

THE WOLF'S LAST CRY:
AN ENDANGERED
NATION

By

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CHAPTER 1

INTRODUCTION

“Stories are pools of reflection in which we see ourselves through the prism of the imagination.” (Momaday, 1997, p.169)

A story is an expression of the soul. A story expresses a common human experience, and gives meaning, direction, and beauty to life. A story might describe the belief of a certain culture, such as the following Pawnee vision story: *“The lord of all things, Tiwara Atius, decides everything that will happen. In the beginning of things, he sat a great bull buffalo in the northwestern sky, and each year the bull loses one hair. Each time a hair falls, there is a meteor shower, and as time passes, the sun and moon grow dim. When all buffalo hair has fallen out, the world will end. Also, in the beginning, Tiwara Atius told the North Star and the South Star to look after fate. The North Star talked directly to the Pawnee people, telling them that each year the South Star gets a little closer, moving northward. When it catches up with the North Star, the worlds will end. The final destruction of the worlds is in the hands of the gods of the four directions. The West will issue the command, and the East will obey it. The stars will fall to the earth and become a new race of people, and the people left in the world at this time will fly up into the sky and become stars”* (Leeming and Page, 1998, p.142-143).

The stories of the Native Americans are a celebration of a sacred tradition. The telling of a story by the Pawnee tribe is a spiritual act, and the storyteller is central to the telling of the stories. Most often the storyteller is an elder, who is usually the older member of the tribe that exhibits lifetime experiences of special note. However, not all

elders are the older members of the tribe. "Not all members are given this right, however all older people are held with high esteem" (Still Smoking, 1997, p. 20). The elders are the teachers of the culture, and their views and ideas are crucial to tribal education. The Pawnee elders call the stories teachings.

The Pawnee teachings are a fundamental foundation that relates to learning, belief, and understanding. At one time these teachings related to the animals and to nature. These nature teachings remain an important part of the Pawnee history, but today the stories or teachings are more temporary and related to the daily life of the Pawnee people.

Culture and Language

Culture is a way to describe valued characteristics about a group or groups of people and is a framework that distinguishes the group or groups of people from other groups of people (Still Smoking, 1997). How one defines culture is instinctively important in defining what exactly one sees as valuable and related to in one's culture. The environment affects culture and conditions it to be a certain way according to the way one perceives the environment. The conditions that the environment places on culture will change it either for good or bad. In the eyes of the inflicted it is usually for the bad, because it changes the values, traditions, beliefs, customs, behaviors, histories, and experiences of those inflicted. For example, the introduction of the horse or gun or diseases into the native culture changed the experience of the native people.

The physical environment is influenced by the earth changes and adjustments and by human changes, such as introduction of machines or the horse. The environment can be shifted from a roaming range of buffalo to the home of the train better known as the

“Iron-Horse”. Whatever the change, the result is devastating to most cultures that are familiar with, but unable to prevent change. One of the greatest examples of environmental change that took place in history was the discovery of the Americas by Europeans. This forever changed the physical environment of the Americas and the environment of the Natives that inhabited them. In essence, the physical environment can be changed just by the introduction of new building styles, living styles, and relationships.

The social environment is changed with the introduction of new animals, people, and resources. The social environment includes writing, language patterns, language uses, and patterns of socialization, dress, attitudes, behaviors, and forms of physical manipulation of the environment. When the social environment changes, the culture changes with it. The values, beliefs, traditions, customs, behaviors, tastes, dislikes, dress, socialization, attitudes, life styles, and language are all affected.

Language is a way of communicating to people and the environment through various voice tones and sounds, hand movements, body movements, and various styles of writing and drawing. Language is the facilitator of knowledge and culture by its representation of the experiences and meanings of a particular culture (Still Smoking, 1997). Language connects humans to their environment and allows the two to coincide as partners in transmitting the norms and values of the culture from one person to another. The form, style, and use of a language are a way to express ones perception of the environment. The language that is used represents a form of cultural expression.

Language can be forcefully suppressed or left out of the educational system. Language, being vital to the expression of the social, physical, and psychological realm, will be obstructed if the spoken language is not the dominant spoken language. “Today’s

middle generation was not taught the language; most of their parents were stigmatized, even beaten, for speaking their own words at Indian boarding schools” (Whittemore, 1997, p. 46).

and to the way of knowing for Native

Language is seen as a spiritual mediator between the Native American and the spirits, gods, or beings. It is seen as a spiritual mediator through the dreams, prayers, visions, and rituals that are used to communicate with the spirits, gods, or beings from the other world or worlds. The loss of language is seen in some cases as a loss of the ability to communicate with the spiritual world or realm. “I wanted to pray to my ancestors, but they didn’t know English” (Whittemore, 1997, p. 49).

Learning

Learning is a process by which one begins to understand or acquire a way of knowing. There is a fundamental connection between the culture of the learner and the way that the learner learns. The culture plays a role in the life of the learner by defining ways the learner will learn. This can come through both the physical and psychological parts of the learning process. Culture defines the norms and values that the learner will hold and use in the classroom.

Language is vital in transmitting cultural knowledge. When learning as an adult, the environment plays a significant role in defining what one is willing to learn. Learning in this way is called social learning. This type of learning is described by the social learning theory that says the environment plays a role in defining what we will learn because there is a connection between environment and experience (Fellenz & Conti, 1986). One’s experience is used to help understand the world. The way one learns is tied to the culture that one experiences, and culture is the link between the environment and

education (Conti & Fellenz, 1988). They spoke English and learned the Anglo Saxon way

In understanding the learning process of the Native Americans, we have to understand the culture because culture is linked to the way of knowing for Native Americans. The problem with assessing what is appropriate education for the Native Americans falls under the same category as what is appropriate for minority student education. The problem is that the majority of the theories about multi-cultural education are not based on actual studies on minority education and languages (Ogbu, 1992). The theories are based on theories that are developed out of Western European thought. The idea is not that one learns differently but rather the way one learns is influenced by the culture and environment in which one lives.

The understanding of cultural differences between Native Americans and the dominant white culture can be seen through the “secondary cultural differences” (Ogbu, 1992, p. 8). These differences include differences in communication, thinking, interaction, and learning. These differences come about when two cultures come in contact and the dominant culture has primary influence on the other culture.

“In the development of America it was decided Indians would be treated differently than the rest of America, and, indeed it happened. Native Americans were placed into separate categories of education, for example minority education, and remain there today” (Personal Conversation with Kipp, 1999). In order to make the Indians Americans, the children were to be removed as far as possible from their culture. The Indian children were placed in boarding schools for education. These boarding schools were scattered throughout the United States and were facilities for the education and assimilation of the Native American children into the white culture. At these boarding

schools, the Native American children spoke English and learned the Anglo Saxon way of life. Punishment was the dominant form of learning instruction used, and sometimes the punishment was strongly enforced.

Caddoan Linguistic Group

The Caddoan linguistic group represents one of the many groups of Native Americans who are now listed among the Native Americans whose languages are becoming extinct. The Caddoan linguistic group culture has been strongly influenced by the Anglo-Saxon culture, whereas a large percentage of the culture has been lost or forgotten. Over time, the Caddoan linguistic group has been slowly losing their vital cultural resources, stories, and language that make's their culture whole. The Caddoan linguistic group is a great example of a culture that has been struggling to save their stories and their culture.

The Caddoan linguistic group includes the Caddo, Wichita, and Pawnee tribes, originally located in Nebraska. There are several other tribes that were once separated from the three groups, but are now part of the three dominant tribes. These smaller tribes were pushed into joining the larger entities because of the assimilation process that took place in the 1800's. These tribes became one in order to survive on the reservations.

The assimilation process was a process by which the Federal Government of the United States attempted to force the Native Americans to be farmers and to live as white men. As a result of the Indian Removal Act of 1830, the Native people were transported to reservations in Oklahoma, as a way to take away their land claims. The Native Americans were forced to give up their traditional customs, ways of living, and their language. There is not much about the Caddoan linguistic group as an entity in the

literature research. Most of the literature is about the separate tribes of the Pawnee, Caddo, or Wichita. The linguistics, style, versions, and meanings are depicted from each group. In order to strengthen the research, the study was delimited to the Pawnee tribe

Pawnee Tribe

The Pawnee language is one of the four major languages within the Caddoan linguistic group. The Pawnee language includes three additional branches to the linguistic stock. These three dialects are Skidi, South Band Pawnee, and Arikara (Weltfish, 1938).

The Pawnee live in North Central Oklahoma, near the town of Pawnee. They were removed from their homeland in Nebraska around 1874-1876 (Weltfish, 1938). The Pawnee numbered about 1,600 in 1990 (at the time of the last census) and recognized under terms of the Federal definition of an American Indian.

The Pawnee language has been disintegrating, to the dismay of those who remember it. The Pawnee were moved to the reservations in Oklahoma, and their language was suppressed because the Pawnee were forced to speak English or be punished. The punishment was as extreme as being tortured or killed for speaking in their native language. The language was slowly being lost through the infiltration of the English language and white lifestyle. Children were forbidden to speak their language in the classrooms and eventually used the English language for fear they would be punished, or their families would be punished.

Problem Statement

The language and stories of the Pawnee tribe are being lost and forgotten. Without the language and the stories cultural knowledge a major source in the learning process, can not be transmitted. Language and stories are being lost because they are not included as a part of the educational process of the Pawnee and educators do not recognize the viable reasons for including the Native American languages into modern day curriculums. (Still Smoking, 1997)

Language and culture are inseparable (Still Smoking, 1997). Language plays a large role in culture, through experiences, ideas, perceptions, and thoughts. The language is the primary transmitter of the Pawnee stories, cultural values, and ways of knowing. Without the Pawnee stories and language, the ways of knowing cannot be passed down from generation to generation. The loss of stories in the Pawnee tribe is attributed to the loss of language. The loss of the language not only impacts stories but directly impacts the culture, causing loss of ceremonies and cultural values.

Ceremonies are a reflection of the stories, telling and foreshadowing rights from wrongs. These ceremonies are symbolic to the sacred representations in the culture. Without stories, the ceremonies have no meaningful relationship to the spiritual worlds or the earth.

Most of the theories and ideas about multi-cultural education have been from the perspective of those that are not Native American. There is a need to understand how the stories are used in the learning process within the Pawnee tribe. These stories are vital to the language and culture of the Pawnee tribe.

Purpose

The purpose of this study is to show how stories are used in the learning process of the Pawnee Tribe. The goal of the research is to understand the following:

1. how Pawnee stories are used in transmitting the cultural norms, values, and knowledge to the younger generation;
2. why language is vital in transmitting cultural knowledge; and,
3. how the loss of language and stories impact ritual and ceremonies in the Pawnee tribe.

This study is a qualitative study using interviews from the elders in the Pawnee tribe. The study will investigate the Pawnee elders' ideas about the use of stories and their importance to the tribe's culture and learning and how the stories are used in transmitting values, norms, and beliefs.

Research Questions

The research project will be a qualitative case study. A qualitative approach is appropriate for understanding how each part works together as a whole (Merriam, 1988). It allows the researcher to explore multiple realities, perceptions, and phenomenon. The research questions that are being addressed in this research project are as follows.

- R1: How are stories used in transmitting the cultural norms and values to the younger generation?
- R2: Why is language vital in transmitting cultural knowledge?
- R3: How does the loss of language and stories impact ritual and ceremonies in the Pawnee tribe?

Hypotheses

H1: The Pawnee stories are used to transmit cultural norms and values to the younger generations through the lessons learned.

H2: Without the language and stories the culture will not exist.

H3: Language is vital in transmitting cultural knowledge to the younger generation because it is the best expression of social meanings and cultural ideas.

Limitations

This research was a case study that was conducted with the Pawnee. Therefore, the study was limited to the Pawnee nation in Pawnee, Oklahoma. In addition, the study was concerned with the Pawnee stories and the learning process.

Many of the Pawnee language texts have been extensively recorded and studied in the past, but made confidential and unavailable by the federal government and other organizations that were studying the cultures. The texts are rarely available to the researcher because they often locked up in museums or archives in large storage facilities. In some cases, the language texts have been lost, misplaced, and destroyed by fire, accident, or flood.

Another issue that impacted the initial research was the number of participants interviewed. It was initially planned to interview ten to fifteen elders. The number was ultimately limited to five elders, due to health and age of the keepers of the knowledge.

Definitions

For the purpose of this study, the following definitions will be used:

- Acculturation---The change of one's culture as a result of contact with a different culture.
- Assimilation---The process by which the government's Indian policies were designed to push the Indian people into mainstream society, thus "civilizing" them.
- Bands---Groups tied to the larger tribe through family and friendship.
- Culture---A way for groups to describe themselves, through their similar characteristics.
- Elder---"Older members of the tribe that exhibit lifetime experiences of special note. Not all members are given this right, however all older people are held with high esteem" (Still Smoking, 1997, p. 20).
- Informant---A person that will be a major contact-representative for the researcher. This person will provide a necessary and respectable connection between elder and researcher.
- Institutionalism--- To confine to an important behavior, custom, or relationship pattern in a culture or society.
- Tribe---"A biologically bonded group of people homogeneous in culture, genesis, religion, and language" (Still Smoking, 1997, p. 21).

LITERATURE REVIEW

The primary purpose of the literature review is to show that there is some research topic, study, or theory that is related to the problem that can be reviewed. Although there is a genre of literature available that is related to the Pawnee Indians and their history, not much of this literature concerns the Pawnee way of knowing or stories. It is important to realize that the literature research is limited in the presentation of Pawnee stories. The impact that “institutionalism” had on the Pawnee cannot be forsaken (Still Smoking, 1997, p. 22). Institutionalism is the adherence to an important behavior, custom, or relationship pattern in a culture or society. “Institutions must be kept from becoming oppressive or useless or taking the place of the vitality and life of people” (Horton, 1990, p. 49).

James R. Murie and Douglas Parks carried out extensive field studies among the Pawnee during the 1920’s. The manuscript “Ceremonies of the Pawnee” has been a significant contribution to the Pawnee historical archives and records. “Murie was a native of mixed blood (half Pawnee and half white), who lived most of his life among his people” (Murie, 1981a, p.1). He devoted early work with Alice Fletcher in an anthropological study of the Pawnee culture, especially the religion and ceremonies. The materials from this work became the main source for a monograph, which was written in collaboration with Clark Wissler. There are two parts to the monograph that present two different topics. The first part deals with the rituals of the Skiri band, with the major ceremonies and ceremonial bundles of the Pawnee. The second part includes a lengthy

section on three ceremonies; (1) the White Beaver Ceremony; (2) the Bear Dance; and (3) the Buffalo Dance of the formally known groups of the South Band Pawnee.

Gene Weltfish (1938) recorded texts from “old informants of each band”. Her texts provide an insight to “memories of daily life, tales, vision and sacred stories” (1938). Henry Chapman worked consistently to cover the texts and language, and interpreted Gene Weltfish’s collected texts. Her texts remain a vital source to the tribe because of the value the stories hold in passing down the tribal ways of life.

Dorothy Still Smoking ‘s (1997) case study titled “Tribal Education: A Case Study of the Blackfeet Elders” was written as a reaction to the growing concern for the preservation of the Native languages and cultures. Still Smoking gave an explanation of the reason the family role of transmitting the Blackfeet tribal knowledge has been weakened by the formal education system. The purpose of Still Smoking’s study was to describe how the Blackfeet Elders perceived traditional Blackfeet knowledge, and how the knowledge should be passed on in the formal and informal institutions in the Blackfeet community. Still Smoking found a relationship between tribal knowledge and the Blackfeet ways of life, family relationships, naming ceremonies, ceremony, language, and the formal educational experience of elders.

Franklin Clay Rowland’s (1994) case study titled “Tribal Education: A Case Study of the Northern Cheyenne Elders” was on the Northern Cheyenne of southeastern Montana. The study was conducted with nineteen Cheyenne tribal elders who lived on the Northern Cheyenne Reservation. The study examined the knowledge and experiences of the tribal elders in order to understand how education was defined traditionally. Rowland used the elders’ ideas to make suggestions on how the education system can

adapt to the needs of the Northern Cheyenne. © 2012 BY THE BOARD OF REGENTS

Leanne Hinton, a professor of linguistics at the University of California, Berkeley devoted a few columns in a journal titled *Hawaiian Language Schools*. The article was about the loss of language in Hawaiian schools and the revitalization programs that are in place today. This journal article was a great example of the need for revitalization of the Pawnee language. She stated that the revitalization programs have a positive academic and social meaning to the process.

Gina Cantoni devoted a monograph in the University of Northern Arizona's Perspectives Monograph Series titled *Stabilizing Indigenous Languages*. Her monograph was a valuable resource in describing why language and culture are interconnected. "The most important relationship between language and culture that gets to the heart of what is lost when you lose a language is that most of the culture is in the language and is expressed in the language"(Cantoni, 1997, p.81).

Pawnee People

The history of the Pawnee people is a history of survival. Their society survived through the strength of their tribal ways of knowing and the power of tradition. "Before we go on a hunt, before we plant, we make a feast and old men sing, and God [Tirawahut] lets things grow." ---Pitaresaru, Pawnee Chief, 1972" (Blaine, 1990b, p. 26).

Many centuries ago the Pawnee people lived in the region now known as Nebraska and Kansas. They lived in earth lodge villages that were surrounded by their crops. The political system of the Pawnee consisted of four bands: the Chawi, Pitahawirata, Kitkahahki, and Skidi (Blaine, 1997a).

The Pawnee are among the largest Plains tribes and are recognized in early travel records of explorers and traders (Murie, 1981a). Historically the Pawnee were primarily horticulturists, cultivating maize, corn, squash, and beans (Murie, 1981a).

Even though the Pawnee were primarily horticulturists, they did hunt bison and game. The activities of the year alternated between gardening and hunting, depending on the season. In the spring plants were planted. Summer was a time for crops to mature and for the people to travel west on extended communal hunting expeditions (Murie, 1981a).

The Pawnee people were socially stratified. The tribe consisted of organizations and recognized societies within each band. People belonged to either the “upper classes” or the “commoners” (Murie, 1981a). The class decision was based on heredity rights. Those Pawnee born to a chief, doctor or other leaders of the tribe received a higher status within the tribe.

The Process of Acculturation

“When the people first saw the reservation in Indian Territory, they did not like the land and wanted to go back to Nebraska. The religion was born there and the people were buried there. They might have to come here, but someday they would go back. -- Garland Blaine, October 1, 1966” (Blaine, 1990b, p.269).

Assimilation

Acculturation, the change to one’s culture as a result of contact with a different culture. involves assimilation, the process by which the government’s Indian policies were designed to push the Indian people into mainstream society, thus “civilizing” them. Whenever possible, efforts were made to transform the Indian people to the white ways of

behaving, believing, and living (Eder and Reynor, 1986). The Pawnee were to live and breathe the culture of the white man and abandon the traditional Pawnee way of knowing.

The process of acculturation began around 1880 and remains in process today. The process of acculturation forced many tribes to leave their traditional ways and to accept the Western European lifestyles.

Education

The education of the Native American is by far the most apparent attempt in the civilization process. A woman by the name of Elvira Platt was the teacher of the South Band Pawnee children in Nebraska in 1844. She held the philosophy that “no success could be achieved unless the children were completely separated from their families” (Blaine, 1990b). She not only believed that the parents and families should be separated, but that the children’s appearance should be changed. The children were forced to wear white man’s clothes’, and the boys had to cut off their hair. This was shameful, and a punishment to the Pawnee children. Platt’s philosophy was a powerful philosophy that forever changed the Pawnee and the Pawnee lifestyle.

According to Martha Royce Blaine, (Blaine, 1990b) many Pawnee sent their children to school because they could not feed them at home. There were stories of children abused and neglected at schools, but some figured it was better that they learn the “white ways” to be able to deal with the white people. There was a strong division among the sexes in the education of the Pawnee children. The Pawnee boys were taught manual labor and the girls were taught to be cooks and seamstresses. These skills had never been used before and were an insult to many of the children, because they served no purpose in the duties of the earth lodge and village life (Blaine, 1990b).

Not only did the education of the Pawnee reflect a realistically strong push to change the children into the ideal “Indian,” there was also a strong push to remove the language, thus “civilizing” them. The children were often punished for speaking their language. The way by which the education programs were enforced has had a strong impact on the thoughts and language of the Pawnee people for generations since. As a result the Pawnee language is an endangered language. The masters of the language are the elders. The elders are also the keepers of the stories, which are closely linked to the language of the Pawnee people. By taking away the language, the stories are taken and a valuable asset in expressing cultural knowledge, reality, thoughts, and meanings is lost.

In the presence of such a strong historical impact, the Pawnee still fight the battle to keep the stories alive. The Pawnee stories are still important but over time they are quickly becoming a part of history. The sad thing is, these stories lay an important foundation for the survival of a culture and society. This, like many other facets of the education system, has become a long-standing issue among scholars who debate the needs of those with diverse cultural backgrounds. In *The Harvard Educational Review*, Carol Locust (1988) states the following: “When educators debate the effect of cultural differences on educational practice, they are normally concerned with the language, learning patterns, and preferred communication styles. Seldom do they consider how differences in belief systems affect educational practice...” (Locust 1988, p. 315). This is where the stories begin, because they are the lessons and teachers.

The Reservation

The Pawnee and other tribes were removed to reservations in the Cherokee Outlet Oklahoma Territory, a sixty-mile wide strip of land, extending from the ninety-sixth to the one-hundredth meridian west (Blaine, 1990b). The removal of the Pawnee to Indian Territory created problems and made life harder. There was famine, disease, and deaths that lent a toll on the tribe. “The people lived in tipis and canvas shelters clustered around the newly constructed agency buildings” (Blaine, 1997a, p. 16). The end of the century was the teller of the toll, with “less than seven hundred tribal members living” (Blaine, 1990b). Many songs, dances, and stories have been created in reverence to the days on the reservation.

The chief of a tribe played a large role in accepting or declining the new ways of living (Blaine, 1990b). The United States Indian Policy had a goal to eliminate the power of the Chief and others that spoke for the tribe. This led to the beginning of the disruption of tribal governments. The reservations were institutions by which those who behaved accordingly (i.e. the white way) were awarded and those who misbehaved (i.e. the Indian way) were punished. Sometimes a whole family or group of Pawnee people would be punished for the misbehaviors of one person.

The agent who was in control of the reservation was given power to select chiefs. In the traditional Pawnee society the chief was elected by “band power structure” (Blaine, 1990b, p.155). The assigning of the agent to decide who was to be chief was a disruption of cultural integrity as well as tradition.

Even though an agent might have chosen the Chief, the Chief still remained in control of whether or not a new idea would be accepted. The chiefs were outspoken and rejected many proposals that agents placed in front of them. Even though resistance remained, the chiefs saw benefits in the civilization process. The Pawnee people could obtain many goods that were previously not available to them, including cloth and cooking utensils. The Pawnee were also offered houses. This was a big step in the civilization process, because it broke down the tribal solidarity. The Pawnee would be broken down into several families rather than just one close-knit village. According to agents, this would help the Pawnee people be independent and “self-sufficient” (Blaine, 1990b).

The Pawnee Worldview

There is a sacrosanct nature to the Pawnee religion that has been rarely shared outside the Pawnee community. Ceremonies and rituals play a significant role in the religion of the Pawnee. The importance of the Pawnee ceremony and ritual is significant to the stories and songs that are sung at the ceremonies and rituals and for other occasions. The totality of the Pawnee way of knowing lies deeply embedded in the Pawnee worldview.

Ceremonialism

Religion, ceremony, and the sacred have been important to the Pawnee life. The ceremony playing a large part in the life of the Pawnee people. The Pawnee ceremony is an integrated part of the Pawnee way of living. Special care is taken in each ceremony to give respect to the sacred and to give thanks to the Creator

The rituals of the Pawnee doctors and priests oversee the ceremonial life of the Pawnee. The doctors and priests differ in their concerns for the sacred life (Murie, 1981a). The priests deal with the supernatural and celestial life. The supernatural beings are arranged in a hierarchy of classification. Tirawahat is the highest being, being the one who created the “universe” (Murie, 1981a). The Evening and Morning Star follow Tirawahat in the hierarchy of beings, followed by Sun, Moon, and a host of “stellar deities”. Each of the beings is responsible for such things as the clouds, fertility, weather, and human concerns. The deities of the doctor are the animals and all of the earthly powers. All animals, including spiders and insects, are considered to possess special powers that could be used by man (Murie, 1981a). When the animal or insect blesses Man, he becomes a doctor. When a more powerful animal blesses a man he becomes a more powerful doctor, thus creating competition among doctors and a hierarchy among the doctors.

The priest, however, is given power at the time of creation. He stands as a mediator between the people and the beings in heaven (Murie, 1981a). Much like the chief, the priest has a position in the tribe into which he is born.

When a Pawnee child is born, that child is placed under the guardianship of an animal. The identity of the animal is known through a vision or through the doctor who healed that person. When the animal is identified the animal is used as a symbol on the lodges. These symbols lead directly to the understanding of the Pawnee way of knowing and the stories that have been passed down from generation to generation. For generations this link has been a bond between the Pawnee people and the universe. “From where I come the Buffalo is standing in reverence with head low to the ground” –

Pawnee Song (Blaine, 1990b, p.66).

Pawnee myths are the stories about the life of the Pawnee people and are the building blocks for understanding the Pawnee way of knowing. The story about the buffalo, as Martha Blaine Royce (1990b) stated in her text titled *Pawnee Passage, 1870-1875*, represents the “sacred relationship between man and buffalo” (Blaine 1990b, p.67). “The buffalo and the hunt represented a major religious commitment between the Pawns and Tirawahat, the great God Force of the universe and other Sacred Beings” (Blaine, 1990b, p.66-67). The relationship between man and other beings has been considered sacred and highly respected by the Pawnee people for generations and has been considered a foundation for experience and inspiration.

Over the years, the stories have been passed down and have changed. Most of the stories about the animals have been changed to adhere to the changes in the environment and the society. The stories are still told as teachings, but with a different reverence.

Language

Language is an expression and is important in the transfer of knowledge because it expresses the desires, needs, feelings, beliefs, and attitudes of people. Language builds communities and tears down walls. Language helps young people develop communication skills that build interactive relationships with other individuals. The Pawnee language is important in order for the Pawnee youth to build a relationship with their history and their culture. The young learn how to interact with other Pawnee members and build relationships with the elders, whom are the link to the Pawnee knowledge and stories.

According to Dorothy Still Smoking (1997), language is the link that transcends knowledge and it is often compared to living things. The “health, decline, death, or growth of a language” is what we talk about when we talk about a language. The number of speakers determines the health of a language, especially the number of children whom speak the language (1997).

A language that is taken away from a culture is a removal of the songs, literature, prayers, and ceremonies (Still Smoking, 1997). “American Indian languages are remarkably well attuned to Indian ways of life and Indian value systems. English cannot be used to describe these concepts and thoughts” (1997).

Native language preservation is a concern today. Traditionally, a Native American language is known from teaching respect. “The use of the language must be proper”; anything other than this is disrespectful. The language has a life. (1997)

CHAPTER 3

METHODOLOGY

This study was based on the studies done by Still Smoking (1997) with Blackfeet elders and Rowland (1994) with the Northern Cheyenne. Still Smoking focused on the element of language as a means for transmitting knowledge and culture. Rowland focused on the Cheyenne Way of Knowing from the perspective of the Cheyenne elders and how the “education system is defined in the traditional framework of the Northern Cheyenne system.” These two studies are significantly respected for both design and content.

This study was based on semi-structured interviews of the Pawnee elders to reveal how the Pawnee elders, who are the keepers of the stories and knowledge, perceived the Pawnee stories as a Pawnee learning process. To fully understand the meaning of stories as perceived by the Pawnee, this study was guided by the following research questions:

1. How are Pawnee stories used in transmitting the cultural norms, values, and knowledge to the younger generation?
2. Why is language vital in transmitting cultural knowledge?
3. How does the loss of the language and stories impact ritual and ceremonies in the Pawnee tribe?

This study was chosen in order to understand the importance of the stories of the Pawnee people and their use in the learning process. The stories of the Pawnee people are distinctively tied to their culture and ways of knowing. The elders of the tribal bands are representative of diverse cultural ties that are linked to the tribe as a whole. The tribal

elders were a meaningful connection to a distinct and well -rounded social group that was the boundary for this study. (Guba & Lincoln, 1981) The elders are the speakers of truth and wisdom, and are a vital link to the education of the Pawnee people. (Rowland, 1994) The elders provide a path for the education system to accentuate the needs of the culture. They can teach the education system about the Pawnee ways of knowing. The application of the Pawnee ways in the education of the Pawnee youth is needed in order to maintain the culture and language.

Qualitative Rationale

The method of qualitative research used in this study was the case study approach. Qualitative research is “an intense description and analysis of a single instance, phenomenon, or social unit” (Merriam, 1988, p.21). The case study approach was chosen for this investigation because this research seeks new information, insights, and views of the way the Pawnee people perceive stories, and the use of the stories and language in teaching the young.

The case study approach does not claim a particular method of data collection or data analysis (Merriam, 1988). There are four characteristics that describe qualitative case studies: descriptive, heuristic, particularistic, and inductive (Merriam, 1988, p. 11). Descriptive means that the case study is depicted by a “rich, thick description of a phenomenon under study” (Merriam, 1988, p. 11). A thick description is one that is a complete or whole description. Data in a case study can describe the cultural norms, values and beliefs of a group. Heuristic means that the case study emphasizes the reader’s knowledge of a certain phenomenon. The case study can be used to increase the reader’s understanding of a particular phenomenon, create new meanings or

understanding of the reader's knowledge, or accentuate the experiences of the reader.

Particularistic means that the case study focuses on a particular event, phenomenon, or situation. Inductive case studies are about the generalizations, concepts, and hypotheses that come out of data grounded in inductive reasoning (Merriam, 1988).

The descriptive approach was used in this study because the study entailed a thick description of the phenomenon being studied. The data described the cultures, values, beliefs, and norms.

Special features identify case studies but provide the case with certain limitations. The case study is time consuming and costly to the researcher. Case studies sometimes exaggerate and persuade the audience to erroneous conclusions (i.e. belief that the groups' ideas studied are the whole or entire study) (Guba and Lincoln, 1981). The research is limited because of the sensitivity of issues with both the investigator and the investigated. This is an issue of what is and is not appropriate in research (Merriam, 1988). There are limitations to the reliability, generalizability, and validity of the data.

Quality research must be rigorous, persuasive, intriguing, and inspirational (Rowland, 1994). The interpretations that the audience gets will determine the quality of the study and the importance of the data collected. Therefore, the case study is not just a study of a particular subject but a way of communicating to the audience or the world the vitality of its purpose in quality research.

Qualitative research assumes multiple realities. In this case, the world is not an objective object, but is a vast entity of personal perceptions and views (Merriam, 1988). In this case study, the stories are viewed differently even within the tribe. The stories vary from family to family and within the tribal bands.

The study can also be described as naturalistic research as it deals with observation, senses, and site engagement. Naturalistic research has credible findings (Guba and Lincoln, 1981). The naturalistic research focuses on meanings and requires a data collection method that accentuates the underlined meaning. It expresses the insight, ideas, and meaningful relationships from the perspective of those being studied. This allows for multiple realities and generalizations. The naturalistic approach uses interviewing, observation, and analyzing of data to come to some conclusion about the subject being studied (Merriam, 1988). The researcher becomes the teller and teacher of the story. The “researcher teaches what he or she has learned” (Denzin & Lincoln, 1998, p. 94). The naturalistic case study expresses the experiences that the researcher has in the process of understanding and researching the data (Denzin & Lincoln, 1998).

The relationship between the subjects and the researcher is crucial, but being neutral in this type of investigation is also crucial to gaining information. The neutrality of the study allows the researcher to gain information openly and to gain new insights. The objectiveness of the research allows the new insights to be free from disruptive interpretations that can lead to assumptions that are not true (Guba and Lincoln, 1981). The open relationship can provide the researcher with a new avenue to gaining trust.

Sample

The participants in this study were members of the Pawnee Nation of Oklahoma, located in Pawnee, Oklahoma. The knowledge that they hold about their tribe has been held as sacred to both the history and future of their culture. The first interviews were the basis of the research. Four interviews in this study were done with elders who are highly respected in the tribe. One interview was done with a prospective elder who is

considered an important asset to the tribal language and education classes. This interviewee is a descendant of one of the tribal elders and relative of a highly respected chief. An elder is not necessarily an old person, but someone who has gained the knowledge and respect of the tribe. The elder is sought for their wisdom and cultural knowledge.

In the process of learning how to go about such a study, much was learned about the Pawnee people. The interviews represented two bands, the Skidi and the South Band. The researcher interviewed both bands and the findings were influenced by the difference between the bands, mainly, because the historical stories and the languages are different in context and sound. The two bands are similar in the struggles with the preservation, but each has their own language classes.

There was a distinction between the story themes among the bands. The Skidi stories were more cosmological because they were about the stars and heavens. The South Band stories were related to the earth, such as a Fox story or Coyote story. The bands or individuals do not learn differently but there were diverse meanings and interpretations of stories within the tribe itself and even within the individual bands. These stories have been used to transmit values that the elder or elders for generations have held as valuable and significantly meaningful to the tribe. The Pawnee people were divided by bands, which laid the foundation for this study. The study encompassed the knowledge of the elders from the prospective of the individual band, so as to lay out a larger picture.

There were five interviews successfully conducted. All interviewees were members of organizations promoting the education and teaching of the Pawnee language. One member, who was not an elder, teaches language classes to elders and the youth. The Pawnee people have distinctive cultural meanings tied to their stories. The distinction comes from each elder as well as the tribe and bands. The elders in the study represent meaningful connections to the entire tribe, but are also examples of a distinct and well-rounded social group that provided the boundary for the investigation (Guba and Lincoln, 1981). The study was maintained by the fact that the Pawnee elders are the speakers of truth and wisdom and the elders hold a strong purpose in the modern education of their own people (Rowland, 1994). The elders are the link to the education system and to maintaining the culture and language.

Each of the interviews were taped and lasted from 30 minutes to five hours. The interviews were conducted at a site that was comfortable and convenient to the interviewee. All of the interviews were done with semi-structured questions (Appendix A). Two interviews were done with additional questions that were used as probes. These questions related specifically to information about which the interviewee had knowledge. These interviews were done differently because the interviewees were willing to be probed for additional information. In some cases, it was inappropriate to ask too many questions.

Following the interviews, the tapes were transcribed and the data was divided into categories of information. The categories were coded by hand using key words, phases, and comments. This guided the study and probes for questions about the study.

Characteristics of the Sample Population

The first interview was conducted at the Roam Chief building, where the Pawnee Nation Library and Education offices are located. This building was once the Pawnee Nation Gymnasium. The interview lasted one hour and was conducted in the later part of the evening, around 8:00p.m. The interview was done in the library. The interviewee asked to sit on the couch and to read the questions before beginning.

The first interviewee was a male approximately 60 to 65 years old. The interviewee was one of the language teachers and was one of the fluent speakers of the Pawnee language. The interviewee has been a strong participant in the Native American Church and education of the Pawnee Tribe. The interviewee is referred to as "Laughter" in this study.

The second interview was conducted in the home of the interviewee. The interview was conducted on a Sunday afternoon after Church and lasted about five hours. Groceries were brought for the interviewee as a sign of appreciation. The interviewee gave back a token of his appreciation for listening to the stories and history, by donating a book on the Skidi religion. The interviewee brought in several of his own props to explain his rationale. He brought in several books to show why his people did not have a genre of books on the Pawnee stories and language. According to the interviewee, the books don't tell the whole truth. The books only tell what the author wants the reader to know, and are not from the tribal point of view.

The second interviewee is referred to as "Warrior" in this study. Warrior was a male elder approximately 65 years old. He has been a member of the Native American church and has been responsible for coordinating many ceremonies, including The

Pawnee Children's Christmas Dance and Dinner. Warrior was a descendant of James R. Murie a well-respected author of the *Ceremonies of the Pawnee*. He is also a descendant of one of the famous actors of the Pawnee Bill Wild West Show. The Pawnee Bill Wild West Show was a show that traveled all over the world, performing stunts and western acts.

The third interview (Star) was conducted with a 50 year old female elder at the Pawnee Tax Commission on Saturday the 18th of February in the year 2000 A.D. around 9:00 a.m. and lasted about an hour and half. Star is a well-educated member of the tribe and coordinates many functions. She has been responsible for educating the Pawnee community about the history and education of the past. She has been a strong member of the tribal language classes.

The fourth interview (Durango) was conducted at the Roam Chief building, named after Chief Roam Chief. The interview lasted about thirty minutes after a South Band language class. Durango is a male about 65 years old. He has been a member of the Pawnee language class and arts society for several years. He is related to the Pawnee Roam Chief, a famous Chief and leader of the 1800's.

The fifth interview (Drummer) was conducted at the Roam Chief building after a South Band language class. The interview lasted thirty minutes. The interviewee is not an elder, but is a highly respected member of the tribe. Drummer is a 24 year old male and is the coordinator of the Pawnee language and education classes and a member of the Native American Church. He is also a drummer and singer for the Pow-Wow's. The position of drummer/singer is a highly respected and honorable position in the tribe. His knowledge of the language, songs, stories and tribal history, were very important to this

study. His knowledge came from his grandfather (Laughter). The historical and traditional passing of knowledge was strongly expressed in the observation of Dancer's behaviors and wisdom.

Procedures

The interview questions came from the ideas and thoughts of Rowland (1994) and Still Smoking (1997). Their studies emphasized the problems that the Cheyenne and Blackfeet were having with the preservation of the cultures and the education of their young in the Cheyenne and Blackfeet ways of knowing.

When interviewing the elders, the questions that were initially used were changed to suit the needs and beliefs of their culture. One elder stated in her review of the questions, that the "stories" were not stories but teachings. In many cases the questions that were initially used were not appropriate for the audience. It was unexpected and many times the researcher's assumptions about the questions, the audience, and the environment were changed once in the field. The questions were also inappropriate because they did not address the ideas and thoughts from the perspective of the elders being interviewed. In order to accomplish the needs of certain elders, questions were sometimes added as probes. The interviewee requested these questions, and some of these questions included questions about the loss of language and the changes in their life and culture. The additional questions reflected on the elder's ideas and thoughts about the language and the culture.

The study was conducted using a qualitative case study approach and was descriptive and naturalistic in nature. Naturalistic inquiry focuses on "meaning in context." (Merriam, 1988, p. 3). The cultural values and norms, setting, and environment

are vital to the study and results. In this study, respect and honor to those that assisted and participated was of utmost importance.

An informant from the Pawnee tribe was identified in order to focus the research. The informant was identified through the participation in the language classes and tribal activities. The informant was introduced by another contact that was identified in the beginning of the study. This contact referred other correspondents to assist in obtaining interviewees. The identified informant was fluent in Pawnee and teaches the South Band language classes.

Interviewees were identified by participation of the researcher in the tribal language classes. The interview sample was small because of the relative few members of the Pawnee tribe who were elders, who spoke the language, and who was willing to share cultural information outside of the Pawnee community and families. Some of the acquaintances in the language classes did not know the stories or did not want to be interviewed. Most were afraid their information might hurt the Pawnee history and their families.

Time was spent in Skidi and South Band language classes. Many hours were put into participation in cultural events and celebrations. The time spent in the field, as a non-researcher, was crucial to building a relationship with the Pawnee people and to getting to know the culture.

The relationship that the researcher builds with the audience can introduce many paths to data collection and understanding. Sometimes the researcher has to be objective, because the individual is still a researcher. In other ways, it is important to be subjective and to participate fully when asked to participate in the culture being studied. Opening

up to the people and not being a researcher can lessen the questions from those who wonder what the researcher is really up to. This can also be dangerous to the research when the researcher becomes so heavily involved to the point that the research data becomes subjective. The researcher can get personally involved and inadvertently hurt the interviewees when leaving the field. Leaving the field can be very difficult for both sides, and can lead to bitter endings.

There were many cases in this study where tribal activities and/or deaths held back data collection. In traditional Pawnee families, there is a period of mourning for the family and friends of those “passed to the next life.” It is a time of feast, mourning, and prayer. Many times this meant tribal office closures and cancellations of tribal activities. There were times when the language classes were cancelled due to a death.

Due to the changes and needs for data collection, multiple sources of data collection was used. The study required further data collection resulting in the observation of people and the surroundings, attendance in both South Band and Skidi language classes, ceremonial participation, and phone conversations.

Research was also paused in order to celebrate seasonal activities, such as the Fourth of July or Memorial Day. At times, fieldwork could be conducted but the sacredness of the ceremony or prayer was respected. The researcher had to refrain from recording or documenting the event in order to respect the sacredness of the prayer or story. Even within the Pawnee tribe, the young and old must respect the wishes of the storyteller or the leader by listening and being quiet during the event.

There is a great amount of patience that comes from doing case study research. Life histories, conversations, and feelings become interwoven and are often the best research. Expression of the self is quality data, because it explains why the data is important to study. It is also important to realize that the person being interviewed has feelings. A researcher must hold his/her answers with the highest esteem. According to Guba and Lincoln (1981), the life histories are extremely important to imparting information and to exploring the ideas and thoughts of the interviewees.

There is a time and a place to do research in the field, but once in the field the life that the researcher leads and the attitude of the researcher determine whether or not the data collected will be good or bad. Bad data comes from the assumptions and unrealistic ideas that the researcher might gain when not becoming part of the field or a part of the culture. The relationship that the researcher has within the field will lead to new paths, new realities, and new meanings that he or she might have never realized or thought about.

Data Analysis

After collecting the data from semi-structured interviews (Appendix A), the data were analyzed using content analysis. Content analysis is the process of drawing conclusions or ideas about various phrases, thoughts, or words, in a text or in this study the transcribed interview. The transcribed interviews were cut and pasted into similar themes and meanings. The ideas and conclusions were collected in this study as content categories. The content categories were found as a result of reading the data over and over and listening to the tapes over and over. There were three categories that came out of the content analysis: language, transfer of knowledge, and ceremonies.

Each transcribed interview was analyzed for certain characteristics and ideas. When there was a common theme in a phrase or sentence the data was marked and placed into one of the three categories. The categories were then referenced against the three research questions.

The information was referenced according to common themes that were related to each question. In the beginning of the research the stories of the Pawnee were the theme to the data collection. In the review and collection of the data, it was obvious that the language of the Pawnee was more vital to the culture because it was the main link to the transfer of cultural knowledge and ceremonies. Transfer of knowledge was chosen as a theme because it played a significant role in the Pawnee life and community. The loss of the transfer of knowledge impacted the ceremonial life of the Pawnee. The ceremony theme was chosen because it was vital to both the transfer of knowledge and language of the Pawnee. All three categories were linked to each other and formed a pyramid of interacting parts. The interrelated flow chart (*Figure 1*) can best explain the relationship between each category. Each category is a vital link to the culture, language being the primary link to all other parts. In order to have the Pawnee culture to survive all of the parts must exist as integral parts of a whole. Losing a section of the culture is like losing a section of the food chain. If one of the food chain sections is lost the human race will eventually be lost.

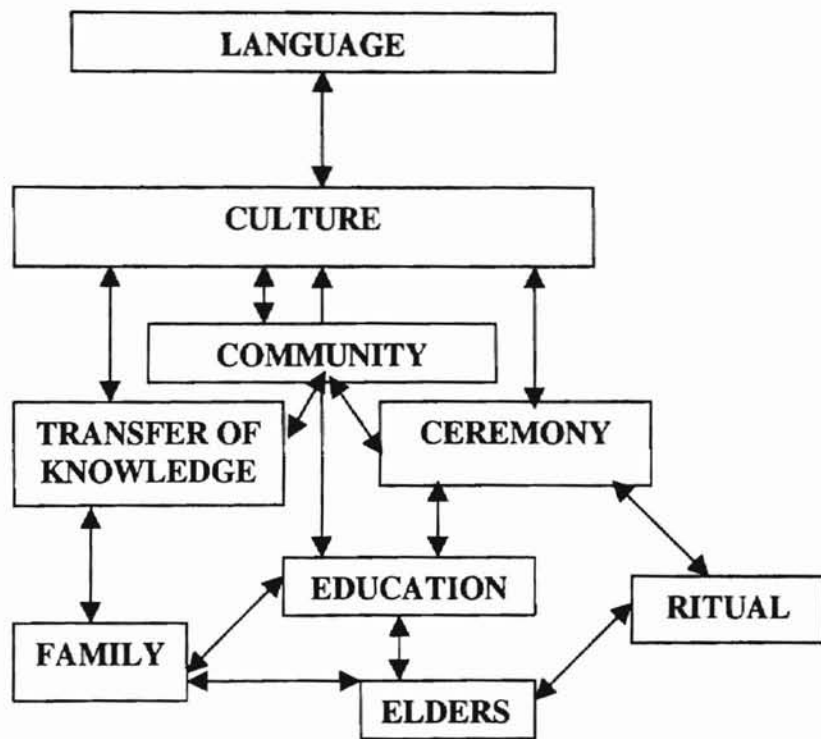


FIGURE 1: Flow Chart of the Interrelated Parts of the Data Analysis

CHAPTER 4

RESEARCH FINDINGS

The content analysis that was done revealed that there were three main themes that were crucial to the Pawnee culture. These included language, transfer of knowledge, and ceremony. The language is the most important because of its ability to pass cultural information from one person to another with the true cultural meanings and expressions.

The transfer of knowledge from group to group or person to person was also a valued resource to the tribe. The transfer of knowledge was a way of teaching the young to behave, act in a certain way, and to respect their elders. The transfer of knowledge was the lessons of life that were considered sacred to the tribe for many years. The transfer of the knowledge was directly linked back to the language of the Pawnee because of the cultural meaning that was tightly woven in the expressions of the words and phrases. Knowledge was sometimes transferred as songs and stories that were done in the language.

The ceremony plays a large part in facilitating both the language and transfer of knowledge. The songs and dances are done in the Pawnee language and they mean something to the tribe. The song may be related to a prayer that is in the Pawnee language. The song tells a story that would not be understood by the general listener or in English. The true meaning of the song was only evident to the Pawnee who knew the language and meanings. This song mentions only flight, but is about how the creator created the bird and blessed him with flight.

Ti it, Ti, it,

He is making sound in flight

Ti it, Ti, it,

He is audible as he arrives

(Blaine, 1997b, p.205)

Language

"I understood what they told me, when they told these stories, they spoke in Indian. In the stories, they would say to listen." If you listened to the stories you would not become a bad person. (Interviewee - Durango)

According to the Center for Applied Linguistics in Washington, D.C (1997), the Pawnee language is an endangered language. The journey to save the Pawnee language is and has been a painful journey, because of both history and time. Over time, the language has almost been lost. The language survives in the minds of some Pawnee elders. Some of these Pawnee elders will take both the stories and language to the grave with them. The reason they will take the stories and language to the grave is because of the political issues of their youth and their journey through the changing American environment.

The Pawnee tribe consists of two main bands that have distinct languages. The two languages separate the tribe into two bands. These bands may not have different living styles or cultural values, but the language and stories are different. If one language dies so will the other, it is sort of like the food chain. Each food chain member participates in the survival of the others.

Even though the Pawnee language is not a historically written language it is currently being written using English phonetics. This makes for a very difficult situation.

The language is not always written the way it sounds. "Say one word in our language and you get the meaning" (Star). Future generations will be affected by this, because the true meaning or true sound will be lost. Writing the language becomes a challenge, especially when the elders have not seen it written. Some of these elders only know how the words or phrases sound. Some of the interviewees in this study could not remember the way some words or phrases sounded and meant. When an elder died a word or phrase was sometimes lost. Laughter stated that the following about his experience with his language: "I could not remember my Indian name or even phrases when I went away to the war."

Today the elders view the language as a crucial element to their culture and existence as the Pawnee tribe. "I would be a different person if I did not have the language" (Drummer). Without the language many feel that their lives would have been not only changed but would have been reduced because they would not have been taught the ways of their people. Many of the elders blame the loss of family and relationships on the loss of the language. "The language was lost because of the loss of interest and when they sent us to Indian schools. We forgot about where we came from, we had rules to follow" (Star). "To be able to speak the language and understand what the elders are talking about, the songs, you can bond with them and it makes them feel better if you can talk to them in the language" (Drummer). Drummer reflected on his own life in reverence to knowing the language and his relationship with his grandparents. "A lot of people don't know who they are, what band they are, what they are singing about, being

around grandparents has been a real help. It helped me bond with them.”

There are few cases where Pawnee families speak their language instead of English, on a fulltime basis. Some members of the tribe went into the Armed Forces during World War Two, Korea, Vietnam, or the Persian Gulf. Being away from the tribe for years at a time kept them away from the language and culture. Many could not even remember their “Indian” names. Some of the elders remember trying to say prayers while bombs and shrapnel surrounded them. Others remember trying to remember their Pawnee names when they were injured or in the line of fire. “Language is very important to me, I remember not being able to remember my name when I was in the service.” I came home later and asked what it was...” (Warrior).

There is a concern for the Pawnee life and culture, the language being a large factor in the culture. The Pawnee language is used in ceremonies, prayers, songs, and stories. Without the language the culture dies. For many, history played a large role in the fate of their language. Around 1880 to 1950 the Pawnee language and many of the ceremonies were silenced. Today some ceremonies remain uncelebrated. The Pawnee people rarely complain about the past, but some remember the days when they could lose their ration of food because they said a Pawnee word or behaved like an “Indian”. Many of the eldest elders refuse to speak their language or tell their stories to anyone who is not a Pawnee. Their lives have been and are historically important to the tribe, but many will take their stories to the grave.

Laughter stated that the concern today lies in the language being passed down to the young. Today, some of the elders attend classes to learn the language and some teach it. The language classes are a learning experience for the teacher and the students. There

are times when the class depends on each other to learn what a word sounds like or means. The language of the Pawnee people is needed in order for their cultural knowledge to be passed down and for the culture to survive the changing times. "Education in the language is very important, it will help the people feel positive about themselves" (Star)

Transfer of Knowledge

"The breakdown of conflict of knowledge, our people makeup and insert stories. There is a lack of knowledge on tribal things. We have people that need to learn. It is changing the way we do things. We had a certain way we did things, we don't have too many people left to rely on" (Interviewee - Star).

There are many meanings behind the stories. The stories are also called teachings. Star stated that the "teachings describe who you are." "Oral histories are important because they give me an idea of the way things used to be compared to now and how I should live" (Drummer). The meaning behind the stories is in the transfer of knowledge and the power the knowledge has in the lives of the learners. The transfer of knowledge is a spiritual and social relationship. The lessons are lessons about life and the way life should be lived. The understanding of the Pawnee transfer of knowledge can be understood from the perspective of the relationship the Pawnee hold with their religion as seen in this wonderful example given by Laughter: "When the sun comes up he would walk out of the house stand over in the East where the sun is coming up and say a prayer...that is the way we learned a long time ago." The Pawnee relationship between the creator and the transfer of knowledge is a lifelong lesson. A Pawnee might pray to the Creator for the safety of his children and family or for his life on the battlefield.

The Pawnee are a spiritual people. The Pawnee often say that a dream may tell something about the future life or something that might happen. Laughter reflected on the dreams that his grandmother had and the meaning behind the dream. "My grandmother dreamed that the Pawnee would have trouble with their language and that they would be in the situation the way they are today."

Durango reflected on the wisdom that the grandparents had and their knowledge of the future. "I had a grandmother that even talked about this war, World War Two. Once she told me, she had a dream. I was standing on a mountain or hill and soon...she depicted uniforms and helmets that we wore. We did not know anything about it, but it came to pass." Many elders remember their elders referring to the future and the way things would be. "They were very wise. When I went to college I found that a lot of the things that my grandmother had taught me even though she could not speak English, were taught to me in school. Everything she told me was true. How did they know? "

(Durango)

Knowledge has a high value in the Pawnee life. The stories are rarely shared outside of the Pawnee tribe and some are not shared outside of the individual families. "I try to remember it or tape it, but sometimes the older people don't like you to tape" (Drummer). The Pawnee often refer to the sanctity of the information as a way to save their tribe. The tribe reflects often on what has already been lost and taken from the tribe. Many Pawnee members are afraid profit groups will abuse the stories about their people. History according to many Pawnee has abused the truth and sometimes exaggerated the stories. Drummer talked about the fact that many stories have been stretched: "A fact can be stretched. You get an author that is Cheyenne, Pawnee's will be depicted as bad,

because the Cheyenne and Pawnee's were enemies."

The new technologies that are available today allow the Pawnee a better opportunity to preserve their language and stories. The ability to record the language has been extremely important to preserving the language, even though the technologies do have limitations on the depth to which they can preserve the culture. The best way of transferring knowledge remains through personal contact with the elders. Even this has its limitations. The amount of information that can be passed from person to person may be limited by time, and memory, and is often changed when told by a new party. It is like musical chairs; eventually the whole story will change.

In the past as well as the present, the elder has played a large role in the young people's lives. Grandparents remain a vital link to knowledge and education in the Pawnee ways. The young generation of today and the grandparents and parents are being taught the language and teachings of their people. It has become well aware to the Pawnee community that something needs to be done before they lose their culture.

A goal that the Pawnee people seek is to keep the relationship between the teacher and learner. "You need all the support from the community. For the good of the people, we have to think for the good of the people" (Star). This goal has been almost a failure. Today, very few young people have a close relationship with the elderly and the older Pawnee members. Traditionally, "grandparents are very important to the kids" (Star). "The kids always know that they can go to them. Grandparents have more time to teach them" (Star). Today, many young people are so busy with their own lives and making ends meet that the time spent with the old has decreased. The older the young person gets the less likely that he or she will attempt to assume this responsibility.

Many young people move away from the Pawnee Nation to explore the world and to get an education. Others leave for employment and for a better opportunity in larger cities and towns. Some return, but most remain separated from the tribe. Many of those whom do not move away are dependent on the government to provide for them, through welfare, social security, disability, and government programs that provide assistance to the underprivileged and poor. Many elders see this as a black plaque on their tribe. Warrior stated: "They don't work, they don't want to work, they want handouts." This elder believed that the Pawnee people should work as hard as they can to achieve what they can, to better themselves and their people.

According to Warrior, "the stories teach us how to treat one another." When an elder tells a story it always means something, it is to be listened to and understood as a lesson. "The stories help me today to be the type of person they would want me to be; sincere, unselfish, and to try and get along with everyone" (Durango).

The lessons are to be passed down from that person to their children. The parents are the role models of behavior and are responsible for the child's behaviors. Warrior stated: "what a child learns and expresses is because of the parental figures in that child's life. If a child does not learn respect that is because of the parents." It is assumed that the parents don't have respect either. Sometimes families are forbidden to attend or removed from cultural events and activities if they are not respectable to the elders and the other families.

There is a strong emphasis on family, even though today's families are following the divorce and abuse statistics. Grandparents' raising grandchildren or even great-grandchildren is common.

Each family member plays a crucial role in the raising of the children, even the stepparents. "My parents, they would tell me things. My dad he would always emphasize what he was telling me wasn't lying. 'I am not lying to you. I am telling you the truth.' Or a lot of times he would say that he was experienced" (Laughter). The multi-family and extended families are common and play a large role in the community. Families will join to be the leaders for a celebration or to cook meals for the dances. Sometimes families will get together to play drums for a pow-wow or a hand game. Even though there are sometimes problems in the Pawnee families, the family remains a central role in the community tribal organization.

Ceremony

Ceremonies are lessons that pass down the sacred knowledge. The knowledge that comes from the stories is considered valuable to the survival of the tribe in the twentieth century and beyond. Pawnee ceremonial life remains a way of knowing and belief. The hand-game is a ceremony that is celebrated today and remains important to the transmission of cultural tradition. The Pawnee Memorial Day and Warriors Dance is celebrated to give praise and honor to those who have fought and died for the United States of America. There are a few Pawnee who no longer participate in ceremonies, but they are rare. Even though most attend these ceremonies, there are a lot of individuals that cannot understand the words during the prayer or the words to the songs at the dances.

The Pawnee ceremony was a part of life and is a way of expressing appreciation and gratitude to the Creator. Star stated that their grandfather always prayed. "When he prayed he would turn to the east and give thanks and pray." Many of the Pawnee

remember their grandfathers, great-grandfathers, grandmothers, and great-grandmothers praying to the Creator. Most remember the blessing in each direction. Prayer to the creator is rare among the younger generations, and most of the interviewees recognize the need for prayer in the life of the Pawnee people. Star reflected on prayer as important in the life of the Pawnee individual: "Prayer helps each individual deal with life and to know whom they are." Today, the ceremonies are different from the ceremonies of the past. Many elders have taken the ceremonial song to the grave and many ceremonies were lost in the historical time period when the Pawnee were forbidden to have ceremonies.

Museums are houses for artifacts and memories; many Pawnee ceremonial artifacts are exhibits in museums around the United States. These artifacts are exhibits because they are historically significant to the uniqueness of the tribe. Today, many elders fear they will become mere memories just like their ancestors' ceremonial objects did.

Warrior stated that the ceremonies are seasonal and relate to something about that time. There are seasonal ceremonies that express the seasonal changes and the new season's beginnings. The songs, dances, prayers, and stories in the ceremonies are all related to the seasons. At certain times during the year, stories will not be told. This is mainly during the summer. Drummer talked about a story that Pawnee believe a snake will bite them if they tell a story during the wrong time of the year. Superstition may be the English word for this, but to the Pawnee it is a life lesson.

The lessons behind the ceremonies are a crucial link to the education of the Pawnee people in the Pawnee ways. They are the binding between the language, stories, dance, and songs. Without the language the songs will not exist, the dances will not be danced, and the stories will be lost.

Praying is linked to ceremony, but is expressed as a way of life. The Pawnee prayer life is important according to the elders. "Prayer, I used to do that all the time. But, I even when I left the service and Europe... I was a machinegun guy. There were a lot of places I was scared all the time... They would disappear, and there would be what you call a 'dead silence.' I would be laying there with my machinegun waiting for someone to move out there. You know I could hear my dad the way he was praying. It was so hot, there was that wind. That is what they used to say when they talked about God's creation, the wind, all of this. A lot of things would come to you. That was what kept you breathing and alive, my mind would come back clear over there. I have been in Korea. I would think about what he used to say. All that, you know. I can't tell this guy here you know how they are." Interviewee (Laughter) wanted to tell his neighbor about what he could hear and feel but his war buddies would not understand it because they were not Pawnee.

Today, prayer has become less important to the young in the tribe. The life of the Pawnee youth has been changed by the advancement in society. They spend more time watching television, playing games on the computer, and exploring the world. Many elders want to pass their knowledge to the young, but find it very difficult to get them to sit down and listen. One elder expressed their concern for the transfer of knowledge because they were not listened to and the young did not believe them. Laughter: "They

don't believe me."

It is hard to understand the reasoning of the elders, the stories, and the logic, but the elders feel that by telling these stories they can help the young not make the same mistakes they made. In many cases the prayers are used to gain strength of will and power. "They would say come over here and sit down. You listen to what they say. We sat there because it was something we needed to know in later years. It would be just like this. They taught us how to live, what type of person to be, and to make the tribe proud" (Durango).

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

Summary

The purpose of this study was to show how stories were used in the learning process of the Pawnee tribe. The goal of the research was to understand the following:

1. how Pawnee stories were used in transmitting cultural norms, values, and knowledge to the younger generation;
2. why language was vital in transmitting cultural knowledge; and,
3. how the loss of language and stories impacted the ritual and ceremonies of the Pawnee tribe.

The original theme on the “Pawnee stories” turned out not to be a “big theme” in this study because language is the facilitator to the stories. Many of the stories are in the Pawnee language. Without the language the stories have no social meaning or cultural context. The stories in Pawnee reflect their true meaning through certain expressions that are related to the language. The stories can not be told without the language because they have contextual meanings that are only represented by the language. The contextual meanings are expressed either by sound, voice, word manipulations, or hand movements. The interpretations are important and can not be expressed in English.

The interviews revealed the importance of language as a facilitator of the stories and to the culture. Without the language the stories had no social or cultural meaning. The cultural habits, norms, beliefs, and knowledge were fully expressed by the language of the Pawnee people. The stories in Pawnee reflected their true meanings through

certain expressions that are related to the language. Within the Pawnee language a single word could express an entire story. The interpretations were very important and could not be expressed in English.

The ideas and thoughts that these elders had concerning the Pawnee language, transfer of knowledge, and ceremony were rich in reflections about their history as individuals Pawnee members, their families history, daily lives, and their community.

Language

The Pawnee language is not a written language and has two main languages within the Pawnee tribe, the South Band and Skidi. The two languages are extremely different in sound. The South Band and Skidi are both endangered languages. There are currently classes offered for both bands of language. Even though classes are offered for both languages, the amount of information, teachers, and time are all factors that in some ways affect the stability of the classes. There is only one teacher per band, one class per week for the Skidi, two classes for the South Band, one hour for each class and few attendees.

The Pawnee language remains endangered because there is not enough repetition, consistency, and fluency of the language in the home, schools, or daily lives. The young do not attend the classes either; most of the people in the classes are between the ages of 38 to 98. Few of the attendees are between younger than 25. This leads one to realize that the younger generations of Pawnee people are not learning Pawnee as well as they have learned to read and write Spanish.

Over the years it has been extremely difficult for the Pawnee to retain their language because of a lack of speakers and many Pawnee members have went away from the tribe for many years. The reason for the separation from the tribe is because of military duty or jobs. Some Pawnee never return to the tribe.

Category 1: Language

Attributes learned from the interviews:

- Important to the transmission of cultural knowledge.
- Used in ceremonial songs and dances.
- Many of the tribal stories are in the tribal language.
- Prayers in the language.
- There are many meaningful relationships between the language and the tribal identity as a unique group of people.
- There are few speakers of the language today.
- The tribal community is linked to the language, without it the community is lost.
- Language is the link to all other aspects of the tribal history and culture.

Transfer of Knowledge

The transmission of cultural knowledge lies in the family, language, ceremonies, and stories. The relationship between the family and the structure of the family is a vital resource in passing cultural knowledge down from family member to family member. The elders fear that after they are gone the language will disappear totally. The role of the family in passing the language and stories has already begun to fade, and in some cases vanished. The transfer of knowledge is the key to saving the Pawnee culture. The education of the Pawnee people in the language and song of the ancestors can keep many

going in life.

The elders of the Pawnee tribe value the family as sacred and communal. They reflect on their childhood as a way of expressing their desire for the tribe to live a good life. The elders stress the importance of respect for each other and the self. They emphasize the preservation of the Pawnee language, stories, and way of life through family as important to saving the Pawnee identity.

The elders spoke on the role of the grandparents and parents in the education of the young. The interviewees reflected on how their lives were and how the Pawnee language, stories, and ways made them who they are. Many reflected on their lives as sad, but worthy. One elder was a descendant of the main character for the Pawnee Bill Wild West Show. He reflected many times on the life of his family and the Pawnee Bill Wild West Show.

Education has been basically without the Pawnee ways. In the formal education of the Pawnee, the language and stories are not utilized. The “education system is not ‘neutral’ because there is no such thing as a neutral education process.” (Friere, 1970, p.15)

According to some elders the respect and sharing aspect that the student should learn has been neglected. As a result, many elders feel that their community has lost its belief in kindness, helpfulness, and general hospitality.

Category 2: Transfer of Knowledge

Attributes learned from the interviews:

- Transfer of knowledge is the transfer of vital information and ideas that are vital to keeping the tribal community alive.

- Transfer of knowledge lies in the family, language, ceremonies, and stories.
- The family is a vital source to the transfer of knowledge.
- The transfer of knowledge is the key to saving the native culture.
- The transfer of knowledge is represented by a spiritual and social relationship with the people and their environment.
- The knowledge is understood from the relationship the tribal people have with their religion.
- Knowledge is a highly sacred part of the tribal life style, and is rarely shared outside of the tribe or in some cases, outside of the individual families.

Ceremony

Knowledge is sacred. Ceremonial rites and rituals are handed down and taught to certain individuals who are seen by elders as appropriate leaders in the tribe. Many rites of performing ceremonies need to be transferred to the young. The need to reserve the teachings and language is presidential and a strenuous challenge to the elders. The ceremonies of the Pawnee are linked to the language and stories of the people. Without the stories and the language the ceremonial life disappears. The life and wisdom of the elders is important to the vitality of the culture and ceremony. Without the elders the ceremonial life can not exist, because they pass down the songs, dances, and stories that a part of that celebration.

Category 3: Ceremony

Attributes learned from the interviews:

- Ceremonies are the lessons that transfer the sacred knowledge of the tribe.
- The ceremonial life of the tribe is a way of knowing and believing.

- The tribal ceremony is a way of expressing gratitude to the Creator.
- Over time, the tribal ceremony has changed, because of the loss of language and stories.
- The ceremony is a seasonal activity.

Some Virtues From the Elders

The goal of this study was to study how the Pawnee language and stories are used in transmitting cultural knowledge. The explanations of the elders' views on the transmission of cultural knowledge were rewarding. The experience in acquiring research skills was rewarding as well. The elders of today leave behind many virtues that are active or in need of activation for the future. They leave behind the emphasis on the family role virtue, the programs in the community virtue, and the learning to learn again virtue. Each virtue is crucial to the Pawnee community as a whole without these virtues the community does not exist. These are ideas that were discussed in general conversations with each member before or after the interviews. Many of these are now part of the goals of the tribe. Many of the interviewees brought up new ideas and thoughts many days after they had been interviewed. This data was used to coordinate the recipe book of virtues that follows.

1. Family Role:

The family remains a critical link to passing cultural knowledge to the youth. The family is the lifeline to saving the culture, because they can pass the language, the stories, the ritual, the ceremonies, and prayer. If families would spend as much time going to the language classes as they eat, the language would be saved. If one member learns it, then he or she should pass it down to someone else. It is important that the family pass down

everything they know about their culture, in order to preserve it.

One of the interviewee's (Drummer) mentioned the use of tape recorders and audiotapes in the home. If a family member speaks the language it should be recorded. By recording the speakers of the language future generations can learn it and have a record of the meanings and words in the language. This can also be documentation of their heritage in the future.

The support of the family in passing down the knowledge is important. The responsibility lies in the parental members of the tribe, because they are responsible for what their children learn and remember. If they are to speak the language of the Pawnee, they must learn it and use it constantly.

2. Programs in the Community:

The Pawnee people have programs that provide language, education, and family assistance. These are great but there needs to be more. The language classes need to be introduced into the schools, just like English, as a second language. There need to be after-school programs offered that would teach the Pawnee language, stories, and cultural knowledge.

The community has to remain cooperative and willing to give all they can to saving the Pawnee culture and language. Community and family action is needed to teach the language and stories. This will build the youth's self-esteem, self-confidence, and moral values. The importance of realizing that many problems come from the loss of the Pawnee identity and finding the solution in the preservation of a language is amazing.

3. Learning to Learn Again / The Role of the Elders:

Listening to the words of the elders, the leaders, and the community needs are important. Learning to learn again comes from the idea that even though it is hard to learn a language as an older person, it is better to learn than to lose out on the opportunity. Many Pawnee will lose out, but the ones who are taking an effort to learn the language will keep the fires burning for those who do not. The elders are taking a stand to learn the language and to listen to their hearts and the voices of their ancestors to save the language.

Recording and taping what one knows is a beginning. Replaying, learning, and breathing the language and stories will be a challenge. By breathing, replaying, and learning the language and stories of the past, the Pawnee can survive and live in a fast paced world being Pawnee.

Suggestions for Researchers Studying Indigenous Cultures

After conducting research and being in the field, a few recommendations are needed for researchers interested in this type of study or in field studies. Patience is a virtue that should be respected when attempting to enter the field.

The researcher in some ways must remain objective to his/her study but in some ways he/she must also be open to those who they come into contact. The community may or may not be open to the research. I had some people who accepted me from the beginning, but I also had those who still saw me as an outsider. Even after participating in ceremonies and the language classes, some were still reluctant to talk to me and some never did. In the beginning I was not accepted and the elders required me to read about their history and study their culture before I began my study. After I read the documents

and books about the Pawnee tribe, I was welcomed to begin my study. Even though I began my study I had to remain interested and occasionally I had to take time off from work and school to participate in social events. In some cases time only tells whether or not the researcher will be able to succeed. It is not a “jump in there and do it “ process. I had initially thought this whole process would be simple and would not take any time at all; a year later I realize it was not that way at all. Time constraints were inevitable. I expected my interviews to flow smoothly and for my questions to be so easy to answer. I was wrong. The individuals that I interviewed had different opinions and ideas than I did; they were busy with their own lives, and I had to wait for them to be comfortable with me. It was difficult to realize that my ideas were totally off, and that what I believed to be the problem was not the problem that was the most crucial. My journey was a lesson in life, that my assumptions about a culture were not the truth.

It is important to respect the ideas of those that are first contacts. It does not mean that the researcher has to see it their way, but they should open up to possibilities. In many cases, I wanted to stick to my assumptions and theories but that would have done more damage than realizing that there was more to the story than of what I expected or dreamed. When doing research in the field there are many ways to get the research done but when dealing with people who are not of the same ethnic background it becomes slightly different. The best ideas come from the advice that is given. If the researcher is asked to read about their history and suggest a book, do it. The suggestions the researcher gets can help he/she to get going and also they can build a fundamental relationship with the people with which they are dealing. I received many suggestions about what I should do to get started and what I should expect. The elders often told me to expect to have

some elders to refuse interviews and to not talk to me. This is where subjectivity begins and is good for research. I also had suggestions about how to adjust my theme and questions in the study. It does not mean that the researcher should get so involved that they forget the study or change it. The researcher should be a participant.

The researcher should not expect everyone in the community to accept them either, especially if the researcher is doing research with Native Americans. Sometimes the community will not listen to a researcher even if the researcher is Native American. The researcher should not attempt to force himself/herself on anyone. If the researcher forces or pressures the people in any way they risk losing the whole community.

If the researcher has an informant(s) and they do not help nor assist in contacting the interviewees, assumptions about the person(s) should be avoided. Sometimes the person(s) may have initially felt they could help but circumstances may keep them from helping (i.e. work) or perhaps they just are not sure of how they can help. It is often more embarrassing to speak up to the researcher about a problem, so some informants may not ever say anything. The researcher should ask the informant politely if they could help find someone who would be interested in helping. The researcher should not necessarily leave the past informant out either. They could still be a valuable asset to finding information later in the process of collecting data.

When the researcher enters the field they should expect to build relationships with their peers in the field. One should remember that the peers are still participants in the research, and they may not have power over other participant's information. Each participant should remain individualized and protected from emotional and/or physical harm. If a participant asks for information or anything about someone else the researcher

should hold true to the confidentiality of information. That person probably will not want his information given out either. Depending on the person or situation, one should be careful about how that request is rejected. A researcher should not expect the requesters to be either happy or mad. It is best to expect nothing from the refusal to give out confidential information.

Attending ceremonies and going to lunch or dinner with the people that ask is vital to building a report with the community. When the interviews are conducted a researcher should always bring a gift of some sort to express appreciation for the time and lessons that the interviewees shared. Some people will give the researcher a gift later to say thanks for listening and for giving a gift.

If the researcher attends Pawnee ceremonies or dinners they should always bring their own plate, fork, knife, napkin (hand towel works best), extra plates and silverware, cups, and a carton of cigarettes for the drum players. There are rules and expectations of a person who attends these ceremonies. The guest should ask if they can help serve, but remember that they will eat last. One should never point or stare, and only dance when asked to dance. There should never be clapping when the dancers enter or leave the room, or anytime, unless it is communal. The best way to understand this is to sit with the informant(s) or someone who can share the etiquette for ceremonies. Sometimes I would sit with the elders and sometimes I would sit with a friend who was about my age in order to have someone explain what is going on.

When the researcher arrives or leaves an event the researcher should not expect everyone to say hello. When I would attend some functions someone would not always greet me. I initially thought I had done something wrong or I was not welcomed, but the

truth was that I was welcomed and they were waiting for me to say something.

The researcher should dress casually and wear comfortable shoes. Most of the people in these communities are not wealthy. The researcher should wear a pair of jeans, tennis shoes, or something similar.

When doing the interviews the researcher should not ask a lot of questions. I learned from one of my interviewees that I should “listen”. I did not realize he was telling me to listen until I listened to the interview tape. The one interviewing should be careful about probing too quickly or too deeply. If the interviewees ask to repeat the question over and over the researcher should not act like he/she is irritated about it. The repetition of questions without babying the interviewees is an important feature to attaining good answers. Total respect for the interviewees is required. Being able to listen carefully is important as well, because the interviewees will notice. It is really hard to listen but if the researcher does not listen, the interviewees will not have respect for him/her either.

The questions that were prepared might not be culturally appropriate and may not even make sense to another group. I did not expect my questions to be misunderstood or to be inappropriate for the Pawnee culture. They seemed very normal and logical. The researcher should not expect everyone to understand and to be able to read or write. A good researcher should be prepared to explain what they want and why, otherwise they might not get that interview.

The sharing of ideas with the people can broaden one’s research. The researcher should ask the people what they think. The researcher should expect some people not to care. The researcher should not get stressed out if no one is responding to the questions.

The documentation and recording of the data is vital to the writing of the final paper. Sometimes, when I was at an event or talking to someone I had wished I had had my tape recorder. Sometimes, an elder would state that he had wished we had taped the conversation. It is difficult to recall information without the organized data and documentation of observations, locations, and thoughts. The researcher's best friend is his own personal field journal. The journal does not need to be used in the final product, but it is good for recommendations and summaries. The interviewer should prepare the interviewees to do the interview by, setting a day, time, and place that is comfortable to the interviewees. The interviewer should not expect the interview to be long or short, or for the interviewee to know everything.

The hardest obstacle in field research is leaving the field. I still receive phone calls and letters from the interviewees. It is like having another family, only a larger family. If the researcher has built relationships it is extremely difficult. That is not to say this is bad. The researcher might not be able to attend ceremonies, dances, or visit on a regular basis ever again. That is not to say the researcher should abandon the field. He/she made friends and correspondents that will be there for the rest of life. Use the United States Postal Service, E-mail, phone, or whatever it takes to keep in contact. Some friends may not have family, be lonely, or just need a friend. That is what counts in the end.

Recommendations for Further Study

This research resulted in many new insights and ideas for further research that could be done by future field researchers. The Pawnee have more to offer to a researcher than one could imagine. The following ideas were taken directly out of this study and are concerns that exist in today's ever evolving Pawnee community. These ideas are not limited to the Pawnee and could be used to study many cultures and communities.

1. What are some reasons that the Pawnee language is not being transmitted from generation to generation?
2. Why is the Pawnee language and culture not being shared with the outside community?
3. Why are the people not documenting and writing books about their history and language?
4. What is the relationship that the songs have with the acquisition of the language and stories?
5. What are some reasons the "young people" leave the culture? What impact does this have on the language and transfer of knowledge?
6. How does poverty, alcoholism, and drug addiction affect the loss of language and culture?
7. What are the percentages of Pawnee youth that know the language? What percentage of that population has been in an environment where the language was spoken in the home?
8. What has been the government's position and efforts in attempting to save this endangered language?

These are a few ideas that could possibly lead to research projects. This study did not address these questions but it opened up the bag for new ideas that could be studied for future interest. These are questions that might help communities such as the Pawnee Nation to understand the reasons that their language and culture are endangered, and to find ways to save them. The researcher can play a large role in helping a community when they are misunderstood, needy, and willing to seek help. The researcher can discover paths that were and have never been walked.

Conclusions

1. Pawnee stories are used as a resource in transmitting the cultural norms, values, and knowledge to the younger generation.

The stories are the lessons about life and the way life should be lived. They are told as a means to help the young deal with life and the changing world. How they are used and why they are used is vital to the Pawnee tribe, because they lay a foundation for explaining the world in the Pawnee way. The stories are linked to the ceremonial life of the Pawnee. These stories are often shared in families as lessons about what to do and not to do. The stories reflect on the experiences and wisdom of the elders and their ancestors, on the way that the Pawnee people should live.

The life of a Pawnee should be lived in reverence to the creator. Many Pawnee people feel that the prayer life, ceremonial life, and traditional life have been severed by the fast paced society.

Stories are passed down from family members. The family is responsible for seeing that the stories of their family's history are passed down and that tradition is withheld. It is also the responsibility of the family to educate their children in the

language of the Pawnee. Today, that has been severed. Many families do not speak the language.

2. Language is important in transmitting cultural knowledge

The language of the Pawnee is important to the transfer of cultural knowledge because some stories and ceremonial activities are in Pawnee. The importance of the language lies in the expression of the stories. English, French, Spanish, or even Cheyenne cannot express the points that the Pawnee language can when telling these stories. The sacredness of the knowledge and the belief that the Pawnee have is expressed in depth through the language.

The Pawnee elders are concerned for their culture because of the loss of speakers of their native language. There is a relationship between language and culture. A language long associated with the culture is best able to express the thoughts, expressions, and social meanings. The language connects the families of the Pawnee tribe as one large family. Just like English brings the world together in communication, the Pawnee language brings the Pawnee people together as a community.

3. Without the language the ceremonies and rituals will be lost.

Ceremonies and rituals are largely done in the Pawnee language. The prayer before the dinner, the prayer over the drums and people, the ceremonial songs, and the Pawnee religious services are done in Pawnee. Elders who are very old usually tell the prayers during these ceremonies. Once the elders are gone the rituals, prayers, and songs will be gone, unless the language is passed down and spoken consistently by the new leaders and youth. The ceremonies play a large role in keeping the Pawnee a community. Today, many Pawnee do not understand the language during the ceremonies. Interviewee

Laughter remarked, that “some Pawnee members do not attend the ceremonies or they attend just the ceremonies to eat and leave.” Without total participation, the Pawnee ceremonies message and cultural knowledge cannot be passed down.

The Pawnee language is vital to supporting the transmission of cultural values and ideas within the tribes. It has been used in all aspects of daily life, from ceremony to prayer. The connection between the language and stories is a way to transmit this cultural knowledge. The stories have been used as resources for understanding the way the world works. These conclusions support findings of Still Smoking (1997), Rowland (1994), and the Leanne Hinton’s research on the Hawaiians, as a study on Native American languages. The Pawnee tribe is obviously no the only tribe threatened with language extinction, because the studies of Still Smoking, Rowland, and Hinton all relate to the loss of language and the impact it has on tribal identity, welfare, family structure, and psychological well-being of the tribal people. This study is about the Pawnee tribe, but can be applied across the board to any tribe that is feeling the impact of language loss. The loss of these languages is infinite in the after shocks that result from the loss of the tribal identity. Generation after generation is affected by the loss and a culture is completely obliterated.

Why should we be concerned with the endangered Native American languages? “Evolutionary biologists recognize the great advantage held by species that maintain the greatest possible diversity. Disasters occur when only one strain of wheat or corn, a ‘monoculture’ is planted everywhere. With no variation there is no potential to meet changing conditions... Because languages partition reality differently, they offer different models of how the world works”(Schrock, 1986, pp.12-15).

This study was just one cry for the preservation of Native languages. The cries of the arctic-wolves, bald eagles, and the many endangered species of animals is being listened to, yet the cries of the people who are losing their ways of life and knowing are being ignored. There is a desperate need to record, document, and protect the languages of the Native Americans and those who are losing their languages. Perhaps, the preservation of the languages can resolve the conflicts that our families are having with respect, honor, peace, and tranquillity. Maybe the problems with alcoholism, drug abuse, and physical abuse will be lessened or even obliterated by the savior of a life style that is crucial to the needs and beliefs of tribal people.

A loss of a language is a loss of a unique culture and an identity that impacts other cultures as well. Why is it so hard for a nation of people so fascinated with the idea of Native Americans and the life of a Native American to understand why language is so vital. Every aspect of that culture is related to the language. "A threat to linguistic resources is now recognized as a worldwide threat." Who knows, one day English may be under the same threat? If the English language culture was taken, would we have beer, disco clubs, Coca-Cola, football, country music, colleges, NASA, or would we be as lost as the tribal people feel? If all those things were taken away because of language loss, what would we be? The loss of such a language would destroy everything familiar to us, even the way we saw life. "The preservation of a language becomes more of a value not merely to academic researchers, but to the native speakers themselves" (Crawford, 1994, p.7). "It was not the success in reviving the language, although in some small ways the program did that. It was success in reviving something deeper than the language itself that sense of worth in being Adnyamathanha, and having something unique and infinitely

worth hanging onto” (D. Tunbridge, quoted in Crawford, 1994, p.7

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APPENDICES

APPENDIX A: INTERVIEW QUESTIONS

APPENDIX B: CONSENT FORM

APPENDIX C: INSTITUTIONAL REVIEW

BOARD APPROVAL PAGE

APPENDIX A
INTERVIEW QUESTIONS

1. What are some stories that are important today?
2. How are the stories traditionally passed down?
3. What is the purpose of the stories?
4. What do you want your young people to learn?
5. How do you preserve old stories?
6. What are some of the positive (or simply awareness issues) aspects you attribute to being able to speak the Pawnee language?
7. What are some of the positive aspects you attribute in knowing the stories?
8. Would your life have been lessened without the language or stories?
9. What do you think of the people who told the stories in the past?
10. How do these stories impact your life?

APPENDIX B
CONSENT FORM

I, _____, hereby authorize or direct Christina Brown, or associates or assistants of his or her choosing, to perform the following treatment or procedure.

The researcher should include the following elements in his/her description of the procedure:

1. Name of investigation
2. Statement that the study involves research and is being conducted through OSU
3. Explanation of the purposes of the research and the expected duration of the subject 's participation
4. Description of the procedures to be followed
5. Identification of any procedures that are experimental
6. Description of any reasonably foreseeable risks or discomfort to the subject
7. Description of any benefits to the subject or to others that reasonably may be expected from the research
8. Disclosure of appropriate alternative procedures or courses of treatment, if any, that might be advantageous to the subject
9. Statement describing the extent, if any, to which confidentiality of records identifying the subject will be maintained
10. For research involving more than minimal risk, an explanation as to:
 - whether any compensation is available if injury occurs
 - whether any medical treatments are available if injury occurs
 - if such treatments are available, what they consist of and where further information can be obtained
11. Explanation of how and whom to contact about:
 - the research
 - research subjects' rights
 - research-related injury to the subject
 - Additional contact: Sharon Bacher, IRB Executive Secretary, Oklahoma State University, 203 Whitehurst, Stillwater, OK 74078. Phone: 405-744-5700.

This is done as part of an investigation entitled: THE WOLF'S LAST CRY: AN ENDANGERED NATION.

The purpose of the procedure (or treatment) is...To explain how Pawnee stories and language are used in the learning process.

I understand that participation is voluntary and that I will not be penalized if I choose not to participate. I also understand that I am free to withdraw my consent and end my participation in this project at any time without penalty after I notify the project director.

I have read and fully understand the consent form. I sign it freely and voluntarily. A copy has been given to me.

Date: _____ Time: _____ (a.m./p.m.)

Signed: _____ (Signature of Subject)

Signature of person authorized to sign for subject, if required _____

Witness(es) if required: _____

I certify that I have personally explained all elements of this form to the subject or his/her representative before requesting the subject or his/her representative to sign it.”

Signed: _____ (Project director or authorized representative)

NOTE TO RESEARCHERS:

- Under certain circumstances, additional elements of informed consent may be required.
- There are circumstances under which
- some or all of the elements in the above form may be altered or waived
- the requirement for the consent form to be signed may be waived

See 45 CFR 46, Sections 116 and 117, or contact the IRB executive secretary at 405-744-5700.

APPENDIX C

INSTITUTIONAL REVIEW BOARD APPROVAL PAGE

OKLAHOMA STATE UNIVERSITY
INSTITUTIONAL REVIEW BOARD

Date: May 24, 2000 IRB #: GU-99-007

Proposal Title: "THE WOLF'S LAST CRY: AN ENDANGERED NATION"

Principal Investigator(s): Christine Moseley
Christina Brown

Reviewed and Processed as: Modification for 2nd title change

Approval Status Recommended by Reviewer(s): Approved

Signature:


Carol Olson, Director of University Research Compliance

May 24, 2000

Date

Approvals are valid for one calendar year, after which time a request for continuation must be submitted. Any modification to the research project approved by the IRB must be submitted for approval with the advisor's signature. The IRB office MUST be notified in writing when a project is complete. Approved projects are subject to monitoring by the IRB. Expedited and exempt projects may be reviewed by the full Institutional Review Board.

VITA

Christina June Brown

Candidate for the Degree of

Master of Science

Thesis: THE WOLF'S LAST CRY: AN ENDANGERED NATION

Major Field: Natural and Applied Sciences

Biographical:

Personal Data: Born in Cushing, Oklahoma, on January 1, 1974. The daughter of Twilla and Charlie King

Education: Graduated from Stillwater High School, Stillwater, Oklahoma in May 1992; received Bachelor of Science degree in Sociology and Minor in Geography from Oklahoma State University, Stillwater, Oklahoma in December 1996. Completed the requirements for the Master of Science Degree with a major in Interdisciplinary Science at Oklahoma State University in July, 2000.

Experience: Administrative Clerk for Department of Defense at Vance AFB, Enid Oklahoma; Research Assistant: School of Curriculum and Instruction, Oklahoma State University; Assistant Pre-School Teacher: Renaissance School of Stillwater, Stillwater, Oklahoma

Professional Memberships: Society for the Psychological Study of Social Issues