing a history of the Muckleshoot people. Willard worked on this important project until the day he passed away, December 26, 2007. Since Willard's passing, the Muckleshoot Tribe has hired an editor to produce the final copy from Willard's final draft.

Willard was instrumental in founding several organizations in Washington State: the United Indians of All Tribes; the Washington State Indian Education Association; and, the Native American Higher Education Consortium. He served on many local and national boards

including the Advisory Board for the President of the University of Washington. He published many articles and contributed to the writing of several books.

Willard's life was devoted to his Muckleshoot family and his wife, children, and grandchildren. He is survived by his cherished wife of 49 years, Mary Ann, his four children, Julie, Denise, Jennifer, Will, Jr., and beloved grandchildren, Ali, Elise, Andy, Julia, Justice, Freedom, and Sovereign.

Jim Egawa was an amazing and gifted human being. His three adult children, Keith, Chenoa, and Tawny wrote the following biography about their dad.

He was a leader, visionary, cutting-edge artist, photographer, athlete and devoted, loving family man who brought a grand sense of adventure to day-to-day challenges with an enduring smile and contagious sense of humor. He approached his life with great discipline, hard work, motivation, intuition and passion, generously sharing his ideas, successes, trials and teachings with all those who might benefit from his experience. As his children, to this day we continue to meet people who tell us their lives were changed in a positive way by having known our father. He had a wonderful ability to help many people envision and fulfill their own dreams, finding the often, illusive gift of believing in themselves, and rising above those difficult beginnings in life which he understood intimately. In addition to his many career accomplishments listed below, he loved to run, ski, hike, travel, and spend the occasional Saturday at the Pike Place Market with the family. His bright smile, laughter and positive attitude live on in our hearts.

James (Jim) Paul Celestine Egawa passed away in 2003. Jim was an enrolled member of the Lummi Indian Nation. He devoted much of his life to bringing educational opportunities to Native American students in Washington State and across the Nation. In his earlier years, he

graduated from Bothell High School, and went on to attend Central Washington State University (CWU) earning a B.A. in Art and Photography in 1963; a B.A. in Education in 1964; and then a Masters Degree in Education in 1968. While at CWU, Jim also lettered in track and football. Following graduation, Jim accepted a position as Art Specialist with the United States Special Services Agency, moving to Heilbronn, Germany for the next five years with his wife and three children. During their time abroad, the family traveled throughout Western Europe and the Mediterranean.

In 1973 the family returned to Washington, and Jim became Director of the Lummi Education Center for the Lummi Nation and the Ferndale School District, organizing a State funded Native American Education Program for students K-12. In 1974 Jim was a Rockefeller Intern at Shoreline Community College (SCC), serving as Administrative Assistant to the President of SCC, as well as teaching classes. He went on to become a positive and influential Director of Indian Education for the Tacoma Public School District, where he had incredible success in drastically reducing the Native American dropout rate over the course of his career.

Jim started a successful community powwow through Tacoma Public Schools, bringing families together on the first Saturday of every month for many years, becoming a cherished event enjoyed by generations of Native students and many others. All of Jim's efforts focused on empowering Native youth and families, enriching the community with increased cultural settings. His last position before retiring for the second time in March 2003 was an Administrator at the Muckleshoot Tribal College, where Jim continued working toward the betterment of his people, and for a dream he knew could only be realized if it was never let up on.

Authors Reyhner, Gilbert, and Lockard (2011) write the following biography of **Dr. William (Bill) Demmert**:

William G. Demmert, Jr. (Ed.D. Harvard Graduate School of Education, 1973) served as an adjunct professor of education at Western Washington University from 1992 to 2008. Professor Demmert is one of the original founders of the National Indian Education Association. Dr. Demmert was the first U.S. Deputy Commissioner of Education for the U.S. Office of Indian Education, in the Department of Health, Education, and Welfare; Served as the Director of Education for the Bureau of Indian Affairs; held the position of Commissioner of Education for the State of Alaska; and served as a member of Clinton/Gore Council of Education Advisors, and member of the President-elect Transition Team. Professor Demmert served as a member of the Independent Review Panel created by the U.S. Congress to undertake a national assessment of Title I, of the Elementary and Secondary Education Amendments (ESEA), and other federal programs in the U.S. Department of Education, 1995-2001. He was appointed by the U.S. Department of Education (along with former Secretary of Education Terrel H. Bell) as co-chair of the Indian Nations At Risk Task Force and served as the primary writer for the Indian Nations At Risk Task Force Report published in October 1991, by the U.S. Department of Education.

As part of his university duties, he worked with the RAND Corporation on a review of the research literature on the education of Native America, an analysis of the National Assessment of Educational Progress (NAEP) data targeting Native American students and the Longitudinal Study of Early Childhood education. In addition, he worked with the Northwest Regional Educational Laboratory as a partner on a proposed National Study of Indian Education which included a review and assessment of the quantitative

research available on the influences of language and cultural programs on the education of Native American students; a feasibility study on whether such a study is possible to carry out; and the design of the study (p. 196)

Honorary Dr. Cecelia Svinth Carpenter was born September 2, 1924. Upon her death at eighty-five, this highly respected Nisqually elder left an outstanding legacy as teacher, consultant, researcher, author, and historian. She combined the oral tradition of her Nisqually mother and her Danish father to richly present the Native American story in academic, public and judicial circles. Tahoma Research Services, her own publishing company, aided in this pursuit.

Cecelia received her Bachelor and Master of Arts Degrees in Education from Pacific Lutheran University. After teaching Washington State history in Tacoma schools, she retired to her calling as a historian. Her meticulous research resulted in the Nisqually tribe re-establishing their former presence in fishing and cultural issues. It also resulted in numerous published works. These include *They Walked Before, Indians of Washington State*; *Leschi, Last Chief of the Nisqually*; *How To Research American Indian Bloodlines*; *Tears of Internment, The Indian History of Fox Island and The Puget Sound Indian War*; and *The Nisqually, My People*.

Cecelia's steadfast contribution to Native American history from a Native American point of view brought her many honors. Among these are The Peace and Friendship Award from the Washington State Capitol Historical Association; the Governor's Ethnic Heritage Award; an Honorary Doctorate from the University of Puget Sound; the Distinguished Alumni Award from Pacific Lutheran University; the Murray Morgan Award; and an Award of Merit from the American Association for State and Local History.

Cecelia also left an outstanding personal legacy. Family and friends witnessed her passionate love for her subject matter. They experienced the generosity of her heart. They felt the humility of her spirit. They were uplifted by her life.

Although these individuals have passed on, their life work continues to provide examples and inspiration to our community.

The following individuals continue to work, and provide on-going leadership in their particular fields of education. Mr. Denny Hurtado, Ms. Virginia Cross, Mrs. Romayne Watt, Ms. Colleen Almojuela, and Ms. Patricia Whitefoot. In the following paragraphs you will find a short biography on each of the Native leaders that I interviewed.

Denny Hurtado (Tach-Mi-acH-t3n) is an enrolled member of the Skokomish Indian Tribe, and a resident of the Skokomish Reservation. He spent the past three-decade's advocating for Indian rights and Indian education and recently, helped develop the Northwest Native American Reading curriculum, which focuses on the Drum, the Canoe, and Hunting and Gathering. Also worked on the "Reading and the Native American Learner" a research document. He is co-author of, "Reading First, Literacy and American Indian Students", which is getting ready for publication and also finalizing a paper on a "Culture Based Professional Development Model" for educators.

Denny received his Bachelor's degree in Social Science and a Lifetime Secondary Teaching Credential from the California State University at Sacramento. He received a Master's degree in School Administration from the California State University at Humboldt. He has been

the Indian Education Director for Washington State's Office of the Superintendent of Public Instruction for the past ten years and worked with all the 29 Tribes in Washington State.

Before Hurtado's appointment to the Indian Education Director's position, he was the Upward Bound Director at the Evergreen State College for nearly seven years. He also served as President of the Northwest Association of Special Programs for three years, which represents the TRIO programs in, Washington, Oregon, Idaho and Alaska. From 1978 to 1992, he was an Indian commercial fisherman and substitute teacher. Denny served on the Skokomish Tribal Council for the past seventeen years.

Virginia Cross has been an important leader in the Muckleshoot Tribe and all of Indian Country for many years. She was part of the pioneering group that began the fight for Indian Education in the 1960's. Prior to that epic struggle there was no such thing as an Indian Education program or Indian Education Coordinator. It is because of Virginia Cross and brave Native leaders in other school districts that today we have a network of Indian Education programs in all of the districts that have significant Native American populations.

Virginia's involvement in tribal politics dates back more than 30 years. She has been elected to many terms on the Muckleshoot Tribal Council, serving as Tribal Council Chair and as leader of many important Tribal Council Committees. Virginia's vision and leadership has played an important role in the great progress the Muckleshoot Tribe has made in recent decades.

In the three decades Virginia has served on its Tribal Council, the Muckleshoot Tribe has become one of the most progressive and prosperous tribes in the Pacific Northwest. She was serving as Tribal Council Chair a quarter-century ago when NARF joined the Tribe's legal staff in litigating a key case involving the diversion of water from the White River to generate power for a utility company. This case was resolved in the Tribe's favor, and in the years that have

passed since then enormous progress has been made in restoring the White River's salmon runs. Virginia has three children, ten grandchildren and three great-grandchildren.

Romayne Watt graduated from New York College in 1962, near the Cattargus Indian Reservation, where she grew up. Romayne is a member of the Seneca Indian Nation. Romayne served as the Indian Education Coordinator for Lake Washington School District, Northshore School District, and Bellevue School District during the 1980's and 1990's. According to Rhodes, the mission of Romayne's work was "to protect and maintain traditional Indian cultures and values while at the same time giving students the skills they need to live in a changing world." Romayne focused on two goals during her years working with the Native American students: 1) Attendance, and 2) Starting a Storytelling Circle. Romayne worked on attendance issues with the Native students as the statistics showed that Native students were absent twice as much as the general student population. Romayne's second project was to work with the Storytelling Circle. Every Wednesday evening, Romayne would invite the Native students and their families to gather at one of the local schools and meet. During our interview Romayne said, "Storytelling is traditional." She goes on to say, "That was like a classroom where Indian children learned their history. It was done in a circle, in winter months, and that's how you passed on the culture." Romayne is married to a Boeing Company engineer, and the mother of two grown daughters.

Ms. Colleen Almojuela's career path has taken her around the globe, eventually leading her just a few miles from her childhood home on Bainbridge Island, WA. Ms. Almojuela grew up in a bicultural home, influenced by her father's Filipino work ethic and her mother's *Squamish* worldview. Both parents had less than a high school education, but at the heart of their teachings was the importance of education. Even though it took Ms. Almojuela

over twenty-five years to get her undergraduate and graduate work accomplished, she continued to pursue employment in the field of education while she went to college. Her primary goals were and are to work in the fields of Native and Multicultural Education so she could help in creating positive learning environments for students who were historically overlooked in schools.

Among her many positions, Ms. Colleen E. Almojuela, has worked as the lead Administrator for the tribal high school funded by the Suquamish Tribe; served as the Executive Director and Board member of the REACH (Respecting Ethnic and Cultural Heritage) Center, an international multicultural organization; and the Head of School Partnerships Program for IslandWood, an organization that provides outdoor learning experiences for children and adults. She is an Adjunct Faculty member for both The Evergreen State College and Antioch University. Ms. Almojuela has provided an extensive amount of inspirational leadership training and teaching to education institutions and social service agencies throughout the United States, Canada and Australia. In her earlier years, she wrote and published several Native American children's books and multicultural education curriculum manuals.

Ms. Almojuela has worked on many publications and curriculum projects over her career. Some of these are: *They Cast a Long Shadow: Minority History of Bainbridge Island, Sharing our Worlds, Quarter Moon: Quarterly Reader for Early Learners, Native Americans of Washington State: Curriculum Guide for Elementary Grades, New Mexico: Broadening Perspectives in History, Early REACH: Curriculum for Early Childhood Educators, REACH for Kids Seed Curriculum, The REACH Center's Ethnic Perspectives Series.*

Framework for my analysis of data

In keeping with the Native American perspective that is represented in the concept of a holistic system, the themes that arose in my interviews will be represented by the elements of the Sacred Circle. As I mentioned earlier, The Sacred Circle is much more than a symbol. The

Sacred Circle has historical significance to many Native Americans. The Sacred Circle represents a balance with the earth, and it is tied to Native cultural survival. Dr. Bill (1987) writes, “The migration of Europeans to North America disturbed the balance of living in the “Sacred Circle of Life” for the American Indian and Alaskan Native” (p. 1). The disruption of Native American life was seen in all areas of the Sacred Circle.

In my research analysis I focused on the interrelated nature of the Sacred Circle to help substantiate a Native American focused concept of educational leadership as it represents how the individual is an integral part of the community. The Sacred Circle provides both symbolic and methodological structure that follows what Mihesuah and Wilson (2004) address in an article focused on family and culture. They state, “Indian life does not fall into rigid categories. It is, rather, a complex of interlocking circles, each exerting pressures and control upon others. An individual functions in different capacities in these circles or in groups” (p. 258). Their statement was evident in the interviews as the Native leaders often addressed the role of education as a cultural imperative that empowers Native individuals and thus communities.

In following my desire to provide a model of culturally competent research analysis I will use the four areas of Wellness represented in the Sacred Circle. Wellness encompasses the mental, physical and spiritual aspects of both the individual and the community. To embrace the holistic worldview of Native educational leadership and provide holistic analysis of the interviews, I will utilize the Sacred Circle’s four elements as follows: 1) Intellectual, 2) Physical, 3) Cultural, and 4) Spiritual.

The Sacred Circle is representative of our holistic well-being, we are connected to one another, the land, and the universe. As an interconnected and interdependent representation of life, the Sacred Circle is often used as an Indigenous educational model. An example of this

integral utilization is the Alaska Native Knowledge Network. I framed my analysis in such a way to retain and regain the integrity of Native American educational leadership as it is embedded in the Sacred Circle.

In 1996, my sister-in-law, Robin Pratt, explained how she color-coded her work when she was finishing her Master's Thesis. I always thought her idea of using color-coding was a good one. It was easy to see visually, and made sense to use in the bigger picture of the Sacred Circle. I used four main categories to represent wellness in the Sacred Circle, and used the following colors to identify key words and concepts in each category: 1) Intellectual: green; 2) Physical: purple, 3) Cultural: pink, and 4) Spiritual: yellow. I added one additional color because while I was reading the transcripts since I noticed another category that many of the Native elders brought up: the topic of boarding schools. I labeled and highlighted everything to do with boarding schools in blue.

Common Themes

In the analysis of the interviews, there are common themes that arose from the participants. The themes are: 1) Ways teachers in Washington State can impact Native American students; 2) Becoming an educator; 3) Valued knowledge from their career; 4) Native American principles; 5) The role of the reservation; 6) Experiences that taught them to be a strong Indian educational leader; 7) Definition of Native American educational leaders; 8) Advice for new generation of Native educational leaders; 9) Boarding schools. These themes support the idea that Native educational leadership has been and continues to be a significant contribution to Native cultural pride and self-determination.

When I first developed a set of questions for my interviews I had a series of fourteen questions. These questions are the essence of what became my case study. The fourteen questions were re-worked into eight basic questions and several sub-questions. During the

interviews I sometimes asked follow up questions of the participants and delved into subjects the leader seemed to want to share. There were a few times during the interview process that I, as the researcher, chose not to ask a question on my formal list due to the participant already addressing a subject, or due to time constraints, or not feeling that the question ‘fit’ right at the moment. What I noticed during the interviews is that many of the interviewees were in agreement with Wilson (2004) who states:

The strategies we develop as Indigenous people of North American towards Decolonization and empowerment must be distinct to us and develop from the guiding principles that allowed us to live a sustainable existence for thousands of years. (p. 71)

Additionally, the recordings of these Native leaders voices validates Mihesuah’s (2004) advocacy for the validity of “Indigenous Intellectuals [who] are also becoming increasingly vocal in their objections to the way their ancestors have been portrayed or ignored in works of history and how those images are absent in stories about this country’s past translate in the present” (p. 144). To honor my ancestors, and those in other Native American communities, the following interviews bring to life the importance of the Sacred Circle in hearing the stories of those who have significantly walked the path of the drum.

Theme #1: Best Practices as Intellectual and Spiritual Native Educational Leadership

Interview Interpretations

It was inspiring to read, and re-read the words that the Native leaders have spoken about best practices. The top three things that the leaders spoke about were: 1) Getting to know the students; 2) Getting to know the community, and 3) Respecting elders, and children, as the first teachers. When you hear these words you might think, “Yes, we all know this.” Yet, as an educator for over twenty years now, I have sat in enough parent/student/teacher conferences to

know these three things somehow go awry in public, private, and tribal schools. Typically schoolteachers, classified staff, and administrators are what we might call ‘good’ people.

However, as we know, there is only so much time in the day.

I believe that if school leaders (whoever they might be) made these three recommendations the top priority for the school year, results would be seen. Just as central office administrators know that it is easier to discipline employees from another building, or employees they do not know well; this is the same principle. If all teachers were to “really” know the students who they teach it would impact the students’ lives, the classroom, and the learning. If teachers were to truly nurture relationships, by which I mean taking the time to participate in the community, this would also have positive implications. Students would want to come to school, would want to learn, would want to achieve.

How many of our students that are pushed out of high school could say that the schools and teachers that they knew believed (or showed) them these three best practices? This might be a good question for an exit-interview for every student that processed a paper when leaving high school before graduating. I am talking about the form the student fills out indicating his reason for leaving high school in order to pursue a General Equivalency Diploma, (G.E.D.) or other options like online schools that are currently popular.

I would also like to draw attention to the fact that the three best practices that are recommended all have to do with interpersonal skills, relationships with the people. The Native leaders are sharing something that they have learned in the course of advocating for their people and building a career on making connections. They are talking about the things that mean the most to all people: 1) Getting to know the students; 2) Getting to know the community; and 3) Respecting our first teachers, the elders and children.

Respect means being positive with all students. In discussions in my professional life with my father, Dr. Bill, Sr., he always talked about asking teachers if they could suspend judgment for nine months when they were working with Native children. This means not judging a child if they are consistently late, maybe there is a reason. My father would say that the teacher should turn this into a positive, and say, "Great, you are here." Not judging means not labeling a child based on what you may or may not know about his or her family. Not judging means, not saying things to Native children that you would not say to your own child. If all teachers could do this, it would give the students an opportunity.

It is evident from these particular themes and statements provided by these educational leaders that Miheusah's (2004) recommendation is important. Teachers that are Native and/or Non-Native need to take interest in the community they are serving. This has also been my experience as an adjunct faculty member in the First People's Program provided by Antioch University Seattle through the Muckleshoot Tribal College. The success of the program, placed-based on the reservation, is also the success of the students. The students are successful when the faculty not only shows interest in the community, but when they participate in the community. Participating in the community is making the commitment to come to the reservation and include content that is relevant to the Muckleshoot students.

I will now explain how theme # 1: Ways teachers in Washington State can impact Native American students aligns with the sections of the Sacred Circle that are both intellectual and spiritual. Utilizing the concept of best practices, I will give examples of what is known to work best when teachers are working with Native American students. The leaders I interviewed stressed the importance of using Native cultural examples. Here are the voices that recommend these best practices:

Interviews

Denny Hurtado, the Director of Indian Education for Washington State, said, “First of all, love your students. I think that’s first and foremost. They’ve got to love their students, if they don’t love their students, kids know they don’t. Secondly, teachers need to become a part of our communities; participating in our cultural activities and getting to know our communities, the parents and the families in the communities. They don’t do that. They, for example in Skokomish on Hood Canal School when 2:30 comes around all the teachers are out-of there. You know, they could at least come to our baseball tournaments and be visible, say ‘hi’ to people and get to know us but they don’t. They don’t come. They’re just in the school and they leave. Thirdly, they need to use different methodologies in teaching our students, you know with hands-on collaborative learning environments, relevant curriculum involving the community in the school system. They need to infuse a lot of our history into the curriculum. “

Cecelia Svinth-Carpenter said, “They’ve got to recognize those that are Indian and get acquainted with them.” Cecelia goes on to say, “I reached my students by having them work together. “

Virginia Cross, from the Muckleshoot Tribal Council says, “I think teachers, first of all, need to realize that there are Native students in the classroom. I think that they need to get acquainted with the families and they need to be accepting of that student and where he or she comes from. They have to understand a little bit about the life of some of these students, that not all students live in what they call ‘acceptable homes.’ Some of them come from single-family homes and some come from...maybe they’re not living with their family, they’re living with someone else. So, you just need to understand that.”

Patricia Whitefoot, former National Indian Education President, states: “Depending upon the age of the teachers, some may have come through their educational experience not having the

kinds of information, education, and curriculum relevant to working with Indian students. I would encourage those teachers to go out in the community and learn about tribal communities. I believe there is more awareness in higher education to address the multi-cultural education now and the younger teachers are a lot more open and excited about being in the teaching field. I would suggest they find someone within the Indian community and work with those individuals.”

Patricia goes on to say, “Also, recognize we have community members and elders who may not have completed formal education, however, our elders have a great deal of history behind them. Recognize the fact that our elders are our first teachers and our babies and children can be teachers as well because our babies are very honest and truthful. If we listen to the words of our children in the classroom, their minds are very innocent and if we take time to listen to the voices of our children, I think the teachers would go a long way in learning from them. They may not be at the same standard as other children, but recognize that what they have are gifts, and they are a gift to all of us.”

Colleen Almojuela outlines three things: “One, be a role model. Two, be consistent. Always be ‘present’ in the room with your students. Three, have cultural integrity. When you hear stereotypes, speak up.” Colleen goes on to speak about respect. She says, “You need to respect yourself and others. You need to make sure you are not the only one shining. You need to do those special things you do that are Native.” Colleen shares about a 5th grader that was with her last week at Islandwood. She said he was a grass-dancer and that she encouraged him to share this with people at school.

Colleen says, “Good teachers are good teachers with all children. Native children are very intuitive. Teachers should be real, to use humor, and to have high expectations.” Colleen explains, “Native children can see right through teachers and how things really are.” Colleen

also spent time talking about the Achievement Gap. “So much focus has been spent on the WASL, EALRS, and NCLB that the child was left behind. “ Colleen says that you need to “engage in multiple perspectives. You need the ‘heart piece.’ “Colleen says, “the pendulum is going back.”

Dr. Willard Bill, Sr., Muckleshoot Tribal Historian, says “The best way is to form a relationship where they get to know the student on a personal level away from education. I think this is the best way to reach kids-interact with them in the hall, on the playfield, before school, after school, and learn to better understand them.

Dr. Demmert says, “I think part of it is taking the lead in getting students interested in their tribal and family backgrounds as a way to start, using technology. I mentioned how I make everyone do a power point presentation, do a web page presentation. High school students can do that, middle school students can do that, elementary students can do that. Even preschool students can do that at some level. “

Dr. Demmert goes on to say, “Then, the other is getting some of their parents and elders involved in some of those activities. You can’t do it all in a formal setting because the formal setting is not one that we’re all comfortable presenting in, and kids get tired. But, in informal settings it’s helpful, like field trips. Then, we get in a formal setting they can sit down and get to the computer and get something together to represent all that. They can take pictures, movie pictures. They all love to do that.”

Romayne Watt says: “ You take your clues from where they are at. When you are invited to do something, move forward and do this. For example, one time I was invited to make a Native American display at the Administration Building in Lake Washington School District, and I decided to do this. One time I offered a workshop, ‘We Find What We Look For’. The

focus of this workshop was that we always have to look for the positive. Every culture has dysfunction. You have to have compassion. As a teacher, look for the positives, the way you would for any other child. Teachers should have high expectations.”

Theme #2: Choosing to become an Educator/ Intellectual Pursuits for Native Educational Leadership

Interview Interpretations

Hearing the stories of the leaders and how they became educators is powerful. Hopefully my work demonstrates honoring these leaders expressing the great contributions that they made and the value they added by going into the field of education.

The number one thing that I heard from these Native leaders about why they became an educator is community support and encouragement. People in their life talked to them -- spoke to them. Several of the leaders repeated the message several times that they had a grandmother speak to them about going to college. Patsy Whitefoot said four times that her grandmother spoke to her about going to college. Virginia Cross said she was “encouraged to go back to school.”

The next reason the leaders became educators is because of family. All of the leaders mentioned a family member that played such an important role in their life that they decided to go to college to make a difference in their life. Family members included a grandmother, a father, a mother, a neighbor, an uncle, and “the family.” Two leaders cited coming from a family of educators. Two leaders cited that college was a good experience and that the Native American Club made an impact on them and that also meeting other Native academics was influential. One leader (Egawa), mentioned that sports was an important factor in going to college. However, several of the leaders also mentioned sports was important to their educational experience.

The value of life and cultural revitalization were primary characteristics in developing these leaders' perseverance and long-term success. The professional goals and legacies that each of these individuals provides is an inherent part of Native Americans achievement. As of this writing, in 2012, there are many Native educational leaders contributing not only to the field of education, but to the progress and economic freedom of Native Americans.

The educational leaders interviewed for this project began their academic careers with encouragement from family and community. It is interesting to note that education became a primary pursuit given the historical context of Native American boarding schools. Each of the individuals interviewed recalled the impact of boarding schools on Native American culture. The context of their leadership speaks to the courage and vitality of making progress even when cultural competency was not even a remote consideration. The following answers to the question reveal the strength and commitment inherent in the Sacred Circle, in particular the elements of cultural and academic pride.

I thought it was important to address the topic of how a person determines a career field. Historically, education has always been important to Native Americans, contrary to what some public educators believe. I will never forget being in a room with several highly educated non-Native Administrators during a meeting in the year 2000, where one person snapped, "Well, they (Native Americans) don't value education." I remember being shocked, especially knowing that for decades, there had been Native American Educational Leaders advocating for Native education.

Additionally, there was and continues to be more historical documentation revealing the loss of culture, lands, and even whole tribes. It was evident to me then, as it is now, that

education not only needs to address history, but we need to know how Native American's are contributing to the field of education and leadership, despite the historical wounds.

As history clearly shows, Native people gave up hundreds of thousands of acres, and lost loved ones' in war, to eventually negotiate with the U.S. Government for education and health care. In the era of 'Casino Tribes,' it is important to continue to educate the people that live in this country that nothing beneficial was 'given' to Native Americans. Native Americans have education and health care because they support their communities knowing full well that the well being of the individual is the well being and success of the whole community. Native Americans receive dividends from the tribes' casino because it is 'Family Money.' The economic sustainability of the tribe envelops the principles of the Sacred Circle—holistic care and support for the well-being of all.

As Native Americans continue the advocate for the education of their children, it remains a priority to encourage Native youth to consider education and teaching as a viable career option. Here are the voices of some of the finest Native leaders in Washington State who encourage the growth and progress of Native education.

Interviews

Patricia Whitefoot said, "When I was going through high school, I did very well because my grandmother always talked to me about education. Even though she didn't have a formal education, she always talked about school. I think it was her vision and hope that I would complete school. I think because of the support of my grandparents, even though I had both positive and negative experiences, I was able to complete school even though there were some struggles."

Patricia goes on to talk about her secretarial and office experience in school. Patsy explained that, "As a result of that, a high school counselor told me I was going to be a secretary

and that's all I would be, and that was early in high school. I believed that's what I would be in life because that's what I had been told. My grandmother kept talking to me about going to college. She didn't really know what college was, but she kept talking to me about it so I started applying to college, pretty much doing it on my own."

Cecelia Svinth-Carpenter said, "I was born into a family of educators, and my father, of course, had spent many, many years becoming a minister. Two of his children (two of my older siblings, my brother and a sister) became a teacher, and I always said I was going to be a teacher. As a child I was tongue-tied. I couldn't speak clearly. Everyone made fun of me; especially at school they made fun of me. At home I just kept quiet and I would listen to the family discussions about Indian country, about the fact that when I was young (in 1924 I was born) they had taken the first country side of our reservation. That was always the topic of our conversation at the dinner table. Then, for the army to move in we had two allotments on that part of the reservation that was condemned and taken."

Denny Hurtado talked about his Mother. "My Mom always read to me when I was a little boy, read me a lot of books, a lot of stories and always told me to be proud of who I was as a Native person." Denny went on to say, "I liked school because I had my friends and my peers. I had some good teachers, I had some bad teachers, but the good teachers always encouraged me to do better and understand the work. You always remember those teachers, the ones that always stick in your mind. You always remember the bad teachers too, they stick in my mind also." Denny talks about his school experience, "School was a safe place for me to be kind of safe, safer from those times. Oh, my Mother though, when she wasn't drinking, she was always reading to me and encouraging me to do better things in my life." Denny describes a college experience; "I had this really good history professor who really explained the policy of the U.S.

Government towards Natives in the beginning. It was a whole semester course and he was really good. Then, that kind of ‘Wow,’ along with the Indian Club... us doing things like hosting a pow-wow and doing fry bread sales and that kind of stuff... That’s what kind of really kept me in school, the Native American Club.” It is important to note that Denny is a first generation college student.

Virginia Cross said that she actually became an educator by mistake. She says, “My kids were in the Head Start program. During the Head Start program years I was the director of the program, and was also a teacher assistant in the program. During that time we were encouraged to go back to school and I ended up with all kinds of credits in the education field. So, when I transferred from community college to the university, I ended up in the Education Department. That’s how I ended up with an Education Degree. It was due to Head Start and my kids being small at that time.”

Jim Egawa talked about the influence of role models. “ I think it was one real role model that I had, and that was Jim Thorpe. That was at a time when there weren’t really role models for Indian people. . . . I read the articles about him going to the Olympics. He did so many amazing things in the Olympics and stuff. It was short-lived, you know. Not a lot of people knew who he was. I even tried to talk to the coaches about him and they just said, “Oh yeah, he’s a pretty famous American athlete.” That was kind of the extent of it. Then one day I was in the library, and I had never read a book completely. I was sitting there looking at the books on the shelf, and one said, *Jim Thorpe, The All American*. I just went ‘wow,’ and I grabbed it and started reading it. So, he became a real inspiration to me as far as what he accomplished. I always kind of felt the ending would probably be a sad one because it always seemed that the

American Indian did real well until he got older and usually got into trouble with alcohol and that kind of thing. Sure enough, that's what happened, you know."

Jim goes on to say, "It was amazing, because you know that with his model, I was setting these long term goals. These life long-term goals that I wanted to go to the Olympics to win a bunch of his medals back and give them back to his family. It was kind of far-fetched, but they were goals, something I could strive for. So, that played a huge part in my life of striving for something that wasn't really realistic, but it took me down some trails that allowed me to participate in sports to go on to college."

I really didn't want to go on to college, but I knew if I wanted to play football and participate in track and do the things you needed to do to go to the Olympics and stuff that I had to go to school. I ended up going to college and doing a lot of things that I never had done, and had a lot of people support me. There were a few people I told about wanting to go to college. I would tell them about my goals and I'm sure they didn't think they were realistic either, but I think they could see that it meant a way to at least get me to go to college. I had this one guy that I mowed his lawn for. I told him about going to college and about my personal goals. He said, 'Well, Jim; why don't I open up a checking account for you and put one thousand dollars in there. Whenever you need the money you just write a check. You don't have to pay me back or anything. Why don't you go to WSU because that's where I went to school. ' I went there for a year and ended up loving it because college was a really good experience for me. I'd have never gone otherwise. It just seemed like there were a lot of people that helped me along the way."

Jim continues his story, "I ended up meeting a lot of different Indian people while I was going to college. Then as time progressed, I had a Principal tell me that he'd really like me to go to school and earn a teaching certificate and then he would guarantee me a job. We had Indian

kids in our school and there were really some things I could do for them. I ended up doing that. Then, I realized I wasn't really going to make it as an athlete, although sports kept me in school. I still love sports. It became a really important thing in my life. It always was."

Dr. Bill Demmert made this statement, "First of all, there was an expectation among all my uncles and my family that I would go to college. They wanted me to be a doctor, a medical doctor, but that did not really interest me. Three of my uncles were teachers at the time. I had an aunt that had been a teacher, actually went to Western Washington University in 1929, when she graduated. She was Alaskan Native, one of the first. So, I come from a family of teachers so it was sort of natural that I just follow and then I stayed with fishing also. Teachers did not make very much money in those days. Sometimes I made as much money in the summer fishing as I did teaching."

Theme # 3 Valued Knowledge from Careers: Intellectual and Cultural Components of the Sacred Circle

Interview Interpretations

It was significant to the leaders to earn their college degrees. It is important to note that they were going to college in the early 1950's. This was a time when Tribes did not have scholarship monies available. Most tribes were still in extreme poverty. Several of the leaders mentioned that earning a Bachelors Degree, and then a Masters Degree was extremely important. A couple of the leaders earned a Doctoral Degree, and one leader earned an honorary Doctoral Degree.

These comments add meaning to the relevance of education as described in theme number one about the importance of education. I had mentioned that some public school administrators have said that education was not important to Native people. It is important to

recognize that these leaders, that were interviewed, commented that the degrees they earned were of major importance and were significant milestones in their careers.

A second point is that several of the leaders mention their own kids as being a vital part of what made their career and knowledge valuable. As Native leaders utilize the Sacred Circle in their own life, they are planning and thinking of their own children and wanting them to focus on achievement in the important area of academia in the Sacred Circle.

One of the values of gathering these interviews is to provide current and future generations with role models who represent the value of academic pursuits. Also, in keeping with the importance of intergenerational stories, the interviews provide an understanding of how Native peoples bond and support one another in the best interest of community. Since the participants I interviewed were age fifty or older, meaning they are respected as elders, their careers in education were extensive. Listed below are some of the excerpts from the interviews about lessons learned and thus considered to be valued knowledge to pass along to the current and future generations.

Interviews

Cecelia Svinth-Carpenter stated in her interview, “Chief Sampson used to come up to my school. He had his granddaughters enrolled there. He was so proud that he had written a book. He made the decision for me, that here I was, I had an education, I’d written my Masters Thesis in the Indian Fishing Rights and the way was opening up for me to write more of the Indian. I had collected materials from very early on. So, I wrote the first book *The Indians That Walked Before: The Indians of Washington State* (1977). That opened up for me and I spent one summer writing that.”

Cecelia continues to tell the story that “One of the teachers in my building told me they were looking for someone to write the Indian history. At that time I’d battled every teacher in

the building about fishing rights and I refused to go into the teachers' room for one full year. One full year I wouldn't go! Then, one of them told me that they needed someone to write the Indian History of the State of Washington. So, I called the Washington State Historical Society and they said bring your thesis down. Then they came back and said we'd like for you to write the history. So, I did write it that summer. That book is still selling."

Dr. Willard Bill, Sr. says, "Some of the obvious are the educational milestones, getting a degree and having majored in history. I'm still really interested in history and spend a lot of time on that. Getting a masters degree at a private school was very significant because it's the only private school I attended. I found it to be a very good school and a very good foundation for my doctorate. I credit Pacific Lutheran University with a lot of my successes and milestones. They have a good balance between their philosophy and what they are teaching."

Dr. Bill continues, "Then given the chance, I believe a lot of people helped me over the years, like getting my job at Skagit Valley Community College and University of Washington. I had people helping me, and those ventures were real significant in my career. They gave me a leg up and that's why I'm a strong believer in giving people chances because I had chances, and today I might not have had all those chances, so I think those are milestones."

Dr. Bill also says, "Also, having children makes you think seriously about many issues because you're concerned with their lives and what they are doing. I think that's obviously a very significant part of one's personal life. Since we come from small families, children and grandchildren are even more important."

Virginia Cross says, "I think getting my B.A. Degree was important. Getting my Masters Degree from University of Washington was really important. When my kids were born, when they were small, that's another thing that has been important. Also, one of the things that I

remember is when my Dad passed away. That was kind of a milestone for us because we had always relied on him so heavily. When he passed away, we had to let go.”

Denny Hurtado says, “Seventeen years I was on the Tribal Council, and then I worked for the Tribe for three years. So, twenty years dealing with the Tribe, and, yes, a big majority of those skills were developed by being on council. I take the philosophy that you can only please some of the people some of the time, and you can’t please all the people all the time. If I feel that it’s right in my heart and my mind, then I can convince the majority of the people that it’s the right thing to do. I will always make a decision based on what’s the best for everyone, not just a few. I think about how it impacts the majority of people.”

Dr. Demmert says, I think getting that first job in Forks (teaching) and having someone talk about the importance of a model or mentor has always stood out. Another thing that stands out is the Convocation for American Indian Scholars in 1970. The First Convocation for American Indian Scholars was started by Jeannette Henry and Rupert Costo from California. They had a Ford grant to do that. I met a lot of exciting Indian educators during that period. Then, of course, that allowed us to get together and create the National Indian Education Association, which I consider another major milestone.”

He goes on to say, “Another major milestone was having the opportunity to work with the Mondale and Kennedy staff on the Indian Education Act, then, of course, implementing the legislation for that. Running the Bureau of Indian Affairs Schools was also significant. Being the Commissioner of Education in Alaska. Bringing the different ministries of education from the circular pole of the north together to focus on the education of the Native peoples in each of those jurisdictions. Writing the Indian Education Act and both chairing and co-chairing the

Indian Nations at Risk Task Force, and then writing the report and now the research project that I'm involved in here at Western. Those are key activities as far as I'm concerned."

During the interviews, I asked another question to better understand 'valued knowledge'. The question was, 'What are three things in your life that you are most proud of?' The following quotations give examples from the educational leaders.

Cecelia Svinth-Carpenter stated, "My children. My children aren't Indian. My daughter is part Indian, but my children were adopted. My son knows the history of the Nisqually better than anyone at Nisqually knows the history. I'm very proud of my children they both turned out great. My Indian-ness has had a chance to survive and shine. My ability to write; I was going to write my life history, I've got it all programmed and outlined and then I said, no I'm going to write on the Reservation on the archeologist from Fort Lewis that took us out on that portion that was condemned. It was used as a fire area for the soldiers and that day they weren't firing, and we could go in along where the houses and the churches and the cemeteries had been. The spiritual part of me responded to the spirits I felt. The people that lived there said "tell my story, tell my story." So, I'm going to write the history of the take-over/condemnation."

Colleen Almouella also talked about her family, as she listed three things, "1) My two sons. My two grand-children. My family, my extended family. 2) To be able to articulate what it is , theoretical and practical knowledge. 3) Feeling successful in being culturally integrated."

Willard Bill, Sr. stated, "I think of going to college at an early age was a good step, and I'm glad I made that decision. I think that joining the Army reserve when I was in high school helped with this decision. Having gone to basic training at Fort Ord, California, armor training at Fort Knox, Kentucky, and armor training in Yakima in the summer was very good for me. I thrive on that Army training and enjoyed it a lot. That helped me set goals and accomplish some

things and to push myself more to go to college. It took me seven years to finish my masters, because I didn't have the money, but I was able to get my doctorate in five years. Achieving those degrees was very important."

He also noted a major career milestone with great pride, "I also think teaching at the University of Washington was real significant. Not many people get to do that, but I was given a chance. I worked there eleven years and for one year in the E.O.P. Office for a year in the American Indian Division with a number of multi-cultural people where I made a lot of friends and have maintained those friendships for 30 years. Those folks, who I got to know on a personal way, helped me a great deal. Multi-culturally, I was very comfortable and I think it went back to the housing project experience I had as a child interacting with those people. I was proud of that. In terms of the system, I think it was an accomplishment."

Dr. Bill also noted family as a source of pride, "In terms of our marriage, the fact that our children have been high achievers and good workers has made me very proud. They were too much that way at times, but, on the other hand, many people would be thankful to have their children who were gainfully employed, productive, and working. All four of ours are, and we are thankful and proud of that the fact they push and try to make differences themselves. That's as big of an accomplishment as anyone could have. Not that all children have to achieve, but just the fact they are out there trying and doing their work. Certainly, when you look at my family and my extended family, some have real difficulties but we have children in which we are very proud."

Family and career also bring pride to Demmert, he notes, "Having taken the time to help develop some skills with my kids. I guess the other is the role I have played in my profession. I've enjoyed the role I've played in attempting to influence my students not only at the

elementary and secondary level, but at the university level more recently because I can see that some of them listened. I've taken each of my grandkids up, except for the youngest, to Alaska with me on my boat. So, they continue to learn a few things about the sea. The first one that I took up when he was nine went with me from Bellingham on my Sea Sport all the way to Ketchikan and then to Craig Klawock. When we got into Ketchikan we tied up at the dock and went up and ten people said hello to me. Here we're in a new town, and he said, 'Do you know everyone in town?' This was a bit of a shock to him coming from Colorado where you do not know anyone, not even your next-door neighbor."

Pride for Romaine Watt is also career and family, including the larger Native family, she says, "I am proud/glad that the Indian Education job found me. I am glad that I made a difference. I am proud of my children, my family. I have good people in my life. Your Dad, Dr. Willard Bill, Sr., is at the top of the list. Phil Lane, Augustine McCaffery, and Jim Egawa are all important in my life."

I asked a follow-up question of Romaine; I wanted to know her thoughts about the topic of mistakes. As the researcher, I felt compelled to share her response, she said, "I realize there is more than one road a person can take. There is always a path open. Be gentle on yourself. Set backs are a normal part of life. Sometimes it is the better way we learn."

Romaine wanted to add a couple of additional comments to her interview, she said "I feel grateful for the people that came before me. I acknowledge the Indian educators before me. Our new generation of Native leaders are now going to have to work on two issues: immigration, and terrorism."

Theme # 4: Native American Principles-Intellectual and Cultural aspects of the Sacred Circle

Interview Interpretations

When asking the Native leaders about Native American principles that they have tried to incorporate into their life, the issue of identity came up over and over. Identity actually spills into all aspects of the Sacred Circle.

Hurtado talks about his Mother saying, “Be proud of who you are, and be proud to be Skokomish.” Demmert encourages young people to establish a connection and identity through their family members, and elders of the community.

Most of the leaders mention tribal history being a vehicle to instill identity in a person. Cecelia Svinth-Carpenter and Dr. Demmert both tell a story to explain a related concept of identity. In his story, Demmert explains the importance of mentoring and teaching young people how to be successful. Demmert does this through telling a story about hunting with his uncles. Svinth-Carpenter talks about a young woman who comes to her home every night for a period of time to learn about her Tribal History. Based on this story, it seems that learning the Tribal History made a difference in this young woman’s life.

The topic of identity reminds me of a program we used to do in the Indian Education Department in Auburn School District. For several years the Indian Education Staff and Muckleshoot Indian Tribe supported cultural programs. At Olympic Middle School the teacher, Brooke Broussard, started a drum group for the students. Different members from the Tribe, such as Donald Powderface, Albert Moses, and at times the popular drum group, Kickingwoman, worked with the students. The teacher, Brooke Broussard, kept record of students’ attendance and grades. She reported that on the days that students could attend the cultural drum group that the students came to school, they had better attendance overall and felt empowered through

drumming and being with other Native people and participating in their culture. This was also a form of mentoring.

As far as other Native American principles that these leaders embrace, several of them had comments around social justice attributes, identity, and mentoring.

Sacred Circle Connection

Native Tribes and, Native individuals are embracing culture and traditional ways of being. For decades, Native people have worked hard to revitalize culture and language. Every Native newspaper, magazine, or tribal website has something to do with Native people practicing self-determination in the areas of education and culture with an emphasis on language revitalization. Native American principles are also known as ‘teachings. This is a term often used in Native communities and it relates to all segments of the Sacred Circle.

The primary emphasis in the following section relates to the intellectual and cultural sections of the Sacred Circle. As the researcher, I thought this question about Native American principles would highlight some of the key areas that are seen as important to the Native leaders.

Interviews

Denny Hurtado says, “Compassion. Be compassionate. Be respectful. Always have open ears to anyone who comes and talks to you whether you agree or disagree with them. I always have humor, you have to have humor to keep your sanity. I’ll always be collaborative, you know, involved with people. Don’t do it yourself. You can’t do it yourself. So, one major principle is to be able to network with other people and collaborate on projects to get things done. I’ve learned that in especially these past five years with these projects I’ve been doing with different groups, I’m realizing it wouldn’t have been done without the help of many people. So, it’s about collaboration, it’s about being respectful to people, and it’s really about gaining the trust of the people. Once people trust you and develop a good relationship with people then

things fall into place because they respect you and they respect your work, and they want to be a part of your work. They'll volunteer and say, "I want to help." It's happened, so I think that's really key. Always be mindful of who we're doing this for, which is the students. Everything should be student driven. I always take into mind that the students are what we're doing this for. That's something I always try to be cognizant about."

Hurtado tells about his childhood, "Well, even when I was a little boy we'd come back and forth from California all the time because of my Grandpa. My Grandma died when my Mom was young, so it was just my Grandpa. Like I said, our family is real tight so we'd come back almost annually to come visit my Grandpa. So, even when I was a little kid, I must have been four years old (these were my cousins telling me and my friends) I used to wear this necklace with a chicken claw and it represented my Indian heritage. They laugh at me today, but I told them, 'I'm going to be the Chief someday'" and they just laughed at me. 'Oh yea, well whatever, blah, blah' and it happened. It was weird, I mean I did come back, and I did become Chief of my tribe, but along with that it was my Mother always saying, 'Be proud of who you are and never forget.' She was a real proud lady and she was the nucleus of the family, keeping all the sisters together and bringing us all together all the time. From a little boy on, I remember my Mother kept saying, 'To be proud of who you are, and to be proud to be Skokomish.'"

Virginia Cross says, "I think patience. I think that's one quality that Native Americans have over all of the people. I think Native Americans are patient and not too demanding of people. I think that the quality of the patience, and the understanding of the people is one that Native Americans are really, really good at."

Dr. Willard Bill, Sr., says, "Identity is a real important question, and we try to frame it in the terms of sovereignty, that 1), Tribes have sovereignty or semi-sovereignty and are recognized

by the United States Government for rights of treaties. In the treaty making process, the tribe is recognized and all their members are recognized and this is important to identity. Not every tribe believes that. Some tribes in the northeast, for example, do not accept recognition by the government. They recognize themselves as members of their own Nation and they don't want recognition. Depending on what culture you come from, you either want to be recognized or go independently. 2) It has to do with individual sovereignty. Every human being has the right to determine who he or she are, what they belong to, what culture they are, and how they're going to pursue that. It's not only your Nation, Tribe, or Band; but, it is also your individual sovereignty and decision-making. I try to encourage people to think that way."

Dr. Bill Demmert responds with, "One of the first things I point out to my students, especially if they're Native students is that they need to know and understand the community they come from. They can start with their parents, grandparents, uncles, other elders of the community, all of whom can tell them a lot. Then, from that they can begin to establish a personal connection and identity. That begins to tell them who their parents were and who their grandparents were, and from that they can begin to develop a sense of who they are."

Cecelia Svinth-Carpenter says, "Well, I can't think of a principle. Just your everyday living, honesty. I always try to tell the students that there are opinions and that some questions cannot be answered by a certain answer."

A follow up question was asked to some of the leaders, "What knowledge do you try to give your students about what it is to be Native American? What is it about their heritage that you try to teach students or people?"

Cecelia Svinth-Carpenter goes on to say, "I try to teach them that the Indian people are very proud. One of our girls was here in Tacoma. She was in the drug rehabilitation. She lived

in a halfway house up here on Ainsworth. She discovered I lived right nearby and she'd come down every night to see me. She evidently came on the bus from the Puyallup Tribe where she was getting her help and was going home to her halfway house. I gave her one of these books, *The Nisqually, My People*. Then, she came back every night, or most every night she'd stop by and she'd tell me what she'd read in there. She'd say, 'I didn't know that! I didn't know that....' And it was such a revelation to her that there it was in a book. She had a high school education. Still, she was reading away and finally she was able to go back to Nisqually."

Cecelia Svinth-Carpenter goes on to say, "Our Indian people are interested and one of them, Georgiana Kautz, when she sent me a Christmas card she said, 'Thank you for giving us our history,' and 'I'm the only one who has ever...'. When I took this book out a year ago, at Christmas, I took two copies with me. It had just come out. Bud McCloud sat just across the table from me (he and his wife) and he bought the first copy. He was reading it and looking, and he said 'Well there's a picture of so-and-so and there's a.....Oh Boy! He said.....He was just elated.' Now they're going to sell them up at the RedWind Casino. They ordered two of every title, except for the one on the bloodlines, *How to Research American Indian Bloodlines*. It was picked up by a genealogy group."

Cecelia Svinth-Carpenter says, "They have to realize that the non-Indian is going to be in their classes. If they have all Indian students in their class, that's one thing. They should always be proud of who they are and never, never diminish that proudness. If they're going to teach a mixed class, they've got to understand that even the Indian students are not going to have a good background in their tribal history, per say. They have to be true to themselves. When you feel confident of who you are and what you're teaching, it'll come out all right. When I'd go out to speak I'd say, 'This was the way we did it, this was the way it was.' I wouldn't say, 'This was

the way we think it was.’ ‘I would say, this is the way it was in our traditional years. Another thing about traditional, they would call it the pre-history, and I never used that word. I used the term, traditional history.’”

Dr. Bill says, “I think the whole issue of seventh generation, when we talk of seven generations of Europe, what you do is not so much for today or for tomorrow, but for seven generations down the road. That is a motivator and organizer that to me makes a lot of sense that what we do is not only for our children, grandchildren, and their children, but, we are doing things long range and that helps me organize my work and determine what is important and plan for 150 years out instead of just for the immediate concerns we have come up all the time.”

Dr. Demmert says, “Well, I like the idea of traditional systems for mentoring. In my case [I mentor] the young men. In my sister’s case, [she mentors] the young women. I think that was a really effective way of training the youngsters. The other thing that I’ve taken advantage of is the environment that we grew up in. I think that’s really important. Even for my daughter. I took her out when she was really young, and my sons when they were really young; when I was in Alaska, I took them out on the fishing boat. I would take them hunting. Providing all those early experiences and getting them to know and understand the sea, forest, and the beaches. I think that’s the fairly traditional way that we have moved away from. Also, not allowing failure. Being sure that when someone is taught to do something, they learn how to do it. That’s one of the most important traditional values.”

Dr. Demmert gives an example of what he means by not allowing failure. “The story that I like to tell is when I used to go hunting with my uncles. We’d leave town, go by boat, go anchor up and go by skiff to the beach and then go hunting before there were roads. So, we would go into the woods and there would be two or three hours and they would say, ‘Where’s

the boat? I would say, 'Well, it's over there.' After three or four years of doing that, one day they each shot a deer. They all had a pack and they gave me two or three rifles to pack to the beach and they said, 'Take us back to the boat.' They didn't tell me where the boat was. They already knew that I could take them there. So, that was a test. I took them to the boat. I ended up ten feet away from the skiff. That was like after four or five hours of walking back in the mountains. They would have kept at it until I learned how to do it, but at that point they already knew I could do it. When I was sixteen they told this other sixteen year old and myself that we were to navigate all the way from Craig to Ballard Locks. So, that was a test. So, he was on for six hours and I was on for six hours. We just rotated every six hours, one of us would do all the navigating and we went from Craig to the Ballard Locks."

Jim Egawa said, "You always have to kind of present the advice in a way that you're not really telling them what to do, or that they have to change. It's kind of like you have to present a scenario. They read themselves into it. They kind of find themselves in the story you tell them. You're like a storyteller and they find themselves in the storytelling and realize that might be them. They kind of do it on their own because I think a lot of times if you just tell them what their problem is, they become offended. It's almost like it has to come out like it's their idea. It's their idea that they discover what they need to do so it's not your or somebody else telling them."

Colleen Almojuela discusses a student she knew to answer this question. Colleen says, "There was a student that I knew from Georgia. He has some wonderful gifts. He is similar to many, in his family there are issues of alcohol, abuse, and is highly talented. He was able to write his story. This is important for him. His obstacles are going to become his gifts. I can only empathize with his stories, he can see it."

Theme #5: The Role of the Reservation: Cultural Components of the Sacred Circle***Interviews***

As Native leaders talked about Native American principles that they have tried to incorporate into their lives, the issue of identity came up over and over. Identity actually spills into all aspects of the Sacred Circle.

Hurtado talks about his Mother saying, “Be proud of who you are, and be proud to be Skokomish.” Demmert encourages young people to establish a connection and identity through their family members, and elders of the community.

Most of the leaders mention tribal history being a vehicle to instill identity in a person. Cecelia Svinth-Carpenter and Dr. Demmert both tell a story to explain a related concept of identity. In his story, Demmert is explaining the importance of mentoring and teaching young people how to be successful. Demmert does this through telling a story about hunting with his uncles. Svinth-Carpenter talks about a young woman that comes to her home every night for a period of time to learn about her Tribal History. Based on this story, it seems that learning the Tribal History made a difference in this young woman’s life.

This topic of identity reminds me of one of the program’s we used to do in the Indian Education Department in Auburn School District. For several years the Indian Education Staff and Muckleshoot Indian Tribe supported cultural programs. At Olympic Middle School the teacher, Brooke Broussard, started a drum group for the students. Different members from the Tribe, such as Donald Powderface, Albert Moses, and at times the popular drum group, Kickingwoman, worked with the students. The teacher kept record of students attendance and grades and reported that on the days that students attended the cultural drum group that the students came to school, had better attendance, and felt empowered through drumming and being with other Native people and participating in their culture. This was also a form of mentoring.

As far as other Native American principles that these leaders embrace, several of them had comments around social justice attributes, identity, and mentoring.

Sacred Circle Connection

One of the things that all Indigenous and Native peoples have in common is being displaced from their homeland. For instance, the Muckleshoot Tribe actually consists of people from Skokomish to Bellingham (Muckleshoot, Duwamish, Snoqualmie, Suquamish, Tulalip...). Some people say further south than Skokomish, and some people say further north. Although the boundaries of the Muckleshoot Reservation are federally designated, the Sacred Circle has no political boundaries and is representative of Native American education as it before the time of 1492. The Sacred Circle calls everyone together within a spiritual context to become a spiritual community. The Sacred Circle is still alive and well. It is a way to gather the various aspects of Native education. The following is what the Native leaders said regarding the reservation.

Virginia Cross states, “It’s been where my family is, it’s where my community is, it’s where my kids have grown up. When I grew up my mother had three sisters. Those three sisters had several children so we had really a good time on the reservation. We used to go up in groups (cousins of us) would go up into the hills and pick berries and spend all day playing in the woods. I remember that was a good time for us.”

Cecelia Svinth-Carpenter remembers her years growing up and says, “My growing up years of course was leaving our homeland, it was gone. The Army took it over. Then, the reservation was lived on by just a few families. Peter (Kalama) was the chairman of the tribe, and he’d come over to my mother’s and talk to my mother. There were Indian people who came but I never got to go onto the reservation because there was nothing there. When we wrote our constitution, my husband took my mother down and I went with her to the meetings but they were not on the reservation, they were down in Lower Nisqually. It wasn’t until 1974 when the

vote declared our fishing rights and said the Tribes had to enroll their members or they wouldn't get monies from the government for their fisheries. I applied to enroll. I was enrolled in October, then in January I went to the Tribal meeting that we held in a little church there in the reservation (I think the only building there was) and I was elected Vice Chairman. If I'd voted for myself for Chairman, I would have been Chairman. It was one vote off and I had voted for (s.I. Zellan) McCloud. I was voted in as Vice Chairman and I served two years. During that time we got the monies to build our Tribal headquarters which we have now. We purchased land adjacent to the reservation and the building was built and then it became a part of my life. We started building houses on the reservation, HUD houses. Through my two years as Vice Chairman I had learned a great deal."

Dr. Willard Bill remembers playing on the Mukelshoot Reservation, he says, "When I was a kid we used to play a lot on the reservation. We used to visit my grandmother and I had buddies I played with in the neighborhood. Across the street was Whitey, and he and the whole family are friends. They lived on the reservation all their lives and they were very important. Secondly, it's also part of my culture and that's the main reason I came back to work on the reservation full time. The people and students are very important and I wanted to invest a few years here."

He goes on to explain how the reservation has changed, "The reservation has been here about 160 years (since about 1844) and has gone through some really tough times. We are just now beginning to reap some of the benefits of our economic developments. It's taken a long time, but we're finally getting there. I think the future will be much brighter for our young people and then they can do some of the things that older people couldn't do in making dollars in new and more ways to make the economy strong and help the reservation grow. This is making

education even more important. Also, the money we are spending on scholarships is helping so many of our students attend college and receive a GED. There is no question that scholarships are revolutionizing the Tribe. We have about 300 or 350 people in school to pursue an education. If you count the kids in the Auburn and Enumclaw School Districts, you add a couple more hundred. Education is really taking off and is helping people qualify for jobs they couldn't qualify for in the past. People are now getting bachelors, associate, and masters degrees; which is helping to better qualify them for good jobs that were not open to them before."

Dr. Bill Demmert talks about learning skills on the reservation, he says, "I can remember when I was a youngster growing up and fishing with my uncles or my Dad. They always used to get together with the old-timers. I would listen to those conversations and on occasion there was someone there that they wanted me to learn something from. For example, there was a hunter, very skilled. He taught me how to make deer calls and how to blow a deer call. So, I'd practice and work at it and one day my uncle talked him into taking all of us hunting. So, we went up in the woods, walked through some muskegs and got to a little clearing at the top of the hill and sat down. I think there was my Dad, at least three of my uncles with Willy, that's four and myself just as a young kid, that's five. I must have been around fourteen, still pretty young. So, Willy takes the lead and my Dad and one of my uncles is at the tail end and I'm somewhere in the middle. We go back, and for half an hour or so and we come to this little muskeg and we are still down and he blows his deer call and I'd listen to how he was doing it. The deer comes up, someone shoots it and I'm ready to jump up right now because they usually cut its neck to bleed it and then gut it and fix is so you can pack it down. He says, 'No, just wait, just wait.' He continues to blow his deer call, the second deer comes up, shoots it. I'm ready to jump up, he says, 'No, no wait. We've still three more.' He gets a deer for every adult in that one spot and

they all pack them down and that's it. I learned a lot from that old guy, yeah. Then, my Dad used to take him fishing with us periodically because he knew the territory better than my Dad. He was an older generation and of course he passes away, and then my Dad becomes the expert. So, I had the advantage of an older generation and my Dad's generation.”

“This is an example of learning how to learn. It's a very traditional way of teaching that they carried out and knowing and accepting that. They would show me how to do something, they might explain something, but they also had me tagging along while they did their work. That was a good learning experience and I would observe and learn and eventually I'd get to do something. Yeah, Jerome Bruner, when I was at Harvard, reinforced all that in a book that he wrote. The book he wrote was *The Process of Education Revisited*. In that book he said if I could do it all over again, I would put vocational education back into education. By that, he meant practical experience.

Theme # 6: Experiences that Taught them what it is to be a strong Native Educational Leader: Cultural, Spiritual, and Intellectual.

Interview Interpretations

The theme that every leader talks about a family member being important to them as a child relates to the import of community. For many leaders, it was a grandparent that was pivotal in their life. Others mentioned Aunts and Uncles. Many leaders talked about the things their family members taught them. Patricia Whitefoot calls her time with her grandparents in a one-room home her “Early Childhood Education.” The leaders also talked about spiritual matters. Dr. Willard Bill said the following about his two grandmothers, “They were both very spiritual oriented people and both prayed before every meal and were very proud of their particular faiths.” Dr. Bill goes on to say about his grandmothers, “They were two women who inspired me.” It also stood out to me what Virginia Cross said, “Another person that had an

impact upon what I became was my Father.” The fact that these leaders mention family members as the one’s who taught them what is to be a strong Native Educational Leader is significant because it is a demonstration of culture. It shows the strength of Native people. It shows the power that individuals hold. The cultural segment of the Sacred Circle is clearly strong and powerful.

Connections to the Sacred Circle

If I were to pick one segment of the Sacred Circle to represent experiences that Native Educational Leaders had that taught them what it is to be a strong Native leader it would be culture. A metaphor for the word ‘culture’ could be the ‘drum.’ In the Native American culture the drum is sacred. It is the “heart beat of the earth.” The heartbeat of the earth gives life to all. A hand drum is a prized gift that sometimes a Native person will gift to someone personally, or at an event to recognize and honor someone’s life. The sound that the drum makes is often referred to as the “heart beat of the earth” and the “gift of life.” From the drum, everything else comes, the spiritual, intellectual, and physical segments of the Sacred Circle.

The Native leaders that participated in my study had wise contributions to make, and point out, as they talked about their childhood experiences that taught them what it is to be a strong Native Educational Leader. These Native leaders who were brought up in their culture, had both the Sacred Circle and the drum influencing their life and values. As a Native educational leader I believe that both the drum and the Sacred Circle are important aspects of providing cultural relevance to Native communities. Culture, family, and the recognition that one can make a difference, especially through education, were significant to each of the individuals I interviewed.

Interviews

Hurtado: I think that a lot of it came from my parents always saying that education is important. It's an equalizer for people of color. My Dad really infused that in me, my Mother also. My Dad was Philippino, he's first generation Philippino and my Mom is Skokomish.

Cross: The memories I have from when I was a child are memories with my grandmother Mary Charles, and then my Aunt Eva Jerry. Mary Charles was a member of the Shaker Church and she was an elderly lady who passed away, I think in about 1958 or 1960. She was very determined to carry on the culture. She wove and knitted her own socks and did her own spinning of the wool and all those types of things. I remember one of the things that she taught us was to share things. She was a member of the Shaker Church and whenever there was a funeral or a dinner or something she wanted to contribute to, she'd pack up a case of peaches or pears or something and carry that to the church to share what little she had.

With my Aunt Eva Jerry, she was very involved in teaching the language all the years I was with the Auburn School District. She was very committed to teaching language and felt very strongly that the language should continue for the Tribe.

So, I remember those two people from my childhood. Another person that had an impact upon what I became was my Father. He was very strong in teaching us good habits and wanted us to be sure we continued in school and (he) paid our bills on time. He used to get up every morning on the first of the month, I remember, and pay his bills on time. That was very important for him. He kept food on the table for us and kept the family together.

Egawa: You know, it's really funny. A lot of it was like my karma or something. I was to become an educator because everything fell into place. To have people (like my neighbor in the community) give me money to go to school that just didn't happen back in those days when we didn't have financial aid or anything like that. To have him just say a thousand dollars paid

for more than just a year's school at WSU. Then, to go to school and to have a Principal tell me that once I finished he'd give me a job. It was kind of like all that stuff just fell into place. To be able to go to school and end up teaching. To touch the lives of kids, to see how much it moved them and also how much teachers felt so fulfilled by having Indian kids succeed in school. It's like when we did that banquet with the kids in Tacoma and the teachers just cry. They were just so pleased that the young people appreciated what they did for them. So, it's gratifying to see not only the teachers, but the kids.

Svinth-Carpenter: Oh yes. My Mother was an Indian lady and she was very proud of her Indian blood. She let the world know she was Indian of the half-blood. She could do that in those days because my Dad was a Lutheran minister and he had a parish out in the southern part of Pierce County. I was the twelfth child of thirteen and I just had to be quiet and keep out of the way of everybody. My Mother used to tell us things and I remember many, many things that she'd tell us. The Indian people used to come and visit on the farm. They never took all us kids visiting because there's just too many. So we never got out much until we started school. I remember my Mother cooking all day long, always making bread, and baking something.

Patricia Whitefoot: My childhood experiences begin with my grandparents because I was raised by my grandparents. I also had many elders around me. The valley where I grew up was pretty enclosed with our neighbors being about a half a mile away. We had horses and wagons for transportation. We were in a very isolated community and I didn't really know what the Yakama Nation was.

When you grow up in a small "village," you need to work together as family and extended family members to be able to survive. You travel to the mountains together for the roots and berries—all the berries were provided through the land. We traveled to the river and the

mountains for fishing and hunting for deer and gathering wood and chopping wood for warmth during the winter months. We also provided for the farm and ranch for the animals, growing the garden, caring for all the different kinds of animals we had.

That, to me, was the early education I had in my home. Growing up in a one-room home with my grandparents and also the prayers offered and the belief my grandparents had to believe in a creator. In that one-room home with my sisters and brothers, my grandfather provided the songs and drumming and my grandmother provided the prayers. We had to line up as young boys and girls to go through the ceremonies and rituals they conducted in the home. Because the place we grew up was, so to speak, “at the edge of the world.” The place where we lived was also a stopping place for people traveling over the mountains. They traveled from the Yakama Reservation over the mountains to the land of the Titinam (?), Nisqually, and the Chehalis. I remember the people who came to visit, and that was my early education.

Colleen Almojuela: My Great-Grandmother (Tao-oh). This means a very strong woman, with a gentle heart. Her English name was Agnes Laekett Joe. My Great-Grandmother spoke Suquamish. Her generation was forced to boarding schools. My Great-Grandmother gave me teachings around humility, the strength and role of women, and maintaining the family.

Dr. Bill: I turned to my Grandmothers, Clara Siddle and Annie Jack Daniels. These are the two inspirational people who motivated me to do a lot of things. Grandma Annie lived here on the reservation her whole life and was a very traditional Indian woman. She was a Shaker, healer herbalist, and really lived the life of a traditional Indian doing cooking, hunting, gathering berries, and was very active in the Shaker Church. She was a very important person.

My other Grandmother, Clara Siddle, was raised at Muckleshoot also and was eventually literate and very active in her own personal education through the years. So, the interaction with

both grandmothers was really instrumental for me and showed me what you can do in two different settings. Whereas my one Grandmother never spoke English, well, she did speak English, but she didn't read or pay much attention to money. The other Grandmother was more assimilated in a way, but was very committed to her culture. They were both very spiritual oriented people and both prayed before every meal and were very proud of their particular faiths. They were two women who inspired me.

Dr. Demmert: The other is maintaining the practice of your brothers and sisters having a role in teaching your kids. The aunts and uncles. Probably one of the most challenging and one of the most rewarding periods of my life was when my uncles served as my mentors. Each one had different skills, a little different approach, but not that much different. There was always a moral behind whatever they (my family) taught me.

Romaine Watt: My grandmother, who she was as an individual. She was a strong woman. She was big. She was a Longhouse person. She always spoke Seneca. You felt protected when you were around her. She was a basket maker, a very traditional woman.

Theme # 7: Definition of a Native Educational Leader

Interview Interpretations

To paraphrase, a Native Education leader is solid in their culture. They listen to Tribal elders. They have a vision. They have the ability to look towards the future. They are teachers. They have respect for the Native community. They look at Native peoples through the lens of compassion. They encourage individuals. These leaders stand in the present with respect for the past and a vision for the future. They are committed to Native American education and see clearly how education will benefit individual Native youth and, perhaps more importantly, Native communities.

My current experience in teaching in the First Peoples Undergraduate Program verifies the various concerns and need for a quality educational experience through the K-12 years. Over the last two years, the adult students in my classes have shared their stories of negative experiences in the public school system.

We can call into question how to have best practices that empower and build skillsets for teachers who can provide quality education with regards to writing and other academic requirements. If there were more written narratives in the school systems expressing the worldview of Native students, the collective voices would make a stronger contribution towards cultural competency.

There has been progress and some changes, particularly on reservations where they acknowledge the wisdom of my elders, who in their vision and desire to have a compassionate spirit were steadfast in their efforts to recognize the value of an education while also struggling to live in both worlds. The requirement for Native students, as well as other marginalized ethnicities, to live in two worlds speaks to the need for all educational leaders to know about and to utilize the documentation of Native American leaders.

The context of Native American leadership is best understood by those who have, as Native educators, been involved in facilitating educational practices and curriculum with Native focus. The focus on language, history, values, customs, and the primary attention to community all need to be considered as Native communities move towards cultural revitalization. The individuals that I interviewed shared perspectives based on their experiences. One primary attribute weaves through each of their considerations as educational leaders, respect for students and culture. In the past decade as my work on this project has progressed, it is evident that what

they experienced and expressed is also culminating in the scholarship of a number of Native Americans who are in the field of education.

Connections to the Sacred Circle

The definitions of a Native education leader fell primarily into the Intellectual and Cultural segments of the Sacred Circle. Because culture is held sacred to Native people, culture also embodies spirit.

Interviews

Denny Hurtado: I would say, first and foremost, have a good heart. That they never forget where they came from, and that they never forget those who are having a hard time. Those people who are alcoholics or drug addicts, abusers, or whatever. That they (leaders) still have to be cognizant of the fact it stems from the boarding school experience and them not knowing how to be parents. That disconnect between getting the parenting skills from parents abruptly changed our whole system. So, that to be a good leader you have to be compassionate, you have to be a role model. You know, when I see my people at home and they are drunk, I treat them with just as much respect as anyone else because I know they are having a hard time. Just because they are having a hard time doesn't mean they are any less human than anybody else. So, I think you have to have that compassion.

You have to have the vision to be able to be a visionary. To see out in the future what it's going to take to affect some kind of change in the system. The system is not meeting the needs of our students. It's meeting the needs of some students but it's not meeting the needs of the majority of our students.

I think it's really also about being committed to the work, and it's a lot of work. Once you become a good leader then it creates a lot more work as people are constantly calling you and wanting you to "do this and do that." Like here, here in this position, I always drive in

twenty-five different directions when twenty-five different people want me to do something. It's about compassion. It's about having the vision. It's about commitment and it's about hard work.

Virgina Cross: An educational leader is one who is committed to teaching, whether it's the language or whether it's academic subjects in school. I think it's a leader who is very strong in teaching basic skills but also teaching the culture. It could be someone who is teaching basket weaving, who is teaching any kind of carving or those kinds of things. I don't think it's necessarily one that's limited to the classroom. I think an educational leader is one who teaches the culture and one who teaches in the classroom.

Cecelia Svinth-Carpenter: Well, the big thing is that I represent myself as an Indian Historian. When I testified in the shellfish case, when we were hammering it out, then I was asked about what an Indian Historian was. I said it was someone who was raised in the Indian environment, but who then chose to infiltrate the white world and then go to their schools. That was my big thing. I didn't want to go to the University where my brothers, sisters, and my Dad went; but I did. That may have put me on par with the rest of the educators, but I had that Indian heart and Indian mind that survived all that.

Patricia Whitefoot: My definition of an educational leader today would be an individual who is grounded in their culture with the values of who they are. Who they are as it relates to their people, but as it relates to the land and the environment around them. An individual who understands the spiritual health and well being of their self and their people, and the need for working with families and community members. An educational leader should also have a vision for self, their children and their families, and their extended families. The vision must follow a path that takes in the good from their tribe and what that means to your tribe and also recognize the role of academic education today and what it can provide for the future

developments of your tribe and community as a whole. It is something we can't do individually because we need to think of the tribe and our brothers and sisters in other tribes. At the same time, an educational leader recognizes the issues we must face with legislation, the various politics we deal with, and working with various government groups, as well as the different tribes.

Dr. Willard Bill: The educational leaders I see are the ones who can basically look ahead and try to anticipate needs for the future, and provide programs that speak to the future and speak to education. For example, some of the old timers who weren't educated knew education was important and they encouraged young kids to go to school and get an education. I think they were leaders because they encouraged the young kids to go to school. I think some of the people who came out of Bureau of Indian Affairs (B.I.A.) schools, like my mother and father, who attended boarding schools and public schools provided some foundation.

Dr. Demmert: Someone that really knew the research literature. Not only for Native American, but broad-scale and was aware of the important priorities for the different Native communities. One that had the ability to pull those two together.

Romayne Watt: One who listens. One who is eager to learn. One who learns from all sides. Listen to Tribal elders and combine that so it works for everyone. My philosophy is that we live in one world amidst many cultures. A Native educational leader involves, and knows, the strength of the community. Once I was able to design a program that involved the elders and the community things fell into place. It seems the first half of my life I was dragging the community along in my program, and the other half of my life was the parents dragging me along!

Theme # 8: What advice do you have for the new generation of Native American educational leaders who are coming up in Indian Education?***Interview Interpretations***

The leaders had many focus areas that they considered important for the new generation of educational leaders. The focus areas were: 1) Identity, 2) Tribal Involvement, 3) Networking, 4) Tribal Language, 5) Research, 6) Cultural Values, and 7) Knowing and understanding what good teaching is. In all of the focus areas, the leaders stressed the importance of remembering where you come from as an individual (Whitefoot, 2004)). The leaders felt it was important to know what is going on within your own tribe, as well as within tribal communities as a whole. Networking seemed to be a key word for the work that needs to be done for the future. This includes networking in politics, business, and tribal communities. The issue of working in collaboration is addressed in this networking component. Learning the tribal language is of utmost importance, along with English. Dr. Demmert talked about the value of research, and using this knowledge to help Native learners.

Connections to the Sacred Circle

The comments that are made for the new generation of Native American educational leaders seemed to be embedded in all aspects of the Sacred Circle. This speaks again to the value of a leader striving for balance in their life as they certainly are focusing on the intellectual components of the Sacred Circle, but they need to rely heavily on the cultural and spiritual component as future leaders. As noted by Watt (Seattle Times article, 1994) in her biography, culture is something you participate in. Culture is a part of who you are.

Interviews

Whitefoot gives this advice, "Look around you because there is so much out there in education. Individuals can be overwhelmed with the amount of information there is, but, the challenge will be to dissect that information and at the same time remembering where you come

from as an individual, particularly in this time of school improvement and educational reform. Remember to pay attention to the life of our Tribes and what they are addressing. When we grew up, we were focusing on education but we also had to think about health concerns. We have more young people going directly from high school to college and staying on the educational track. They have the academic background and education, but don't always have the opportunity to learn about what is going on within their own tribal organization.”

Watt makes further comments about returning to the Native community, “When these young college graduates return to the tribal community, they feel like they have all the answers and have their degree, but I believe it will take time for them to be immersed into their tribal community and knowing about health care issues, tribal sovereignty, economic development, the role of working in multi-cultural communities, understanding the importance of collectively working together. Today, the reality is that communities are very diverse compared to what they were when I was growing up. On the other hand, I see young people who are equipped with some real necessary knowledge and skills the tribe had. A challenge we have is to learn how to utilize the expertise of the young people. I would say to the young people not to feel overwhelmed about coming back into their community but feel challenged about doing this. Find a good mentor from the educational leaders of yesterday because they have much to offer.”

Dr. Bill, Sr. advises young people, “They need to work together. It is very easy to get isolated and to work on your own and do your own thing. We have learned that you should get out there and cooperate wherever you can. Secondly, I worked with Bill Demmert this week. He has been the Director of Education for BIA, has his doctorate from Harvard, and is an Alaskan Native. I learned from him that he always works with people from the top. Often we work with people at our own level or below, but he starts at the top talking with senators,

congressman, and people in big corporations. Our children can learn from this and not hesitate to work with leaders such as the governor who is open to working with our people. There are others around that we should encourage our children to work with, get to know, and make networks. When the Muckleshoot Indian Tribe has a dinner for legislators, they have a very good turnout. From this, the Tribe has learned to reach out to the speaker of the house, senate delegation, congressional delegations, and legislators and interact with them.”

Dr. Bill, Sr. says, “I was always tied to systems, basically, in the K-12 system. I belonged to three unions in the educational system: Auburn Education Association, Washington Education Association, and the National Indian Education Association. Some people don’t want to become that formal or belong to all of these organizations, but they do give you benefits and provide networks that are worth looking at. Secondly, I think they should also look at community college teaching and work. Often times, people in K-12 and the universities forget the community college. Community college to me is one of the most exciting places to work. There is really nothing you can’t do at the community college. You can always find a way to get things done and I always felt that you could accomplish anything in the community college. You may not be able to do this in another school, for instance, at the university you have to spend one third of your time in the community, a third of your time doing research, and a third of your time writing or teaching, but often times, the community service really suffers.

The community college provides a great career, Dr. Bill says in the following quotation: “I also think people should consider a career in teaching at the community college. They are very rewarding, good conditions and you don’t have the problems of discipline like you do in the K-12 system. It a very good career, and that’s important. And, of course, there are all the other standard things people are doing in becoming familiar with technology and in trying to network

that technology in the community-the computers, networks, the internet, and all the things that get out to the community so the people can talk to each other. Also, people should form networks with other countries. We often think of Indian education as United States, when in reality, borders are artificial and we need to think about the entire western hemisphere and realize that the people in Canada and Mexico are all related to us.”

Dr. Demmert gives advice about looking at the past to prepare for the future, he says, “Well, I think one of the ways to do that is to focus on some of the early works, religions, or information and reports on Indians and then they can do it from a tribal perspective. Then, get them to start using the computer to either write about some of those or translate some of that and to get into the language, the different tribal languages early so that they become knowledgeable of tribal as well and English speakers. Because, if you learn both well you’re going to learn the standard English and the standard native language. Or, you could even move to a more professional or technical native language that will help you in terms of your English as well.”

He also encourages young people, “To have a thorough understanding of the research. Add to that the importance of neural imaging and understanding all of that and what both findings tell us as educators. Then, knowing and understanding the cultural values and mores of the communities we work with and then bringing those together with educational priorities. I would probably add to that knowing and understanding what good teaching is.

Demmert suggests some strategies for teaching, he says, “What I do as an instructor was get them involved in creating a question and then answering that question as a part of a class focus then having them do the research. Then, nowadays what I do is have them pull all of that information together in a Power Point presentation, usually as a group of four or five and then presenting it to the rest of the class. Then, doing a term paper and putting that on a website along

with the Power Point presentation. So, they learn the technology. In order to present something you really have to know it.”

Theme # 9: Boarding Schools

Interview Interpretations

Native American students’ experiences in boarding schools are reflected in the comments of the participants from this interview process. Their comments ranged from boarding schools providing them good educational foundations and strict, helpful life skills and structures, to abuses and assimilation. For some Native families, especially those suffering with poverty, boarding school offered a way for children to be cared for. However, as stated, Native students were not praised or even mildly supported for their cultural wealth, that is, the practices and traditions from their tribes and families. Being ‘put in a box’ or ‘brainwashed’ are symptoms of ethnic cleansing. The boarding schools were designed (in some views) to resolve the ‘problem’ of Natives. People might have said, ‘if we can not make Natives go away physically, we can make them go away mentally, emotionally, and spiritually by ‘educating’ the children.’ Given their negative experiences, many elders did not talk about what happened at boarding schools. They were made to feel ashamed of themselves and were ashamed of what happened to them. Native peoples today are resurrecting, reclaiming, and reviving our cultures. Participants in these interviews shared their strengths and the strengths of their family members who survived the ‘whitewashing’ of boarding schools.

Interviews

Denny Hurtado talks about his mother’s experience, he says “You see, in my Mom’s generation, they went to boarding school. The boarding school experience what it did to our people they didn’t really talk much about the language and the culture and the stories. They told us bits and pieces of stories that happened on the reservation, you know with stick Indians and

Sasquatch, those kinds of stories. Or, stories of my great-great grandfather who was the Prince of Wales. Those kinds of history stories where my great-great aunt, Mary Williams married the Prince of Wales. I heard from my Mom that “[Ripley’s] Believe It or Not” found out that this full-blooded Indian guy’s name was Prince of Wales. So, they flew him back to “Believe it or not” because his name is Prince of Wales. The thing that he remembered when he came back (of course he couldn’t speak a word of English so they had to take a translator with them) was the boxes that went up and down. This was in New York City back in the early nineteen hundreds. That’s all he talked about when he came back.”

Hurtado says that he wanted to gain more information, he stated, “So, I’ve always wanted to learn more, I had to ask my Grandpa, ‘Well, tell me about the old days,’ and he wouldn’t want to talk about it. He just kind of ignored me and didn’t talk about it. He was a very respected man in the tribe but still he wouldn’t talk about the old ways. So, when I went to college I wanted to learn more about who we are and what they say we are and what’s in the print.”

Egawa talked about experiences living on Lummi Island, he says, “I came back and worked a year for Lummi while living with my grandmother for a year. That was really good because we would spend time talking about what I experienced over there. She shared so much with me about the Lummi people and how we differed so much from white people and everything.”

Egawa’s stories connected me to my grandmother, he said, “My Mother would have been a lot like your Grandmother Iola because Iola and her went to school together. They were somewhat ‘put into a box’ and were, in a sense, brainwashed about their culture. The schools just wanted them to become European, you know. So they tried to strip them of their language and their culture. It was impossible for them to totally destroy that because it was always there.

It was so good because the culture and everything was so strong that it hung on and it's being passed on. I think sometimes we don't realize that it is being passed on and people don't really realize that they're learning the culture. It still plays an intricate part in their life in terms of what we do and how we act. It's so mixed up though that it's hard to just pull it out and identify it. It's become somewhat integrated (culture), but, it's definitely there. It is more a part of my Grandmother Iola and my Mom's generation. Then, if you go one more generation back to my great-great grandmother, it was the Indian name and the language and everything. It was so strong, that whole lifestyle. It ended up being a stronger component in my life. For my kids, it's kind of like having to go back and relearn it somehow. It's kind of like that for you, and sometimes with your Dad and I and the other guys your age would always talk about how it felt like something we had to relearn. A lot of times the young people felt guilty that they didn't know the culture and felt like they should know it. It was really a burden to carry because where would they have learned that? So, it was really, really hard for your generation to kind of have to live up to that expectation of knowing everything and that's where there was a real conflict. I'm not sure it was in that book, but there's a lot of books that bank on how, among young Indian people, there became this conflict between the Urban and Reservation Indians. It was something that there was always a conflict between the two. It was the only thing the Reservation Indians could hold over the Urban kids. If they felt they knew the language, they knew the culture when in fact they didn't really know that much more than the Urban kids. The Urban Indians were so much better prepared in other areas. If the two could have worked together way back when I was first starting in Indian Education, they could have made giant strides in terms of growth. Urban Indians were so skilled in the culture and the economic endeavors and things like that, they could have been way ahead: Education-wise and everything. It would have made a

tremendous impact if they had worked together. But, anyways, they had to have something over on each other. It's silly, even today, one group feels that they have to have something that's better than the other group so there's always that in-house fighting that goes on. And, we're aware of it! That's what's sad, we're aware of it and then we continue to do it. That's always been a struggle to try to figure out how to break through that. I've always been conscious of that and tried to figure out a way to find a common denominator or a way to work with both groups so that they can come out and be much more positive with each other. So, that's been helpful."

Egawa thinks the main identity of a group is their cultural traditions, he says, "I think the thing that we really identify with as a group is the music, like the music in the Pow-Wow's. It seems like it's such a natural in terms of when you go to the Pow-Wow's. The people at first fought a lot because they didn't want you to sing their songs. They didn't want you to do their dances. They didn't want you to wear their outfits. Now, they see people who have integrated their regalia. Where Muckleshoot will have their designs on a Plains-Plateau outfit or they'll modify. Your Dad says that there are Grass Dances that are similar to, say, Yakama or Plains dances for from Montana that are similar. They don't offend each other because that music is something that works with all groups. The languages are something that all groups are really proud of, you know when they know their own languages then it's a real common denominator. Those are real strong areas, in music and language. Those are probably about the two strongest areas that seem to really work well, that you can use as a focus area. People tend not to fight so much now as they have in the past. Just the customs that people share with each other of feasts, and just getting together. I think the things that are really emotional. You can usually tell because people start crying. There are some things that really touch them in the heart where you know it's something that will work with any tribe."

Patricia Whitefoot notes that, “Throughout my life, I had the early experiences of growing up in the Medicine Valley area and that was important upbringing to me, having my elders and grandparents. After that, I was placed in a mission boarding school because my grandparents were getting older and we had a large family and they were able to provide for us so my sisters and I were sent to the mission boarding school.”

“The time at the mission boarding school helped a great deal. We already knew about doing chores and raising livestock, but the boarding school helped provide an extension of rules and responsibilities. We had chicken eggs to clean, barns to clean, cooking for a large number of students, table setting, storage of food, feeding horses and cows. Everything was provided at the mission so we all worked together, both boys and girls, on tasks. Because it was located on the Yakama Reservation, we knew many of the people plus our relatives, sisters, and brothers. Our family members came to visit whenever they could. That was the early recollection I have of my educational experiences.”

“During that time that we lived at the mission school, we all boarded the same bus to White Swan so we became known as the ‘mission kids.’ We rode the bus to White Swan and attended the public school there. As the mission kids, there were things we did to help each other out. The older girls helped out taking care of the younger girls. There was a long room where we each had our own bed, our own clothing storage place, and there were bathrooms. Every morning we had to make our bed, do our chores, and line up with the younger girls in front and older behind, like stair steps. While standing in line, the girl behind each girl braided the hair of the girl in front of her. This was an education because we worked as a team. But... if one of the older girls were kind of mad at you, they would jerk your hair around. I remember those experiences very vividly.”

“This also taught me responsibility for my older life because when I returned home, I braided my grandmother’s hair and combed my grandfather’s hair. In those days, we all had long hair. To this day we still have long hair. Even if your hair is white, you still let it grow long and never cut it. It is the tradition of our people to keep their hair, never cut it, and always wear it a certain way. The mission was an early experience that I have. After that, I moved back home and continued in the public school from first grade through grade twelve in White Swan.”

“At the mission school where we were, it was a positive experience because our elders at that time were not able to provide for us. Meals, bedding, lodging, and everything was provided at the boarding school. The boarding school, Fort Simco, where my Grandmother, who raised me, went was formerly a fort for the Army and some of her experiences were positive, there were also negatives. In some ways I feel like I am a product of the Department of War because of the way I was raised and the mannerisms and behaviors in a very strict upbringing. The strictness and discipline were important, but for me it was like the ‘Department of War’ because of the way the children were marched around when my Grandmother was in boarding school.”

Patricia speaks about the lessons learned, she says, “They also had duties and responsibilities, but when they were in the classroom they weren’t allowed to speak the Indian language or wear their traditional clothing. There were a lot of things that were negative, and as a result of that when we were growing up everyone spoke the language where I grew up so we learned some of the language. However, it wasn’t impressed upon us and as a young person, I think that had a negative impact. Sometimes the discipline seemed harsh, but when I look back today, I think it was important teachings, such as darning our socks. I had chores and responsibilities like cleaning the house-every corner of the house. My Grandmother being raised in the era of a military boarding school, everything had to be perfect, like making the bed. It was

similar to what happened at the mission because we had to fix the bed every morning. It was like a transfer to another level being in a mission school.”

Although Colleen Almojuela’s was not in boarding school herself, her mother was in boarding schools. Boarding schools has had a cumulative effect on generations. Colleen’s experience on Bainbridge Island was very formative, she says, “My education on Bainbridge Island had a huge impact on why I do what I do. About 3% of the population at the time were bi-racial. School was a lot about fitting in, not taking any of who I was to school with me. My Mother had a boarding school experience and was forced to assimilate. When I left Bainbridge Island and moved to North Carolina, it was during the days of civil rights. At the time, my husband was white. When the state patrol would pull us over, the state patrol would assume I was white because my husband was white.”

Dr. Willard Bill, Sr., another product of the cumulative effects of boarding schools, reflects on his education experiences as a child, he states “I went through two different programs as a kid. My first few years were in Vancouver, Washington. It was during World War II and teachers were scarce in those days. It was hard to find certified teachers, and we went to school and just basically played and goofed around in kindergarten, first, and second grades. We lived in two housing projects. One was in Vancouver, was basically World War II housing and that project has now been torn down.”

“We moved from Vancouver to McLaughlin Heights, which was up on a hill. It was also a project, but the houses were separate which was better than the houses all in a row in Vancouver. During those years, I didn’t think I learned very much but just had a good time. Then, we moved to Puyallup when I was in third grade and I could tell I had not learned much earlier because I went into third grade not being able to read. In third grade there were reading

groups and by the end of the year I could read. Reading then became a life-long hobby and interest of mine, but didn't really take place until third grade. The third grade was a really good experience that got me going. The fourth and fifth grade experiences provided good foundations and fundamentals for me."

"Teachers were very good in those days. Remember, most women didn't have many career choices. They really had none before World War II when they started working in shipyards, Boeing, and other places. Teachers we had were very good and very well prepared. We usually had a pretty good foundation in elementary school."

Conclusions

I interpret from the interview data that the aspects of community and inter-generational support are important elements for healing and reconciling the past and thus current educational needs in the Native American culture can benefit from attending to the Sacred Circle as a model for best practices. When I consider the nine people I interviewed and my current experience as an educator it seems imperative for cultural values to be integrated into education to establish cultural and economic sustainability. For example, as the Muckleshoot community continues to grow and prosper, it will be key to include the intellectual capital in integrating the wisdom of our elders into education endeavors; particularly those that have the experience of Native educational leadership over the past fifty to sixty years (1950-2010).

Brendtro, Brokenleg, and Van Bockern (2002), also advocate for inter-generational support (for Native youth). Acknowledging and incorporating the wisdom and experience of our elders are important attributes in the Native community. As we take special care to educate our youth, our elders can also actively participate or we can be determined to record their life stories and thus preserve our heritage. The Native community draws sustenance from the various groups recognizing their interdependence. This is contrary to what many American people do.

The American culture perpetuates individualism at the expense of their youth and ignores the elders. Moving a person from individual development to a place where everyone has an important place in the community is vital to the revitalization of Indian culture. Dr. Willard Bill Sr. spoke to this his entire life. He always said that “We help all students,” and “There are no throw away kids.” I would add there are no throw away elders.

The concept of ‘belonging’ benefits community when education systems show that they values leadership characteristics that individuals can identify with. As educators, most of us would agree that most people have qualities of leadership. The authors listed above talk about moving one out of their wounded-ness, that is to say, everyone at the table has something to offer. Denny Hurtado talked about this concept when referring to leaders having compassion for their people.

There is an important quote in *Reclaiming Youth at Risk* (Brendtro, Brokenleg, & Bockern, 2001) that addresses educating our Native people, and having the compassion and commitment that leaders I interviewed spoke about:

Native American philosophies of child management represent what is perhaps the most effective system of positive discipline ever developed. These approaches emerged from cultures where the central purpose of life was the education and empowerment of children. (p. 44)

Brendtro, Brokenleg, and Van Bockern outline traditional Native educational practices to build self-esteem:

1. Significance was nurtured in a cultural milieu that celebrated the universal need for belonging.

2. Competence was ensured by guaranteed opportunities for mastery; (Demmert also referred to this in his interview).
3. Power was fostered by encouraging the expression of independence
4. Virtue was reflected in the preeminent value of generosity. (p. 45)

In the interviews I conducted, many Native leaders talked about people that inspired and encouraged them. Education is about facilitating community spirit and the recognition that everyone has something to contribute. The role of Native educational leadership is to help revitalize the integrity of cultural and the value of being in community.

In following cultural values, one aspect that would uphold the integrity of community is honoring our elders; particularly the elders I interviewed. In doing so what I propose is that their experiences be included and aligned with current literature on Native American Education. If we were to add their stories to what is know, we would have both experience and theory that can assist with cultural competency in curriculum design and educational practice.

The practice of the Sacred Circle aligns with the theory of holistic education and the development of personal identity. This alignment is a meeting place between the dominant culture's ideal of education and the continued movement in Native communities for cultural revitalization and self-determination. Native Educational Leadership as I have discovered in both the interviews and my position as an educator prove that centering curriculum within the elements of the Sacred Circle provides students with the foundational recognition of cultural identity. Students can also gain important affirmations that they can use to be successful in their educational goals. As more tribes in the Pacific Northwest invest in their communities it will be imperative for the educational committee to have current leadership learn from those who have

made the effort and succeeded in their struggles to advocate for Native Americans values through education.

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Appendix A
UNIVERSITY OF WASHINGTON
3.INTERVIEW CONSENT FORM

{PARTICIPANT CONSENT FORM: NATIVE AMERICAN EDUCATIONAL LEADERS}

American Indian Educational Leadership

Researcher: Denise M. Bill, Educational Leadership and Policy Studies, University of
Washington, College of Education.

Telephone: (253.359.5279)

Email: denise.bill@muckleshoot.nsn.us

Researcher's statement

I am asking you to be in a research study. The purpose of this consent form is to give you the information you will need to help you decide whether to participate in this study or not. Please review this form carefully. You may ask questions about the purpose of the research, what I would ask you to do, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear. When all your questions have been answered, you can make a decision if you want to participate in this study or not. This process is called 'informed consent.' Any information submitted by email cannot be ensured total confidentiality.

PURPOSE AND BENEFITS

I want to better understand the key qualities and practices of an effective American Indian educational leader. I want to interview American Indian educational leaders about their experiences and values as educational leaders. You may not directly benefit from taking part in this research study. However, I hope the insights that will be shared during this project may have future implications for other American Indian people as they carry out their lives.

PROCEDURES

If you choose to participate in this study, I would like to interview you one time about your experiences as an American Indian education leader. The interview will last about one to two hours and will focus on thoughts on leadership in the state, the role Tribes play in supporting educational leaders, and how culture plays a role in the life of an educational leader. You do not have to answer every question.

With your permission, I would like to videotape the interview so I can have an accurate record. Only the research team will have access to the videotapes. I will use the videotapes to analyze themes in the areas of: leadership, roles of Tribes, and influences of Culture. I will destroy the videotapes by May 2008. Please indicate below whether or not I have your permission to videotape the interview.

I may want to use segments of the videotapes in a public setting. For example, I may want to use the videotapes in a public presentation, or in workshops. In that case, I will give you an opportunity to review the videotape segment with your image. You can choose to edit any portion you do not want used in a public setting before you give your written permission for me to use the segment publicly.

I also want to analyze a few photos (of yourself only) and documents that you may want to submit for this study. I will ask you to bring any photos (of yourself only) or paperwork (i.e. a journal article, a publication that you have written) that you wish to bring to the interview. You do not have to provide everything I ask for.

RISKS, STRESS, OR DISCOMFORT

Some people feel that providing information for research is an invasion of privacy. Sometimes people feel self-conscious when they are videotaped.

OTHER INFORMATION

Being in this study is voluntary. You can stop at any time. Information about you is confidential.

I will remove your name from all the study information, until you have had a chance to review study data and have given the researcher separate permission to associate identifiers with study data (i.e. reviewed quotes and videotapes and have had a chance to edit them or choose not to have the quote/image published publicly). The study information will be coded. The link between your name and the study information will be kept in a secured location, separate from the study information. Only the research team will have the master list of subjects' names and codes. I will destroy the master list by December 1, 2005 unless you have given me your permission to use the videotape in a public setting. In that case, I will keep the master list indefinitely.

I may want to quote you using your name. In that case, I will ask you to review the quote and edit it before giving your written permission to publish the quote with your name. The following groups may need to review study records about you: Institutional oversight review offices at the research site, the U.W., and federal regulators.

Printed name of researcher

Signature of researcher

Date

Participant's statement

This study has been explained to me. I volunteer to take part in this research. I have had a chance to ask questions. If I have questions later about the research, I can ask the researcher listed above. If I have questions about my rights as a research subject, I can call the Human Subjects Division at (206) 543-0098. I will receive a copy of this consent form.

(Check one)

The researcher **has permission** to video/audio record my interview.

The researcher **does not have permission** to video/audio record my interview.

Printed name of participant

Signature of participant

Date

UNIVERSITY OF WASHINGTON

{AUDIO-VIDEO USE FORM: FOR PHOTOGRAPHER}

American Indian Educational Leadership

Researcher: Denise M. Bill, Educational Leadership and Policy Studies, University of
Washington, College of Education.

Telephone: (253.359.5279)

Email: denise.bill@muckleshoot.nsn.us

Researcher's statement

I am asking you to be the photographer that will video/audio record all of the ten interviews for my research study. It is vital that these video/audio interviews not be used for any other purpose or made available to anyone other than the principal researcher.

I agree NOT to use any portion of the video/audio recordings for any purpose.

I agree NOT to share these materials with any person other than the principal researcher.

Photographer Name

Date

UNIVERSITY OF WASHINGTON

{PARTICIPANT CONSENT FORM: NATIVE AMERICAN EDUCATIONAL LEADERS }

American Indian Educational Leadership

Researcher: Denise M. Bill, Educational Leadership and Policy Studies, University of
Washington, College of Education.

Telephone: (253.359.5279)

Email: denise.bill@muckleshoot.nsn.us

*Any information submitted by email cannot be ensured total confidentiality.

Researcher's statement

I have asked you to participate in a research study. The purpose of this consent form is to give you the opportunity to review all written quotes that you may have made in this study, and to review and edit any of the videotape segments that I may use for this study. You may ask any questions regarding the purpose of these materials, the possible risks and benefits, your rights as a volunteer, and anything else about the research or this form that is not clear. When all your questions have been answered, you can make a decision if you want to release this information for use or not. This process is called 'informed consent.'

PURPOSE AND BENEFITS

I want to better understand the key qualities and practices of an effective American Indian educational leader. I want to interview American Indian educational leaders about their experiences and values as educational leaders. You may not directly benefit from taking part in this research study. However, I hope the insights that will be shared during this project may have future implications for other American Indian people as they carry out their lives.

PROCEDURES

If you choose to give consent for the researcher to use photos, quotes, or video segments of this study then you can sign the consent form below. At the point of signing this consent form you are agreeing that the researcher can share this information publicly in the dissertation itself, in workshops, at conferences, and in future publications like a journal article or a published book. You do not have to agree to sign this consent form.

RISKS, STRESS, OR DISCOMFORT

Some people feel that providing information for research is an invasion of privacy. Sometimes people feel self-conscious when they see pictures of themselves published or information about themselves published.

OTHER INFORMATION

Being in this study is voluntary. You can stop at any time. Information about you is confidential until you sign this consent form to use information publicly.

Printed name of researcher

Signature of researcher Date

Participant's statement

This study and this consent form have been explained to me. I volunteer to take part in this research. I volunteer to have my information shared publicly. I have had a chance to ask questions. If I have questions later about the research, I can ask the researcher listed above. If I have questions about my rights as a research subject, I can call the Human Subjects Division at (206) 543-0098. I will receive a copy of this consent form.

(Check one)

The researcher **has permission** to publicly use quotes, information from the study, and video/audio segments of this study at conferences, workshops, and/or publications.

The researcher **does not have permission** to publicly use quotes, information from the study, and video/audio segments of this study at conferences, workshops, and/or publications.

Printed name of participant

Signature of participant Date

3. How you will ensure that the data will be of high quality.

The researcher will follow the process set forth by following the steps outlined in question number two. Wolcott reminds us that “Tighter conceptualization, cautious labeling, and a careful paper trail still seem the best protection against the inevitable charge that certain aspects of our work are superficial (18).

Appendix B

1. Cover Letter

2. Nomination Form

UNIVERSITY OF WASHINGTON

COVER LETTER FOR NOMINATION FORM

{PARTICIPATION COVER LETTER FOR NOMINATION FORM: Teachers, Para-Educators, Principals, Native American Educators, Tribal Organizations, and Professional Communities.}

Researcher: Denise M. Bill, Educational Leadership and Policy Studies, University of Washington, College of Education.

Telephone: (253-359.5279)

Email: denise.bill@muckleshoot.nsn.us

Date

Dear Colleagues:

I am currently a doctoral student at the University of Washington. I am a Native American woman, from the Muckleshoot Indian Nation, that works professionally in the K-12 public school system in Washington State. I have been a classroom teacher, a staff development trainer, an assistant principal, a superintendent, and a director at the district office. I work in the public school system and also work with the local tribe in Auburn, the Muckleshoot Indian Nation.

As a Native American woman, a mother, a tribal member, a professional, and as a daughter myself, I am committed to serving as an educational leader in this state, as well as to preserve the culture of my people. I am the daughter of Dr. Willard E. Bill and MaryAnn Bill. I will be the first woman in my family to earn a doctorate degree, and the first woman in my tribe to earn this degree. I am following in my father's footsteps of getting an education so that I can better serve my people in the educational systems of this state.

The research project that I am endeavoring on will focus on the following questions: 1) What are the historical and traditional qualities and characteristics of an Indian leader? 2) What is Indian leadership today? 3) How do Tribal organizations value Indian educational leaders? What do Tribes do to support Indian educational leaders? 4) How does Native American culture play a role in the life of the Indian educational leader? 5) How do Public and state school organizations perceive Indian educational leaders? What do public and state school organizations do to support Indian educational leaders?

I would to ask that you please help me with this goal by completing the enclosed nomination form. If you have any questions please feel free to reach me at my phone number or email address listed above.

Respectfully,

Denise M. Bill

*** Nomination Form will be submitted here**

Dear Colleagues:

Attached is a questionnaire that I need your help with in identifying ten of the top Native American educational leaders in Washington State. I would appreciate you filling out the nomination form and mail back to me in the enclosed self-addressed stamped envelope. This is part of my dissertation project at the University of Washington. **Nomination forms are due back to me by June 1, 2005. Any information submitted via e-mail cannot be guaranteed totally confidential.**

Thank you very much,

Denise Bill (253) 359.5279 or denise.bill@muckleshoot.nsn.us

1018 22nd St. NW

Puyallup, WA 98371

Nomination Form for Native American Educational Leaders

A. General Nominee Information

Nominee's Full Name:

Tribal Affiliation(s):

Job Title/Program:

Company/Organization/School/Tribe:

Address:

City: _____ State: _____ Zip

Code: _____

Home Phone: _____ Work Phone:

E-mail: _____ Fax:

B. Nominator's Personal Information

Nominator's Full Name:

Company/Organization/School/Tribe:

Address:

City: _____ State: _____ Zip

Code: _____

Home Phone: _____ Work Phone:

E-mail: _____ Fax:

C. Nominator's Questionnaire (Answer the following questions in the space provided below.)

1. Please give the most compelling reason you believe the nominee should be selected for the dissertation project.
2. How would you describe this nominee as an educational leader?
3. Tell me how this nominee has influenced your life (or other people's lives) in a positive manner.
4. How has this nominee helped Native American students?

D. Nominator's Signature

I certify that the information contained on this form is accurate and complete.

This nomination is submitted in my personal capacity.

Nominator's Signature:

Date: _____

E. Selection Process

If the nominee is selected to be a good fit for this study, the researcher will contact the nominee by phone. An interview will be set up between the researcher and the nominee that will take approximately one to two hours in length in which the interview will be video-taped. A convenient location will be determined by the nominee and the researcher.

Appendix C

UNIVERSITY OF WASHINGTON {RESEARCHER CRITERIA FORM}

American Indian Educational Leadership

Researcher: Denise M. Bill, Educational Leadership and Policy Studies, University of Washington,

College of Education.

Telephone: (253.359.5279)

Email: denise.bill@muckleshoot.nsn.us

Researcher's statement

The following Criteria Form will be utilized in determining the individuals that will be selected for this research study. The researcher will use a point system to rate some of the answers on the actual nomination form submitted (see nomination form in Appendix A). Each nomination form will be read and scored by the researcher. All forms will have a score attached to them and will not be made known to the public. The ten highest scoring nominations forms will be moved forward to ask if nominees are willing to be participants in this research study.

Points will be awarded on the Nomination form for the following:

Section A.

Tribal Affiliation	10 points	_____
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Section C.

Nominator's Questionnaire

1. The most compelling reason the nominee should
be selected for this dissertation project. 10 points _____

 2. Description of the nominee as an educational
leader. 10 points _____

 3. Description of how the nominee has been
a positive influence in people's lives. 10 points

 4. Description of how the nominee has helped
Native American students. 10 points _____

 5. Overall perception of the nomination form, and the "feeling" of the nominee that has been
described. 10 points

- Total Points**

Appendix D

Interview Protocol

There are five broad research questions that drive this research study: 1) What are the historical and traditional qualities and characteristics of an Indian leader? 2) What is Indian leadership today? 3) How do Tribal organizations value Indian educational leaders? What do Tribes do to support Indian educational leaders? 4) How does Native American culture play a role in the life of the Indian educational leader? 5) How do Public and state school organizations perceive Indian educational leaders? What do public and state school organizations do to support Indian educational leaders?

The following interview questions will guide individual interviews with ten Native American

1. Are there memorable childhood experiences that taught you what it is to be a strong Indian leader?
2. What have your own educational experiences been like?
3. Are there things that have happened in your life to let you know that you wanted to become an educator?
4. How has being an educational leader affected your family?
5. What would be your definition of an educational leader?
6. Are there certain Native American principles that you have tried to incorporate into your professional life?
7. Are there certain milestones in your career?
8. What advice do you have for the new generation of Native educational leaders that are in Indian education?
9. What role has the reservation played in your life?

10. What knowledge do you give to students about their heritage, and about what being an Indian is?
11. What contributions do you think that you have made to Native students?
12. How do you feel teachers can best reach Native children in school?
13. If you had the chance to live your life over, are there things you might do differently?
14. What are the three things from your life that you are most proud of?

Edits 2/24/12

UNIVERSITY OF WASHINGTON
{ RESEARCHER SCRIPT FORM }

American Indian Educational Leadership

Researcher: Denise M. Bill, Educational Leadership and Policy Studies, University of
Washington, College of Education.

Telephone: (253.359.5279)

Email: denise.bill@muckleshoot.nsn.us

The following script will be used to contact participants for this research study.

Hello. My name is Denise Bill and I am a doctoral student at the University of Washington.
Would you have about five minutes for me to talk to you about a research project that I am
working on?

If the answer is 'no,' I would proceed with the following:

Thank you very much for your time. Have a good day.

If the answer is 'yes,' I would proceed with the following:

I am doing a research project on Native American Educational Leaders and you have been
nominated as a key person in Washington State to talk to. I will be conducting a series of
interviews over the next few months to learn more about Native American Educational

Leadership. I will be conducting approximately ten individual interviews with ten different educators. One interview will be conducted with each educator. The interview will take between one and two hours in length. I would also like to videotape the interviews.

Participation in this study is strictly voluntary. Do you think that you would be interested in being interviewed for this study?

If the answer is 'no,' I would proceed with the following:

Thank you very much for your time. Have a good day.

If the answer is 'yes,' I would proceed with the following:

I am very pleased that you are interested in letting me interview you. If you would like to look at your calendar I would like to schedule a day, time, and location for us to meet that would be convenient for you.

The researcher would then proceed to set up the date, time, and location of the interview. The researcher would also give the following contact information to the nominee in case the nominee needs to get in contact with the researcher at any time before, or after the interview. It will be noted to the nominee that any information shared by email is not guaranteed confidentiality. The following researcher's information will be shared.

VITA

Denise Bill is a Native American educator from the Muckleshoot Indian Tribe. She comes from a family of educators dedicated to Native American Educational Leadership. She has served in numerous leadership capacities within the K-12 system in Washington and California. Denise served as the Director of Native American Education in the Auburn School District for eight years. Currently she is the MOST Program Manager at the Muckleshoot Tribal College, and adjunct faculty for Antioch's First Peoples B. A. Completion Program. Her work in education continues to inspire her efforts to concentrate on serving Native American students and community organizations.

Denise Bill, the mother of two, is proud that her children have the opportunity to be educated in programs focused on Native American content. Watching their development supports her original thesis that Native American Educational Leadership is important to the youth, our future leaders, who can learn from our elders. As the first woman in the Muckleshoot Indian Tribe to attain an Ed.D., she will contribute to the on-going success of Native American Education in her community and other organizations committed to Native American students.