

THE PERCEPTIONS OF TRIBAL EDUCATIONAL LEADERS
OF THE ATTRIBUTES OF NATIVE AMERICAN
STUDENTS WHO COMPLETE HIGH
SCHOOL IN OKLAHOMA

By

PATRICIA GAYLE VAWTER

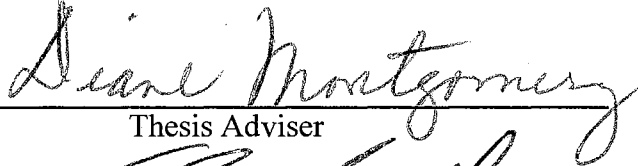
Bachelor of Science
Southwestern Oklahoma State University
Weatherford, Oklahoma
1978

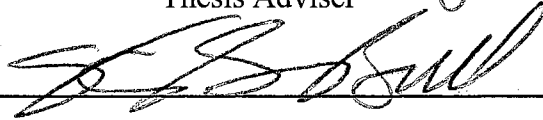
Master of Education
Southwestern Oklahoma State University
Weatherford, Oklahoma
1979

Submitted to the Faculty of the
Graduate College of the
Oklahoma State University
in partial fulfillment of
the requirements for
the Degree of
DOCTOR OF PHILOSOPHY
August, 2001

THE PERCEPTIONS OF TRIBAL EDUCATIONAL LEADERS
OF THE ATTRIBUTES OF NATIVE AMERICAN
STUDENTS WHO COMPLETE HIGH
SCHOOL IN OKLAHOMA

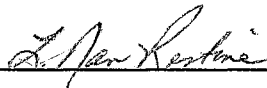
Thesis Approved:


Thesis Adviser










Dean of the Graduate College

ACKNOWLEDGMENTS

My sincere appreciation is extended to my dissertation director and mentor, Dr. Diane Montgomery for her support, guidance, and patience. I would like to acknowledge my doctoral committee, - Drs. Diane Montgomery (Chair and Adviser), Kay S. Bull, C. R. (Bob) Davis, Nan Restine, and Carrie Winterowd for their time and support in the completion of this research.

My gratitude is extended to special friends who have all had a unique part in the completion of this project: and who encouraged me to continue with humor and understanding; Dr. William Kermis, Sharon Segress, Dorothy Fry, Paula Isch, Margo Hayes, Pam Wise, Carolene Jackson, and my children Dena, Brad, and Jay for their support.

My heartfelt appreciation and love is extended to my very special father, Silas Vawter who weathered the trials and tribulations of this effort with me, offered unconditional love and encouragement and shared in the moments of discovery. This project is dedicated to this incredible man, my dad, and to the memory of my mother Sue Boren Vawter for their genuine modeling that taught me to have a respect and appreciation for all people.

TABLE OF CONTENTS

Chapter	Page
I. INTRODUCTION TO THE STUDY	1
Historical Background	4
Statement of the Problem	7
Purpose of the Study	8
Significance of this Study	9
Conceptual Framework	10
General Resiliency Cluster	11
Personal Resiliency Cluster	12
Family, School and Community Factors	13
Research Questions	14
II. REVIEW OF THE LITERATURE	15
General Resiliency	16
Personal Attributes	17
Family Characteristics	18
School and Community Influence	22
Native American Studies	25
Damage/Challenge Model of Resiliency	28
III. METHOD	30
Research Methodology	30
Selection of Subjects	34
Research Instrument	35
Procedure	35
Data Analysis	37
IV. RESULTS	38
Subjects	38
Analysis of Data	39

Chapter	Page
Research Questions	43
Research Question One	43
Research Question Two	65
Summary of Results	68
 V. SUMMARY, CONCLUSION AND IMPLICATIONS	 69
Summary of Findings	70
Conclusion	71
Implications for Theory	72
Implications for Practice	74
Implications for Further Research	76
Limitations	78
 REFERENCES	 79
 APPENDIXES	 85
APPENDIX A – SORT CONCOURSE	86
APPENDIX B – Q-SORT FORM BOARD MATRIX	91
APPENDIX C – LETTER OF INVITATION	93
APPENDIX D – CONSENT FORM	95
APPENDIX E – ORAL SCRIPT: INSTRUCTIONS FOR COMPLETING Q-SORT	97
APPENDIX F – POST SORT QUESTION/DEMOGRAPHIC INFORMATION	100
APPENDIX G – STATEMENTS WITH FACTOR ARRAY POSITION AND Z SCORES	102
APPENDIX H – INSTITUTIONAL REVIEW BOARD APPROVAL FORM	106

LIST OF TABLES

Table	Page
1. Correlations Between Factors	40
2. Factor Matrix with X Indicating Defining Factor	41
3. Demographics of Subjects for Family Support	45
4. Demographics of Subjects for Individual Strength	50
5. Demographics of Subjects for Academic Environment	55
6. Demographics of Subjects for Tribal Support	60
7. Difference in Actual and Successful Sorts	67

LIST OF FIGURES

Figure	Page
1. Array Position of Statements Describing Family Support	49
2. Array Position of Statements Describing Individual Strength	51
3. Array Position of Statements Describing Academic Environment	56
4. Array Position of Statements Describing Tribal Support	60

CHAPTER I

INTRODUCTION TO THE STUDY

From a place described in the early half of the nineteenth century as the great Indian wilderness—a wild and beautiful place—to the present changing nature of the state of Oklahoma, the outlook is beginning to slowly move in a forward direction as a seemingly oppressed Native American culture is emerging as a significant economic and political force in this state. Native Americans are influenced by messages from tribal leaders, family and community members, and by their educational environments. As evidenced by reported statistics (Casey, 1998), it appears that the results of these environmental influences may be causing an incongruent message for the young Indians as reflected by the continued drop-out rate of Native American students in Oklahoma high schools.

As with the over four hundred tribes represented in the United States, the thirty-nine recognized tribal governments in Oklahoma are all different (Pevar, 1992). Some tribes have religious leaders who control the government while others determine their leaders by heredity, but most tribal officials are elected. Most tribal governments have the same three branches as the federal and state governments; legislative, executive and judicial. As described by Deloria, (1985), the tribes who still hold to the traditional viewpoint of leadership, choose the individuals for the most important positions in a tribe

depending on the personal prestige. The qualifications for filling a leadership post are primarily based on personal integrity and honesty. Respect rather than popularity is the criterion by which traditional Indians select who will lead them. Status is accorded to individuals who excel in certain skills, display courage, practice generosity, have knowledge of ceremonial functions, or who have strong analytical abilities or wisdom. Authority is given to the person who has demonstrated that he or she has the spiritual and physical well-being of the rest of the tribe as a goal. There is dissension in tribes today between the traditional Indians and Indians who consider themselves to be modern or who model their beliefs of leadership after the Anglo-Americans and elect officials more on popularity. The leader of a tribe was and is respected. His words are taken as truth and their leadership abilities are critical to the survival of the tribe. The position is one of authority and the leaders affect the direction that tribal affairs will take (Deloria & Lytle, 1984). Tribal jurisdiction is recognized by the United States federal government with the exception of jurisdiction over major crimes, and Indian tribes exercise more governing powers than local non-Indian municipalities. Every tribe is unique, establishing its' own rules and regulations to be enforced, electing officials for governance, and maintaining its own authority. Because these tribes maintain their own authority and create their own governance system, they are sovereign. One of the common officials designated by each tribe to hold political position on the council is the educational leader.

As political influence is known to impact educational services (Deloria, 1985), the tribal educational leaders hold important positions in tribal government in Oklahoma. They are responsible for the planning and implementing of tribal programs to meet the

needs of Native youth in Oklahoma as well as all other tribal members. The leaders are closely aligned with educational programs in public schools through the Johnson O'Malley and Title IX programs. This is where most Oklahoma Native American youth attend. These programs, which provide funding for Native American youth, are funded through federal monies (Strickland, 1980). These who hold the educational positions in the tribe have within their influence the ability to change the culture of the people through their leadership. They establish the culture for learning. A concern exists however because of the fragility of a tribal leader's term in office. Through the course of this study, it has become apparent that some leaders do not stay in office long enough to effectively complete their strategic plans for their tribe. Independent of this concern, they are in a position of authority and influence.

Understanding the goals and aspirations of the tribal education leaders will promote clearer understanding for tribal members of the expectations for Native American students as they enter the educational environment. Students and their families not only have access to the counsel of tribal leaders but are strongly influenced by some. Knowing the perceptions of tribal leaders who hold educational positions may further help public school collaboration with tribes for the success of all Native American students. Though the leaders may not directly change the public schools, they influence the culture of the Native American students entering the school houses in Oklahoma. The leaders influence how students and families view public schools, impact the desire of students to complete school, provide community support for students and families, and establish school completion as a tribal value.

This particular issue of understanding the tribal education leaders has not been addressed yet in Oklahoma. Tribal leaders hold the educational future of the Native American youth in their hands. Their voices must be heard and their influence must be felt to impact the Native American peoples of this great state. The guidance of the leaders is significant to ensure that Native American students successfully complete high school and plan for continued achievement throughout their lives. It is an imperative issue that the public school personnel heed the information presented by tribal educational leaders. A collaborative effort is needed between these two entities to help assure the educational success of Native American students in Oklahoma (Wells, 1997). Public school personnel need to learn to appreciate diverse learning styles and be open to understanding the unique nuances of the Native American culture.

Historical Background

This land “Okla Homma” translated from the Choctaw language, as coined by Chief Allen Wright, means “Home of the Red People.” This land is a place where a resilient people, despite past encounters with different ethnic groups are emerging as a strong, independent people. The Indians were conquered by militarily and technologically superior European invaders who viewed them as primitive peoples who had much to learn and little to offer. Missionaries and educators set out to “civilize” their young “savages” with an unquestioned belief in the superiority of Western approaches (Brento, Brokenleg, & Bockern, 1990, p. 35). Children were removed from homes, placed in

militaristic schools, forbidden to use their own language, and had their Indian identities stripped away.

Generations of such intrusion have left deep scars on Native American families and children. Despite this invasion, the culture has maintained the belief that the central purpose of life is the education and empowerment of children (Brendtro, Brokenleg & Bockern, 1990). Though there have been more than sixty-seven tribes occupying the state, 39 are officially recognized by the federal government as authorized. Tribes become authorized by establishing an office and filing information with the federal government. Oklahoma is home for more Indians than any other state in the Union and had established tribal governments by the early 1830s. The Bureau of Indian Affairs recognizes 220,000 persons as legal Indians and 600,000 Oklahomans claim Indian descent (Strickland, 1980). Among the tribes are large cultural and personal contrasts and children that are produced reflect mixed heritages. More separate tribal groups historically are associated with the state and more currently recognized tribes reside here than in any other state. According to Strickland (1980), "Nineteenth-century accounts of travelers, Indian tribal documents, missionary diaries, government negotiations, military reports, and trader journals clearly establish that there has never been a single unified Oklahoma Indian culture" (p. 7). "Diversity and the degree of acculturation varied between Native American groups. The group known as the Five Civilized Tribes, or the southeastern Indians—Cherokees, Choctaws, Chickasaws, Creeks, and Seminoles apparently determined early on that survival meant adaptation" (p. 7). Cherokee Chief Charles Hicks said that the abandonment of many old tribal ways represented the "conviction that their

very existence as a people depends upon it”(p. 10) in a letter written to a missionary. The viewpoints, problems and dissension shared by Oklahoma Indians is not unlike other ethnic groups.

Education has been consistently important to the Five Tribes (Strickland,1980). In 1889, there were many mission schools and each of the five civilized tribes operated its own national school system. The Choctaws had 170 common schools and the Cherokees operated 110 common schools. The Chickasaws maintained their own school systems and the Creeks operated 36 day schools and several mission schools.

Adaptation without the abandonment of many tribal ways has become a way of life for the Native Americans today even though there has never been a single unified Oklahoma Indian culture. During the age called the Golden Age right before the Civil War, the Five Civilized Tribes “borrowed what suited them from white society while retaining much of their distinctively Indian culture” (Strickland, 1980, p.12). The status of the Indian in Oklahoma is complex and one of varying perceptions. According to Prucha (1994) the condition of the Indians in relation to the United States is unique and unlike that of any other two people in existence. There has been and continues to be a strong sense of autonomy in the Indian bands and tribes. The elements of Indian autonomy and sovereignty have survived through the years of spirited debate between the United States government and the tribes. There was a general attitude on the part of the government that Native Americans should be treated as ward of the nation until they were acculturated enough to be fully assimilated into white society (Prucha, 1994). The impact that history has had on the Native American youth in Oklahoma today through family and

societal influence has plunged them into an at risk category. It is time for a new history to be written.

Statement of the Problem

The young Native Americans preparing for the 21st century walk a cautious path of balance between the spirit of the old ways and a hope of a new world. Statistics reflect that an air of uncertainty exists in their environment that is causing them to drop out of school. In 1995 Native American student statistics did not look promising in Oklahoma (Casey, 1998).. High school drop-outs numbered 13.4% of all teens in Oklahoma; teens, ages 15-17 gave birth at a rate of 14.7% per 1,000; there were 13.3% confirmed cases of child abuse or neglect per 100,000; deaths due to violence was 16.5% per 100,000, deaths due to accident was 53.2% per 100,000 and deaths due to disease was 13.3% per 100,000. In addition, 34.8% of all Native American children lived in poverty conditions and juvenile arrests were 7.4% for teens ages 13-17.

According to statistics from Ron West (personal communication, February 16, 1999), the number of Native American students enrolled in Oklahoma schools in 1997-98 in grades K-12 was 107,812 and the dropout rate in grades 7-12 was reported as 1,701 or approximately 5%. This dropout rate is estimated at a low rate because not all schools reported all of the Indian students and some were also reported to be home-schooled. Because of the high range of statistics, the Native youth in this state fall into an *at risk* category. With hearts filled with confusion as to the meaning of the past, the purpose of their present state and a vague vision of what their future will hold, the young Native

Americans enter the hallowed halls of school houses in Oklahoma and many times choose not to stay in an environment that is perceived as unfriendly and without hope.

Efforts by the Bureau of Indian Affairs, state and local groups to turn these conditions around have not been effective. A study by Tinto (1975) concluded that post-secondary educational attrition was the result of pre-entry attributes such as (1) family background, prior schooling, skills and abilities as well as (2) institutional experiences such as academic performance and interactions with faculty, staff and peer groups, and (3) goals and commitments.

Richardson (1989) noted that early intervention in the public schools to strengthen preparation and improve students' educational planning was a necessary component for the success of Native American college students. Wells (1991) conducted a study that revealed that (1) dropout prevention programs in the public schools must be a high educational priority, (2) Literacy education and high school equivalency programs for Indian student dropouts should be put in place, and (3) that tribal leaders in the nation felt that a recognition that Indian communities are the most qualified group to identify Indian educational needs and determine what programs are necessary to meet tribal objectives must be acknowledged by the educational community.

Purpose of the Study

The purpose of this study is to describe the attributes needed by Native American youth in Oklahoma to complete school as perceived by tribal education leaders. The significance of attributes according to the perceptions of tribal leaders are identified

according to general, personal and environmental resiliency clusters in terms of how they describe the Native American youth today and the way they must be for successful high school completion. A Q-sort of the resiliency clusters was used to determine these attributes.

On-site sort sessions were conducted with tribal leaders or their designee to gather the Q-sort data. Leaders representing the 39 federally recognized tribes in Oklahoma were invited to be a part of this study. The tribal leaders have within their influence the ability to change the culture for learning of Native American students in this state through their leadership, and influence of their position. This study assists in the cultivation of a positive change in the support of school completion for Native American youth in Oklahoma by serving as a starting place for collaborative discussions between tribal leaders, tribal members, parents, students, school personnel and others interested in the educational success of Native American students.

Significance of this Study

The importance of tribal educational leader's perceptions of the attributes needed by students to complete school and the significant impact that leaders have on tribal members including students, is the focus for this study. Just as tribal ideals and leadership styles vary, it is anticipated that a variety of responses will be evoked to the statements presented to the tribal leaders because of their different perspectives according to their experiences and understanding of the educational environment. Through on-site sort sessions with tribal education leaders, information was gathered from tribe to tribe about

the perceived attributes needed to successfully impact the lives of Native American youth in the state of Oklahoma in their quest for school completion. Of significant interest were the points that stand out as unique and distinct as the tribal leaders respond to their perceptions about the attributes needed for Native American youth to succeed in school. Their opinions are valuable to stimulate discussions among tribal members, elders, students, parents, school personnel and others interested in the educational success of Native American students.

Native American youth are dropping out of high school in Oklahoma at a rate of 13.4%, (Kids Count Data Book, 1998), and are not viewing college as a part of their future. They are climbing the statistical at risk ladder at an alarming rate. With teen birth rates, child abuse, deaths, poverty conditions and juvenile arrests on the climb for young Native Americans, it is time to take another look at the causes of these statistics and proactively seek another solution.

The implications that these findings suggest will be helpful in providing information to assist in tribal educational planning. In addition, the study results will serve as a valuable resource to tribal leaders as they collaboratively plan with school personnel to adjust the educational environment to better meet the needs of Native American students.

Conceptual Framework

The importance of describing the perceptions of the person who holds a political office in the tribes in Oklahoma and who is responsible for the education of its youth for

this study initially centers on what aspects promote school completion, especially high school. The ideals portrayed by the educational tribal leaders highlight the characteristics that make Native American youth resilient to various influences that encourage stopping school. Hence, the resiliency literature reveals a conceptual framework from which opinions can be formulated. A framework can be derived from several sources including a review of the existing literature on a specific subject.

A review of the literature (detailed in Chapter 2), resulted in three emergent categories of characteristics or clusters of resiliency. Numerous factors have been discovered in each cluster and are described in each of the following clusters: (1) General Resiliency Cluster, (2) Personal Resiliency Cluster, and (3) Environmental Cluster. These categories provide the conceptual framework for this study.

General Resiliency Cluster

Resiliency is defined as the process of encountering opportunities, change, stressors, adversity, or challenging life events that initially result in disruptions. Over time these disruptions prompt individuals, families, corporations, or communities to recover stronger with enriched skills, perspective, and protective mental, physical and spiritual characteristics (Richardson, 1996).

Resiliency research began as early as 1955 and has remained plentiful. Prior research and theory in human development that has clearly established the biological imperative for growth and development that exists in the human organism was supported through the investigative efforts of Emmy Werner and Ruth Smith. Their 30 year study

on youth classified as at risk in Hawaii has yielded a commendable foundation for further studies on resiliency. These researchers described resiliency as an inborn capacity for self-righting (Werner & Smith, 1992).

Personal Resiliency Cluster

The personal resiliency factors are classified as innate and developed. Traits commonly found in resilient survivors are (1) social competence (responsiveness, cultural flexibility, empathy, caring, communication skills, and a sense of humor); (2) problem-solving (planning, help-seeking, critical and creative thinking), (3) autonomy (sense of identity, self-efficacy, self-awareness task-mastery, and adaptive distancing from negative messages and conditions); and (4) a sense of purpose and belief in a bright future (goal direction, educational aspirations, optimism, faith, and spiritual connectedness) (Bernard, 1990).

Wolin and Wolin (1993) identified seven components of their version of the personal (internal) traits of resiliency. The components were insight, independence, relationships, initiative, creativity, humor and morality. Insight is the ability to ask exploratory questions; independence reflects an attitude of freedom; relationships indicate the ability to interact with other persons in a meaningful manner; initiative means the ability to initiate one's self in a particular environment; creativity & humor is the ability to generate the details of one's own life either realistically or in the world of imagination that make one feel content; and morality encompasses the pursuit of activities that are

ethical. The next major category of resiliency relates to family, school and community influences.

Family, School and Community Factors

Protective factors are considered the external characteristics of the environment that appear to alter or reverse potential negative outcomes and enable individuals to transform adversity into resiliency (Bernard, 1990) They are comprised of three broad facets: caring relationships, high expectation messages, and opportunities for meaningful participation and contribution.

Native American philosophies of child management incorporate components that represent a holistic approach that correlates and supports the expanded protective factors of resiliency that include significance, competence, power, and virtue (Brendto, Brokenleg & Bockern, 1990). Significance is found in the acceptance, attention and affection of others. If one lacks significance, a sense of rejection or being ignored and not belonging occurs. Competence develops as a person masters the environment. Success results in a feeling of satisfaction and a sense of efficacy while on-going failure chokes motivation. Power is the ability to control one's behavior and earn the respect of others. Without power a person feels helpless and without influence, and Virtue is worthiness of significant others. Without a sense of worthiness, life is not spiritually whole.

Traditional Native American practices address each of the philosophies in cultured ways. Significance was nurtured in a cultural milieu that celebrated the universal need for belonging. Competence was insured by guaranteed opportunities for mastery.

Power was fostered by encouraging the expression of independence, and virtue was reflected in the pre-eminent value of generosity (Brendtro, Brokenleg & Bockern, 1990).

Research Questions

The research questions guiding this study are: (1) What do tribal leaders who are responsible for education believe about the education of Native American youth, and (2) What will Native American students need in the future for high school completion. Through data collected and analyzed from the Q sort sessions, a post sort question and demographics, the researcher believes that these questions will be answered.

CHAPTER II

REVIEW OF THE LITERATURE

The purpose of this study is to describe the perceptions of tribal educational leaders of the attributes of Native American students who complete high school in Oklahoma. Resiliency factors and clusters were used to provide a language for the description. Q methodology was utilized as the research tool in this study because it provided a way to reveal the subjectivity involved (Brown, 1993; McKeown, & Thomas, 1988). It is an efficient method of studying personal opinions, viewpoints, beliefs, and attitudes and in Q methodology, the relationships among people are more important than relationships among variables (Stephenson, 1953). Subjects are involved in a quantitative approach to examining human subjectivity which employs factor analysis to determine similar belief clusters. The clusterings of the participants is based on variable such as attitudes, preferences, or thinking behavior, which in this study is resiliency factors (Brown, 1993; McKeown & Thomas, 1988).

Respondents are asked to self-define the statements in the Q sort, making judgements that they would adopt the beliefs described in each of the Q sort items. Through the use of the Q-technique, the subjectivity of respondents can be observed and studied with reliability (Brown, 1993; McKeown & Thomas, 1988). Q-technique involves a sorting procedure and the correlation of responses of the individuals to the Q-sorts.

Q-methodology allows a vigorous study of subjective perspectives of a particular group for the purpose of understanding human behavior (McKeown & Thomas, 1988). Sample sizes vary depending upon the purpose of the Q-method study. Participants in a Q study may be chosen specifically for the study or can be randomly selected from a specific population.

The relevant literature is reviewed in this chapter. It includes the information about the research approach, Q method and resiliency factors of personal attributes, family characteristics, school and community influence, Native American culture as it relates to resiliency, related Native American studies, and a damage/challenge model.

General Resiliency

Researchers characterize protective factors into what they call the domains of personal attributes, family characteristics and school and community. Into these domains fall the characteristics of social competence, problem solving skills, autonomy and a sense of purpose (Berndt & Ladd, 1989; Werner & Smith, 1982).

Social competence is one of the common identifiable attributes of resilient children. The features of this attribute are responsiveness, flexibility, empathy and caring, communication skills, and a sense of humor. Masten (1986) discovered that many resilient children have the ability to generate comic relief and find alternative ways of looking at things as well as the ability to laugh at themselves and ridiculous situations. From early childhood on, these children tend to establish more positive relationships with others, including friendship with their peers.

Problem solving skills incorporate the ability to think abstractly, reflectively, and flexibly and to be able to attempt alternate solutions for both cognitive and social problems. Halverson and Waldrup (1974) studied street children, or those children who basically are responsible for their own care and who are growing up in slum type areas of the United States and other countries. This research indicated that these children who are on their own are resilient because they exhibit the skills to constantly negotiate the demands of their environment to survive. Just as with social competence, research on resilient children supports the fact that these skills are identifiable in early childhood.

Autonomy, known by such terms as internal locus of control and a sense of power, indicates the ability to distance oneself from dysfunctional behavior (Garmezy, 1991; Werner & Smith, 1982). It is the ability to clearly distinguish between a person's own experiences and the experiences of others of significance and to remain hopeful that their future can be different (Beardslee & Podorefsky, 1988). It is another attribute of the resilient child.

Personal Attributes

Under the umbrella of autonomy is the belief that one can have some degree of control over one's environment and have a sense of purpose as well as a sense of future. Characteristics here are identified as healthy expectancies, goal-directedness, success orientation, achievement motivation, educational aspirations, persistence, hopefulness, hardiness, belief in a bright future, a sense of anticipation, and a sense of coherence. It appears that a central and important component in dealing with the multiplicity of life

stresses is a sense of coherence. In summarizing their work, Werner and Smith (1982) found that this sense of coherence was a feeling of confidence that one's internal and external environment is predictable and that life events will work out in a reasonable manner. Flach (1997) noted that people who are resilient have a high degree of skill at problem solving and can usually tolerate uncertainty and distress for a long period of time. He further commented that people who exhibit resilient characteristics demonstrate a commitment to life even in times that appear hopeless. Botkin (1979) commented that a person taking responsibility for the ability to influence, and in some cases, determine the future is one of the traits that not only is essential to individual success, but appears to be a trait that is essential for human survival in this progressively complex world.

Family Characteristics

Anthropological studies support the positive outcomes for children in family environments that value their contributions even at early ages, and the opportunity for children to participate and contribute in a meaningful way supports the message that they are worthy and capable members of a family (Kurth-Schai, 1988). When family environments are caring and supportive, trust and coherence are provided and the groundwork for the development of traits of resiliency is set; social competence, problem-solving skills, autonomy and a sense of purpose. Clair and Genest (1987) support the message that if children are worthy and capable of being contributing members of the family and are given responsibility to participate in a meaningful way then resiliency will be reinforced.

Werner and Smith (1992) suggest that though the needs of children may vary from continent to continent, that families may be able build individual survival kits in their youth for meeting the adversities in life if they nurture and support the existing resilient characteristics. Rutter (1987) noted that structure and rules in a household reduced the likelihood that youth would commit juvenile offenses. He further noted that when grandparents or older siblings acted as substitute parents and provided continuity when the parents were incapable of providing this role, that potential high risk conditions were buffered for children who might have fallen into a negative behavior pattern.

Another related aspect is faith. Werner (1990) observed that several studies of resilient children from a wide variety of socioeconomic and ethnic backgrounds have supported the concept of strong religious beliefs held by their families that provided stability and meaning to their lives, especially in times of hardship and adversity. Werner concluded that the sense of coherence, a conviction that their lives have meaning, and a belief that things will work out in the end, despite unfavorable odds was supported through the family faith.

Though viewpoints and problems shared by Oklahoma Indian tribes are often lost in their cultural diversity, the great oneness of Oklahoma Indians is their spirituality. Their perceptions at a philosophical and spiritual level reflect a belief in the unity of man's spirit with the spirit of animals and the earth. The foundation of resiliency is a part of Native American youth upbringing from birth as reflected by their belief in the oneness of self with the universe.

Moskovitz (1983) in a study of child survivors of the Nazi Holocaust reached an interesting conclusion. He reported that somehow there was still a sense of hope and expectation for the future remaining in the children, despite the atrocities they endured. They appeared to still have the ability to love and behave compassionately towards others. Perhaps it was from some inner faith.

Researchers have found that even though during the first year of life of a child, the development of resiliency depends on the ability of that child to bond with at least one person, that a caring and supportive relationship remains the most critical variable throughout childhood and adolescence (Rutter, 1979; Feldman, Stiffman & Jung, 1987). Feldman, Stiffman and Jung (1987) also found that the social relationships among family members are by far the best predictors of children's behavioral outcomes. In 1991, researchers Franz, McClelland, and Weinberger found that having a warm and affectionate father or mother had a significant association with adult social accomplishment and contentment.

This attribute of caring, support and affection was called a sense of basic trust by Erik Erickson in 1963. This seems to be at the heart of the foundation for human development and bonding and resiliency. Philosopher-psychologist Sam Keen (1990) indicated that to the degree that humans are not held and therefore do not bond, that a substitute must be found to balance that part of our lives. He indicated that the nature of addiction is all in the way that we hold on or grasp to something in order to make up for the way we were not physically and emotionally held. People who have missed out in this area do not develop a basic trust in the world.

Families that set high expectations for their children's behavior from an early age set the stage for developing resiliency in their children. Bennett, Reiss and Wolin (1988) observed that family environments that set positive stages for the development of resiliency validate them as worthwhile human beings. They also found that high expectations on the part of a family unit correlate with the characteristics of structure, discipline and clear rules and regulations. Werner (1990) documented through her studies resilient children from a variety of socioeconomic and ethnic backgrounds that a strong religious belief system held by a family provided stability and meaning especially during times of adversity. When family environments are caring and supportive, trust and coherence are provided and the groundwork for the development of traits of resiliency that include social competence, problem solving skills, autonomy and a sense of purpose is set.

Through the studies of researchers such as Werner and Smith who began to look at individuals postulated to be at high risk for developing certain disorders, such as children growing up under conditions of great stress and adversity such as neonatal stress, poverty, neglect, abuse, physical handicaps, war, and parental problems, a developmental and longitudinal approach to better understand the nature of risk factors was postulated. The results of these studies was impactful. It was found (Garmezy, 1991) that about half of the children living under conditions of disadvantage do not repeat that pattern in their own adult lives. These thoughts lead us to wonder what those traits, conditions or situations are that appear to alter or reverse predictions of negative outcome, such as Native American youth dropping out of school, and enable individuals to circumvent life

stressors. If a society or specific body of people can determine the perceived personal and environmental source of wellness, one can better enhance the environmental attributes that support healthy and resilient development. Garmezy and Rutter (1983) reported that the potential for prevention of negative behaviors lies in increasing our knowledge base and understanding of the reasons why some children are not damaged by deprivation. Rutter (1979) reports that every one of us is vulnerable and that every person has a threshold beyond which he or she can succumb.

Henderson and Milstein (1996) report that three main strategies exist for families to utilize to help instill existing resiliency tendencies in their children. The strategies are (1) to increase bonding by engaging young people in prosocial activities such as sports, art, music, drama, reading or community or school service where they have the opportunity to interact with adults; (2) to set clear and consistent boundaries by setting family rules with the help of youth and to communicate with young people to be sure that they understand the rules of society, school and the home; and (3) to provide care and support by providing unconditional positive regard and encouragement for youth. These authors suggest that this unconditional positive regard needs to be present in the academic environment as well to promote a caring environment in the school house.

School and Community Influence

School and community influence the maintenance and development of resiliency (Garmezy & Rutter, 1983). A school can serve as a protective shield to help children withstand the multiple unpredicted changes that they can expect from a stressful world.

The most frequently encountered positive role model in the lives of children outside of the family circle was a teacher (Werner, 1990). She found that a teacher represented a confidant and positive model for personal identification.

Other studies indicated that when schools focus on communications and interactions between children and adults that the cognitive pieces seem to fall in place and that children develop the necessary attitudes, effort and conception of self that they need to succeed in school and then later in life as adults (Coleman & Hoffer, 1987; Noddings, 1984). Coleman (1987) looked at effective schools and speculated that if we were to reinstitute the school as an agent of families, with the primary emphasis on caring for the child and providing the attention, personal interest, and intensity of involvement, some persistence and continuity, that children would develop the necessary attitudes, effort and conception of self that they need to succeed in school and later on in life must be supported and maintained.

Noddings (1984) concluded from her research that caring relationships at school have power in effecting positive outcomes for children. She discussed the fact that the traditional structures of caring have deteriorated, and suggested that schools must become places where teachers and students live together, talk with each other, and take delight in each other's company. She indicated that when schools focus on what really matters in life, that the cognitive pieces will be achieved somewhat more naturally and that children will work harder and do a variety of things like adding fractions for people they love and trust. When considering the school house as an important nurturing part of building resiliency in children, we must not overlook the importance of the role of caring peers

and friends in the school and community environments. Successful schools that hold high expectations for student behavior appear to share specific characteristics such as a strong academic emphasis, teachers' clear expectations and regulations, high levels of student participation, and a variety of resources such as library facilities, vocational work opportunities, art, music, and extra-curricular activities (Rutter, 1979).

The power of an effective school system in providing a supportive environment is evidenced in the findings of investigator Edmonds (1986). He concluded that a school can create a coherent environment, a climate more potent than any other influence including teachers, family or neighborhood and for several hours a day can override almost everything else in the lives of children. Carta (1991) reported that by analyzing instructional factors in inner-city classrooms that the opportunity to respond in class or for students to be engaged in the learning process was a key variable in differentiating classrooms that were effective or not effective. Several theorists reported that when the basic human needs of bonding, participating, belonging and having some power over ones' life are ignored by school systems, they become ineffective and alienating places (Glasser, 1990; Sarason, 1990; Wehlage, 1989). Sarason (1990) additionally suggests that when one has no stake in the way things are, when one's needs or opinions are provided no forum, and when one sees oneself as the object of unilateral actions, that a person would probably prefer to be somewhere else.

Native American Studies

The importance of building environmental resiliency at the public school level is indicated by the results of studies from tribal leader perspectives about the drop-out rate of Native American students at the higher education level (Wells, 1991). In a national study tribal leaders reported that 92% of all Native American students affected by the research attended public schools and 8% attended Bureau of Indian Affairs Schools. It was also noted that only 52% of the Indian students who enter high school graduate nationwide. Most of the Native American students attended schools that were under-funded, controlled by non-Indians, staffed predominately by Anglo teachers and evidenced little Native American content in the curriculum.

Major obstacles to the academic achievement of students in college from tribal leaders perspectives were described in Wells (1991) study as: (1) lack of motivation, and (2) no incentives to stay in school. As a result of the 1991 survey, the following recommendations were made:

- Funding for Indian Education must be increased by the federal government and most especially for those programs which serve most Indian student such as Head Start, Title IX Indian Education programs and the Johnson O'Malley program.
- Dropout prevention programs in the public schools must be a high educational priority. Literacy education and high school equivalency programs for Indian student dropouts need to be put in place.

- College and universities need to develop academic support programs prior to and during the freshman year to improve Indian student retention.
- The education of Indian teachers and teacher aides, as well as pre-service and in-service educational programs which prepare teachers to work with Indian students are high priorities.
- Special certification programs for native language and history/ cultural specialists need to be implemented to bring the teaching of native language and culture into the school. Without formal instruction in the native language and culture/history of Indian assimilation, there was a fear that the loss of cultural identity will continue.
- A recognition that Indian communities are the most qualified group to identify Indian educational needs and determine what programs are necessary to meet tribal objectives must be acknowledged by the educational community.

In an expanded study (Wells, 1997), questionnaires were sent to two and four year universities that served the highest percentages of Native American students nation-wide. The results from that study yielded four factors that were most often identified by the responding institutions as the major obstacles in college achievement for Native American students. Those factors were: (1) inadequate preparation at the common school level, (2) adjustment to the college environment, (3) personal and family problems, and (4) financial difficulties.

Several components for success in college for Native American students were identified by Richardson (1989) as follows:

- Early intervention in the public schools to strengthen preparation and improve students' educational planning.
- Summer programs that will bridge the information to accustom minority students to college-level coursework and the campus atmosphere before they begin the experience.
- Tailored financial aid programs.
- Strong academic assessment programs coupled with courses designed to offset gaps in preparation.
- Adequate tutoring services, learning laboratories and organized mentoring programs.
- Career guidance to translate nonspecific educational goals into programs of study where coursework and desired outcomes are clearly linked.
- Intrusive academic advising to guide selection of courses and to intervene before major problems arise.

With this information at hand it becomes clear that a stronger foundation of guidance and direction at the common education level is needed for Native American students to be successful in continued studies. The influence and direction offered by tribal leaders is a necessary component to complete a portfolio of success for Native American students in the public schools and towards advanced schooling.

Damage/Challenge Model of Resiliency

Werner and Smith (1982) found that historically the social and behavioral sciences have focused on a problem-focused approach to studying human and social development. This pathology model of research traditionally examines disease, illness, maladaptation, incompetence, deviance, etc. and has caused a drawback in the development of prevention models.

Wolin and Wolin (1993) discuss what they refer to as the damage model that theorists refer to as the discussion of pathologies occur. They strongly suggest that this model is within itself damaging and offers a one-sided approach in the helping professions. They indicated that this approach lacked an educational component. It left survivors to focus on injuries in the past instead of identifying what they did to survive and how they could utilize that information in a positive way during the present time. By helping people to identify the ways that they had helped themselves to survive during trying times, the Wolins found that a Challenge Model was more appropriate and beneficial for clients. So they coined the phrase as a model of human psychology. In this model the contrasting elements of vulnerability and resilience are both indicated. The damage or pathologies that were suffered by an individual are indicated in this model and the resiliency that distinguishes an individual from a troubled family or environment are also represented. The interplay of damage and challenge, vulnerability and resilience, are prevalent in each survivor's life and are indicated in this model.

The Wolins (1993) reported that they found that risk factors and a stressful environment do not inevitably lead to poor adaptation. They indicate that throughout each

individual life there is a shifting balance between stressful events that heighten vulnerability and protective factors that enhance the development of resiliency. They felt that their findings supported the research done by Werner in 1989 and that it provides a more hopeful perspective than the literature that focuses on problem children. They noted that the shifting balance between stress and protection, vulnerability and resilience supports the concept of their Challenge Model. The Wolins indicate that they chose the mandala to represent the resiliencies because of the mythological associations with peace, harmony and health that it incorporates. The mandala is called an archetype or universal form by Carl Jung(1964) and the symbolism can be found in worldwide cultures.

The literature presented has shown that individuals can succeed in spite of adverse environmental conditions in their families, schools or communities because of support in the form of one family member, one teacher, one community person, or one school system that encouraged their success and welcomed their participation as a human being. Native American youth, it appears, just like any other youth, can be supported personally and educationally by the tribal leaders, families, the educational and community environment in such a way that will support a course of healthy development and promote successful life endeavors. The literature supports the impact that different aspects of resiliency have on people. The contextual framework established for this study emerged from the existing literature on resiliency and fell into the categories of general resiliency, personal resiliency and environmental resiliency.

CHAPTER III

METHOD

After a description of Q methodology and its appropriateness for this study, the chapter includes a description of the instrument used in this study, a description of the tribal leaders who were invited to participate, the research procedure and how the analysis of the data was conducted.

Research Methodology

Studies of subjectivity have been conducted utilizing Q-methodology and it is the method utilized for this study. Introduced by psychologist/physicist William Stephenson (1902-1989), Q “embraces a distinctive orientation toward the systematic study of human subjectivity” (McKeown, Thomas, 1988, p. 9). It is a research method that can describe subjective opinions about behaviors and compare relative strengths of those behaviors according to the beliefs of any individual (Montgomery, 1983). The method is comprised of established procedures and a conceptual framework that assist in defining a particular phenomenon (Brown, 1993), in this case the perception of tribal educational leaders of the attributes of Native American students who complete high school in Oklahoma. The literature on Q-methodology contains more than 1,500 bibliographic entries and is found across the science spectrums (Brown, 1996). Stephenson’s major statement concerning

Q is The Study of Behavior: Q-technique and Its Methodology (1953). Q fundamentally provides a method for the systematic study of subjectivity, and it is this central feature which recommends it to persons interested in qualitative aspects of human behavior according to Brown (1996). In a process called Q-sorting, a person is presented with a set of statements about some topic and asked to rank-order them from two extreme opposites, such as a belief that could be *most like* to *most unlike*. The statements are matters of opinion only and the sorter is arranging the statements according to his or her personal point of view. This is what brings subjectivity into the big picture. The rankings are subject to factor analysis, and the resulting factors, because they have come from individual subjectivity rather than item analysis, indicate segments of subjectivity which exist.

Because the interest of Q -methodology is in the unique nature of the segments and to the extent that they are similar or dissimilar, the large numbers issue is relatively unimportant. The focus when utilizing Q as a method is all on quality and description, not on quantity and normative (Brown, 1996). Q methodology is comprised of procedures and a conceptual framework that provide the basis for a science of subjectivity. In this method the communicability encompassing any topic is called a *concourse*, and it is from this *concourse* that a sample of statements is then drawn for administration in a Q sort. (Brown, 1996).

From this *concourse* new meanings arise, new ideas are birthed and discoveries are made. It is the creative and identity formation in individuals, groups, organizations, and nations and it is through the Q methodology's task to reveal the inherent structure of a *concourse*—the vectors of thought that sustain it and which, in turn, are sustained by it. (p. 95)

The idea of concourse is not limited just to written words but can incorporate nearly all manifestations of human life such as paintings, pieces of art, photographs and music. A concourse can be obtained in a number of ways including through interviews and literature on specific topics. Q likewise involves the artificial categorizing of statements, but subsequently this artificiality is replaced by categories that are operant, or represent functional distinctions as opposed to merely logical ones. Concourse comprises the raw materials for Q methodology and is reflective of society commonality. The subjects are concerned with life as it is lived or from the vantage point of the person involved (Brown, 1996). Another theorist defined subjectivity in its role in Q methodology as “a person’s communication of his or her point of view. This subjectivity is always anchored in self-reference and is the person’s ‘internal’ frame of reference” (McKeown & Thomas, 1988, p. 12). A subset of statements, which is called a Q sample, according to Brown (1996) is drawn from a larger concourse and it is this sample that is eventually presented to participants in the form of a Q sort. This sample is a collection of stimulus items (McKeown & Thomas, 1988). The goal in selecting statements from the concourse is to provide a representative Q sample. Q samples may be taken in a naturalistic way from respondents in oral or written communication through interviews, or secondary sources such as newspaper editorials, television, radio, etc. Another way to obtain items for a Q sample is ready-made samples derived from an outside source distinct from a respondent. Types of ready-made samples are quasi-naturalistic, which are developed from interviews from sources external to the study or hybrid, which are items from both naturalistic and ready-made sources. In addition, standardized samples are also available. (McKeown & Thomas, 1988)

By using Q methodology, the researcher attempts to enable the respondent to model his or her viewpoints on a topic of importance through a Q-sort. This modeling is achieved by a respondent rank ordering a sample set of statements that have been purposively chosen according to a specific condition of instruction (McKeown & Thomas, 1988). Once the Q-sorts are completed, data analysis occurs. The resulting factors represent point of view and the association of each respondent with each point of view is indicated by the strength of his or her loading on that factor. The final step is the calculation of factor scores where each statement in the Q-sample is scored for each factor. The factor scoring has two components: (1) a construction of a factor array, and (2) a determination of the statements whose ranks in the arrays are statistically different for any pair of given factors. Then an interpretation of the factors is discussed in terms of consensual and divergent subjectivity with specific attention given to the relevance of the patterns or ideas (McKeown & Thomas, 1988). This theory assumes a fundamental distinction between two modes of thinking. Tomkins (1963) characterizes these modes as either humanistic (leftwing), or normative (rightwing) in nature and is to be understood in terms of the position that one takes on the question:

Are human beings ends in themselves, and thereby the creators of value, or do we strive to realize ourselves by conforming to objective norms that precede, transcend, and are independent of our existence? He notes that the humanistic sides with the former while the normative adheres to the latter part of the question. (p. 389)

In Q methodology the factors that make up its chief empirical product remain fundamentally operant (based on subject operations) and not categorical in nature. So their meaning occurs after their discovery and not before. Matter of meaning and significance are fundamentally self-referential. (McKeown & Thomas, 1988, p. 66)

There has been an incredible acceleration in the use of Stephenson's Q methodological innovation in a number of fields. Recently Q has been a significant method of choice among newer fields such as postmodernism, social construction identity theory, feminism and women's issues and qualitative methods (Brown, 1996).

Selection of Subjects

The tribal education leaders or their designees that were invited to participate in the study are from the thirty-nine tribes that are federally recognized by the Bureau of Indian Affairs in Washington, D.C. Each tribe has filed papers indicating an established place of business and with the names of elected officials, council members and the inclusion of by-laws. The education leaders, or their designees, are considered to be leaders as they hold either elected or appointed tribal offices. Specifically the recognized tribes in Oklahoma are: Absentee Shawnee, Alabama Quassarte Tribal Town, Apache, Caddo, Cherokee Nation, Cheyenne-Arapaho, Chickasaw Nation, Choctaw Nation, Citizen Potawatomi Nation, Comanche, Delaware Tribe of Indians, Delaware Tribe of West Oklahoma, Eastern Shawnee Tribe, Ft. Sill Apache, Iowa Tribe of Oklahoma, Kaw Nation of Oklahoma, Kialegee Tribal Town, Kickapoo Tribe, Kiowa Tribe, Loyal Shawnee Tribe, Miami, Modoc, Muscogee Creek Nation, Osage Nation, Otoe-Missouria Tribe, Ottawa, Pawnee, Peoria, Ponca, Quapaw, Sac & Fox Nation, Seminole Nation, Seneca-Cayuga Tribes, Thlopthlocco Tribal Town, Tonkawa, United Keetooway Band of Cherokees, Wichita, Wyandotte and Yuchi (Euchee) Tribe.

Research Instrument

The instrument for inquiry was a Q-sort constructed from theory-based literature. The statements generated for this study were extracted from the literature on resiliency theory. Fifty statements (Appendix A) were selected from an original pool of over 100 items to represent the theoretical constructs on general resiliency, personal attributes, and environmental factors including family, school and community. The statements comprise the conceptual framework on resiliency and education for Native American youth presented in this study. A Q-sort board consisting of 11 columns and 50 blocks was used for the placement of the preferred statements. The number of blocks in each columns left to right was two, three, five, six, six, six, six, six, five, three and two (Appendix B). Participants were asked to respond to the Q-sort twice under two different conditions of instruction. The first condition of instruction was, "Describe the youth in your tribe," and the second condition of instruction was, "What are the youth like that complete high school and go on to college?" In addition, a post-sort question was asked of each participant. The question was, "What other concerns or comments do you have pertaining to the education of Native American students?" Demographics were also gathered from each participant.

Procedure

A letter of invitation to participate was sent explaining the study and time required (Appendix C). A card was enclosed to return to the researcher in a stamped addressed envelope if the leader was interested in participating in this study. Upon receipt of the

card, calls were made to secure appointment times and solidify dates for the collection of data. A minimum of 20 participants were included for this study with each tribal leader completing two sorts according to the conditions of instruction. At the date and time established, the researcher went on-site to the tribal leader to conduct the sort session. A general overview of the purpose of the session was reviewed and a signed copy of the Consent Form (Appendix D) was secured. The participant was assured of the confidentiality of participant identification. The participant was shown a Q Sort Board and an explanation of the board was given. The Board has eleven columns on it, with 50 response blocks. Through the use of an oral script, each participant was instructed how to rank the 50 statements and how to put the numbers of the ranked statements on the Q-Sort Board. (Appendix E). The tribal leaders were asked to sort the statements into three piles according to those they classified as most like, those classified as most unlike and those that had no particular meaning for them (Appendix F) as related to each condition of instruction. The conditions of instructions were designed to reflect each leader's perceptions of attributes of Native American students who complete high school in Oklahoma. The two conditions for instruction were 1) Describe the youth in your tribe; and 2) What are the youth like that complete high school?

The participants were given the conditions of instruction for the first sort. When that sort was completed, the conditions of instruction for the second sort were given and the second sort completed. When this process was completed, the participant was asked a post-sort question and some demographic information (Appendix A). The participant was asked if they would like a copy of the results of the study, thanked for their participation and the entire process did not exceed an hour. However, there were two exceptions with

the time allowances. Two of the tribal leaders took 2½ hours each as they shared stories from their personal lives that influenced the way they feel about white society in general and about the educational challenges in this state. These two participants loaded on Factor 4 as noted in Chapter IV.

Data Analysis

Data was analyzed using PQ Method (Atkinson, 1997) software. A principal component analysis was executed followed by a varimax rotation. The factors were interpreted using a factor array of z scores. The z-scores differentiate the factors based on the original Q-sort statements. Information from the post-sort question was also used in the interpretation of the factors along with the discriminating items and consensus items. The results of the interpretation of the collected data resulted in a four-factor solution as described in the next chapter.

CHAPTER IV

RESULTS

The purpose of this study was to describe the perception of tribal educational leaders of the attributes of Native American youth who complete high school in Oklahoma . Included in this chapter is a description of the subjects in this study, and the results of the data analysis, including the interpretation of each of the factors and a response to the research questions.

Subjects

Twenty tribal leaders participated in this study each completing two Q sorts, yielding a total of 40 sorts. Fifteen of the subjects were college educated and five had high school diplomas with some additional work. All subjects reside in Oklahoma and hold responsibility for the educational leadership of their tribe. The subjects represented all four quadrants of the state (Appendix G).

- 35% were from the Northeast Quadrant
- 5% were from the Northwest Quadrant
- 25% were from the Southeast Quadrant
- 35% were from the Southwest Quadrant

All of the participants were from rural areas of the state. The subjects ranged in age from 37 to 72 years. Fifty percent of the subjects were female, and fifty percent were male. Four of the participants were principal chiefs of a tribe, and two were vice-chairs of a tribe whose additional duties included directing the educational programs. Fourteen were educational directors of a tribe and this was their only position.

Analysis of Data

Q-sort data from all participants were entered in the computer using PQ Method (Atkinson, 1997) software. Q-sorts were correlated, factor analyzed using a principal components analysis, and a varimax rotation was performed. Trial rotations for this study included three, four and five factor solutions. A four factor solution was selected to be interpreted for this study for both statistical and theoretical reasons.

The four factor solution accounts for 55% of explained variance and although only four Q-sorts obtained a significant loading on the fourth factor, it was determined that the unique perspective was important to retain. The importance of the fourth factor loading was in the structure of its membership. Neither of the two participants whose actual and successful sorts both loaded on the fourth factor solution loaded on another factor in the three or five factor solutions. Both of these participants appear to be unique in their perceptions according to interview data. Other theoretical reasons will be more apparent as the factors are interpreted. In addition, this factor was retained because its correlation to the other factors was low (See Table 1). Table 1 illustrates the correlation

matrix between each of the four factors for this study. The fourth factor has a low correlation between it and the other three factors.

TABLE 1
CORRELATIONS BETWEEN FACTORS

Factor No.	Factor 1	Factor 2	Factor 3	Factor 4
1	1.0000			
2	0.4493	1.0000		
3	0.3883	0.2022	1.0000	
4	0.0744	0.0460	0.1542	1.0000

Significance was determined if more than half of the common variance was explained by the sort loading and additionally sorts loaded at a significance level at $p > .05$ (Atkinson, 1997). In Q methodology the presence of several independent factors is evidence of different points of view within the sample. A positive significant load on the factor indicates the subject's shared subjectivity with others on that factor, while a negative significant load is the sign of rejection of that factor's perspective (McKeown and Thomas, 1988).

Table 2 is the factor matrix that indicates the significant loading of both of the two Q-sorts from each individual. The factor marked with an X indicates significance. As an example, Factor 1 has 13 Q-sorts at the significant level and accounts for 19% of the total

variance. Factor 2 has 11 Q-sorts at the significant level and accounts for 17% of the total variance. Factor 3 has seven Q-sorts at the significant level and accounts for 11% of the total variance and Factor 4 has four Q-sorts at the significant level and accounts for 8% of the total variance. Participants were asked to complete two sorts according to the conditions of instructions given to them. In the first sort they were to describe their perception of the youth in their tribe and in the second sort they were to describe what they believed the students who successfully complete high school were like. Sort one is called Actual and sort two is called Successful in Table 2.

TABLE 2
FACTOR MATRIX WITH X INDICATING DEFINING FACTOR

Q Sort	Subject ID	Factor 1	Factor 2	Factor 3	Factor 4
<u>Actual Sorts</u>					
1	1 Female	.2901	.5092X	-.0015	.1601
2	2 Female	.4278X	-.0008	.2619	-.0355
3	3 Male	.0008	.3784	.0760	.4319X
4	4 Male	.3300	.4803	.0591	.4416
5	5 Female	.6535X	.1694	.3278	.0916
6	6 Male	-.0424	.6323X	-.2764	.0600
7	7 Female	-.0264	-.1075	.1665	.8595X
8	8 Male	.1955	.6939X	.3325	.2264
9	9 Female	.5855X	.0514	.4990	.2194
10	10 Male	.0378	.3219	.5994X	.2694
11	11 Male	.7268X	.0995	.3649	.0693

TABLE 2 - Continued

Q Sort	Subject ID	Factor 1	Factor 2	Factor 3	Factor 4
12	12 Male	.2813	.8436X	.0655	.0941
13	13 Female	.1190	.7444X	.0745	-.2227
14	14 Female	.0832	.7506X	-.1407	-.0640
15	15 Male	.0743	.7889X	.0550	.0014
16	16 Female	.4141	.5046	-.2753	.2419
17	17 Male	-.1411	.2259	-.3511	.3455
18	18 Female	.7546	.1163	.2241	.1104
19	19 Male	.0771	.1830	.6563X	.1780
20	20 Female	.6724X	.2500	-.3222	.1008
<u>Successful Sorts</u>					
21	1 Female	.1774	.4794X	-.0847	.0468
22	2 Female	.1767	-.1157	.5354X	.1142
23	3 Male	.2835	.3756	-.0924	.5438X
24	4 Male	.1007	.5681X	-.0184	.0208
25	5 Female	.6349X	.0581	.4845	.0782
26	6 Male	.0706	.4631X	.1339	.1391
27	7 Female	-.0264	-.1075	.1665	.8595X
28	8 Male	.3951	.3087	.0131	.3370
29	9 Female	.5855X	.0514	.4990	.2194
30	10 Male	.3856	.6072X	.4518	.0730
31	11 Male	.2563	.4456	.6001X	.2020
32	12 Male	.7325X	.3671	.0813	.0872
33	13 Female	.6802X	.3914	-.1914	.0532
34	14 Female	.4772X	.4193	-.0503	.0985
35	15 Male	.7797X	.1350	-.0312	-.0633

TABLE 2 - Continued

Q Sort	Subject ID	Factor 1	Factor 2	Factor 3	Factor 4
36	16 Female	.8004X	.0864	.0075	-.1971
37	17 Male	.0875	.2394	.6141X	-.0939
38	18 Female	.7626X	.2596	.1722	.0322
39	19 Male	-.2214	.1037	.5803X	.2868
40	20 Female	.5204	.0356	.5709X	-.080

Research Questions

Research Question One

The first question for this study was “What do tribal leaders who are responsible for the education of their tribe believe about the youth in their tribes?” Theoretical arrays were developed and z-scores were calculated to represent the four beliefs corresponding to the four-factor solution. Other data that was useful for the interpretation of these factors included distinguishing items, consensus items (none), the demographics of the leaders who held those beliefs, and a post-sort question. Refer to Table G (Appendix G) for the rank statements with array positions and z-scores. The array position refers to the column rank for the item as it would be theoretically placed on the Form Board (Appendix B), based on the analysis.

Factor #1: Family Support (n=13). Thirteen sorts achieved a significant load on Family Support. The Q-sorts loading on this factor represent leaders from each quadrant of the state, both male and female. Q sorts included those who hold education positions only and a female Vice-Chair who holds the education position in addition to other administrative duties. This Vice-Chair and one other female education leader define both their Actual and Successful sorts on this factor. The size of the tribes represented ranged from a Southwest tribe with 434 to a Southeast tribe with 100,000 people on its membership roll.

The first factor was named Family Support. The leaders whose sorts were at a significant level on this factor indicated that the family holds the key to providing the parameters for success for youth by making them feel worthwhile and by helping them discover their individual strengths. Table 3 highlights the demographics of the leaders who loaded on this Factor.

The leaders whose sorts loaded significantly on this factor believe that families play an important role in setting positive boundaries for children. There was a concern that though the family support was so critical, that some families do not place enough emphasis on education. Some leaders felt that some parents do not understand the importance that family members play as role models for students.

- Statement 50: Families need to make children feel worthwhile (Array position +5; z-score 2.00).
- Statement 38: It is the responsibility of parents to help children discover their gifts (Array position +5; z-score 1.96).

TABLE 3
DEMOGRAPHICS OF SUBJECTS FOR FAMILY SUPPORT

No.	Gender	Age	Tribe Position	Tribe Size	Education	Quadrant of State
<u>Actual Sort:</u>						
2	Female	38	Educ. Dir.	434	H.S.	Southwest
5	Female	54	Vice-Chair	25,000	College	Southeast
9	Female	56	Educ. Dir.	1,700	College	Northeast
11	Male	52	Educ. Dir.	100,000	H.S.	Southeast
20	Female	56	Educ. Dir.	3,000	College	Southeast
<u>Successful Sort:</u>						
5	Female	54	Vice-Chair	25,000	College	Southeast
9	Female	56	Educ. Dir.	1,700	College	Northeast
12	Male	40	Educ. Dir.	467	College	Northeast
13	Female	37	Educ. Dir.	11,000	College	Northwest
14	Female	52	Educ. Dir.	1,320	College	Southwest
15	Male	55	Educ. Dir.	1,900	College	Southwest
16	Female	37	Educ. Dir.	2,000	H.S.	Southwest
18	Female	51	Educ. Dir.	2,505	College	Northeast

Note: n=13.

In addition, these leaders believe that it is the family that sets the structure for success for children through their expectations and through strong religious beliefs which help to establish a sense of stability in a child's life. Subject 13 commented, "The lack of public school sensitivity is not beneficial for children. Families must actively set positive

expectations for children and offer consistent support at home and at school to assure success.”

- Statement 46: Families who set high expectations for children establish structure, discipline and clear rules (Array position +4; z-score 1.71).
- Statement 31: Strong family religious beliefs provide stability to student's lives (Array position +4; z-score 1.22).

These leaders indicate that traditionally the Native American family structure provides a broad spectrum of learning opportunities for children. In addition to the immediate family, extended family members such as aunts, uncles, cousins, grandparents and the elders of the tribe all provide support for learning by providing their unique contributions. One leader from the Northeast Quadrant of the state noted that “Education is more than book learning. It is a process of learning about life through the eyes of those who have been there before.” Some leaders believe that it is critical that a child bond with someone, that they contribute to society in a meaningful manner, and that youth need a place to express their ideas.

- Statement 1: The ability of a child to bond with at least one person is critical (Array position +4; z-score 1.34).
- Statement 14: Children need to contribute in a meaningful way (Array position +3; z-score .91).

Additionally defining these leaders' beliefs are statements which support the thought that people do not have the ability to change the way the past is understood, and that children

who live in challenging family environments will, in all probably, repeat the same environmental model in adulthood.

- Statement 13; A person can change the way the past is understood (Array position -5; z-score -1.91)
- Statement 41; Children living under disadvantaged conditions do not always repeat the pattern in their adult lives (Array position -4; z-score -1.35).

The leaders did not believe that possessing the ability to influence others is important, nor that taking risks can promote a person's growth. In addition, they do not believe that schools maintain and influence the building of a strong character, or that school success builds the confidence of peers in an individual.

- Statement 15: The ability to influence others is essential for success (Array position -5; z-score -1.65).
- Statement 4: Taking risks can promote individual growth (Array position -3; z-score -1.04).
- Statement 49: Schools maintain and influence the development of strong character (Array position -3; z-score -1.14).
- Statement 48: School success wins the confidence of peer for students (Array position -3; z-score -1.30).

Through information from the post-sort question, a common thread was documented several times of the belief that it is useless to attempt to change the way people today believe about the real history of the Native American people. Leader 20 summed it up in

this manner, "People don't understand our history, our pain, our frustration and anger over the happenings of the past. They don't want to understand, they just want us to accept the way it was and go on." Another leader stated, "Many children don't have a chance to change from the way they were raised. Many just simply repeat the same family living patterns over and over through many generations" (Subject 9).

These leaders indicate that families sometimes need help themselves in the healing process so they can be strong units to support their children. One leader commented, "Families need help to help themselves become strong and healthy so they can support and teach their children in the right way. Our families are so important in making children successful" (Leader 5).

According to the post sort question information, these leaders believe that the family must begin early in a child's life to establish clear guidelines as they guide their youth towards successful life events. They also embrace the philosophy that families need to utilize all means provided for them to support the basic needs for children such as food, clothing, health care and transportation. One respondent noted, "Parents hold the key to student success in school" (Subject 13). Figure 1 shows the factor array position of statements that define these leaders' beliefs. Refer to Appendix E for statements.

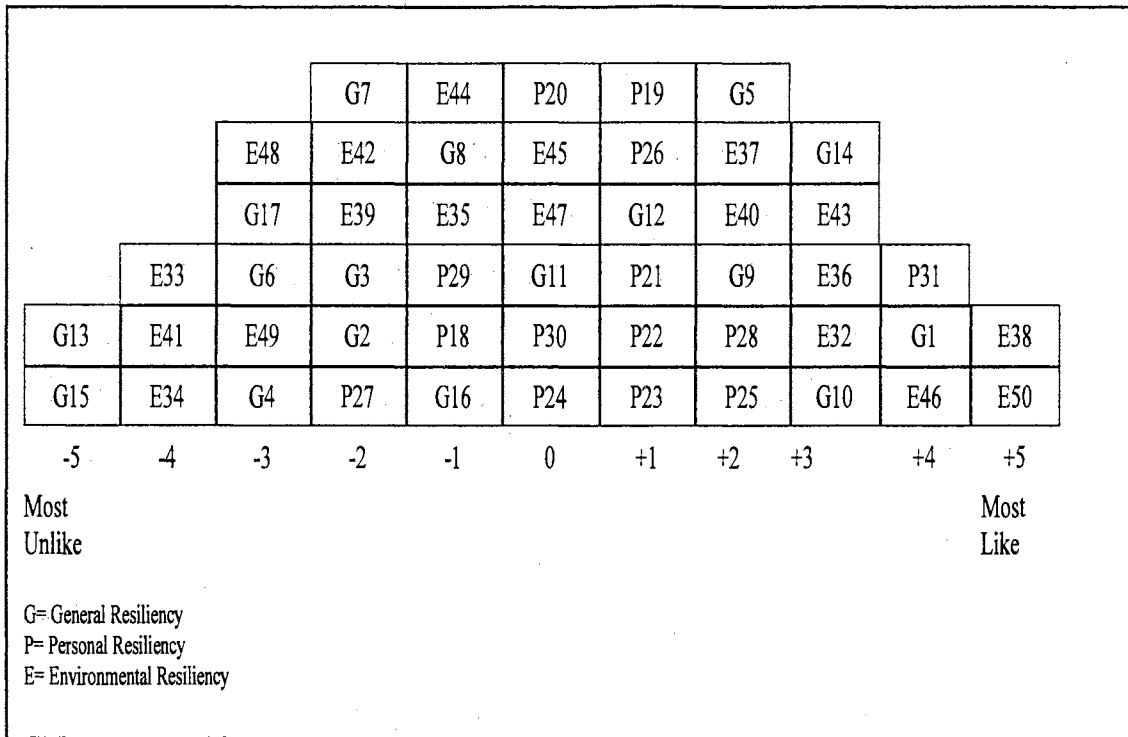


Figure 1. Array Position of Statements Describing Family Support.

Factor #2: Individual Strength (n= 11 sorts). Eleven sorts achieved a significant load on the Individual Strength Factor. Seven leaders, numbers 1,6,8,12,13,14 and 15 loaded on this on the actual sort, and leaders 1, 4, 6 and 10 loaded on the successful sort. Each quadrant of the state was represented by both male and females who hold the position of education director and by Chiefs who in addition to their other administrative duties also direct the educational programs for the tribes. Leaders 1 and 6, one female Chief and one male Chief define both the Actual and Successful sorts on this factor. The sizes of the tribe represented ranged from 400 for a Northeast tribe to 11,000 members in a Northwest tribe. Table 4 shows the demographics of the Individual Strength leaders.

TABLE 4
DEMOGRAPHICS OF SUBJECTS FOR INDIVIDUAL
STRENGTH

No.	Gender	Age	Tribe Position	Tribe Size	Education	Quadrant of State
<u>Actual Sort:</u>						
1	Female	58	Chief	4,360	B. S.	Southwest
6	Male	54	Chief	400	Masters	Northeast
8	Male	55	Educ. Dir.	2,500	B. S.	Northeast
12	Male	40	Educ. Dir.	467	B. S.	Northeast
13	Female	37	Educ. Dir.	11,000	Masters	Northwest
14	Female	52	Educ. Dir.	1,320	B. S.	Southwest
15	Male	55	Educ. Dir.	1,900	Masters	Southwest
<u>Successful Sort:</u>						
1	Female	58	Chief	4,360	B. S.	Southwest
4	Male	70	Chief	2,900	H. S.	Southeast
6	Male	54	Chief	400	Masters	Northeast
10	Male	54	Educ. Dir.	11,000	Masters	Southwest

Note: n=11 sorts.

Figure 2 shows the factor array position of statements that define these leaders' beliefs.

Refer to Appendix F to find the statements in each of the columns.

			G17	E42	P20	E46	E35				
		E48	P29	P25	G14	E43	P23	G5			
		E32	E45	P28	G9	P19	E39	E37			
	G13	E47	E33	G1	E34	P24	E44	P18	E50		
E36	E49	P27	G4	P22	P30	G3	G8	E41	E40	P21	
G15	G2	G6	G11	G16	P31	G7	G10	P26	G12	E38	
	-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
	Most Unlike										Most Like
	G= General Resiliency P= Personal Resiliency E= Environmental Resiliency										

Figure 2. Array Position of Statements Describing Individual Strength.

Factor #2 was named Individual Strength because the leaders whose sorts loaded at a significant level on this factor indicated that the youth in their tribes had individual attributes that impacted their potential success. These leaders believe that youth must have a strong sense of humor to be successful and that they need to value the preservation of their culture. They also believe that it is the responsibility of the parents to help youth discover their unique strengths.

- Statement 21: Humor is an important tool for survival (Array position +5; z-score 1.70). Statement 12: Retaining one's culture is important (Array position +4; z-score 1.52).

- Statement 38: It is the responsibility of parents to help children discover their gifts and strengths (Array position +5; z-score 1.78).

One of the leaders said, "Learning about one's culture is learning about one's self. We draw individual strength from our culture and it helps to determine who we are as individuals" (Subject 1)

In addition, these leaders believe that internal motivation is an important attribute for success and that some people never truly reflect on their individual power. One of the leaders, through the interview process, commented that "Children must develop their own sense of who they are or who they want to be to be successful" (Subject 10). Another noted that "Some parents are the problem and are not good role models and children must be able to make a break from them and build their own success" (Subject 6).

- Statement 41: Children living under disadvantaged conditions do not always repeat the pattern in their adult lives (Array position +3; z-score 1.70).
- Statement 18: Some people never reflect on the power of what is within them (Array position +3; z-score 1.11).

Further beliefs by this group of leaders indicate that personal alienation in the school setting can occur if a student doesn't feel a sense of belonging in that environment. One constant theme running throughout interviews with this group of leaders was that many schools do not have clubs just for Indian students and that many of the Indian students do not belong to other organizations in the school setting through their own personal choice because they don't feel a connection at school. One of the leaders noted,

Most of our children don't feel welcome at public schools. Many drop out because they don't have the personal strength to hold on and keep going. Most school people don't understand Native American ways such as the significance of eye contact and respect for elders and traditions. Somehow we have to instill personal power into our youth to help them succeed. This is what will get them through school. (Subject 8)

- Statement 40: Students who do not feel a sense of belonging at school feel alienated (Array position +4; z-score 1.47).

Further supporting the importance of belonging, these leaders believe that it is important for youth to have the motivation to succeed. A leader noted that, "Schools are political machines that are not interested in supporting individual students in their endeavors to succeed, so the person must find his own talents and build on those" (Subject 6).

- Statement 5: Having the motivation to achieve is necessary for success (Array position +3; z-score 91).

Additionally, the beliefs of these leaders are defined by statements that reflect the negative impact that school systems have on Native American youth. During an interview, it was suggested that working with families in the home environment helps youth to better clarify who they really are through discussions where children can comfortably ask questions. This leader felt that schools play a peripheral role in assisting students to discover the content of their inner beliefs, and indicated the necessity for someone to get into the school systems and help teachers, administrators and other students to have a better understanding of Native American students. This leader felt that the school does not play a supportive role for Native American students at the present time (Subject 4).

- Statement 36: The most positive role model in the lives of children outside of the family is a teacher (Array position -5; z-score -1.95).
- Statement 49: Schools maintain and influence the development of strong character (Array position -4; z-score -1.54).

The leaders also do not believe that difficult times promote a strong character or that youth must be good negotiators to succeed. They do not believe that being able to influence others is essential for success. One leader expressed the idea that individual strength comes from the belief that someone has in themselves and their abilities. He further noted and that events that happen to youth won't affect their course of action if they know what they believe in and if they have a strong sense of who they are (Subject 4).

- Statement 2: Adversity promotes strength (Array position -4; z-score -1.54).
- Statement 15: The ability to influence others is essential for success (Array position -5; z-score -1.92).
- Statement 47: People who are successful must be able to negotiate the demands of their environments (Array position -3; z-score -1.09).

One leader commented, "Young people need to learn their own strengths. They can't rely on someone else to determine what will happen to them" (Subject 12).

Factor #3: Academic Environment (n=7 sorts). Seven sorts were at a significant level on Factor #3. The Q-sorts loading on this factor represent leaders from three quadrants of the state, both male and female and those who hold education positions, and two male Vice-Chiefs who, in addition to other administrative duties, also hold the education position for their tribe. One male Vice-Chief defines both the actual and

successful sorts on factor 3. The sizes of the various tribes represented ranged from a 434 member Southwest tribe to a 100,000 member Southeast tribe.

The third factor was named Academic Environment. The leaders whose sorts were at a significant level on this factor indicated that the academic environment is an important place for students to learn to be successful. Table 5 reflects the demographics of those leaders who loaded on this factor.

TABLE 5
DEMOGRAPHICS OF SUBJECTS FOR ACADEMIC
ENVIRONMENT

No.	Gender	Age	Tribe Position	Tribe Size	Education	Quadrant of State
<u>Actual Sort:</u>						
10	Male	54	Educ. Dir.	11,000	Masters	Southwest
19	Male	41	Vice-Chief	1,800	Masters	Northeast
<u>Successful Sort:</u>						
2	Female	38	Educ. Dir.	434	H. S.	Southwest
11	Male	52	Educ. Dir.	100,000	H. S.	Southeast
17	Male	53	Educ. Dir.	35,000	Masters	Southeast
19	Male	41	Vice-Chief	18,000	Masters	Northeast
20	Male	56	Educ. Dir.	3,000	B. S.	Southeast

Note: n = 7 sorts.

Figure 3 shows the factor array position of statements which define the Academic Environment respondents.

			P28	E39	G4	G7	P21			
		P19	G1	G6	E49	E43	E35	E37		
		P26	G2	G9	G14	E32	E50	G12		
	P29	E44	E34	G17	E36	E45	8G	P20	G5	
E33	P18	P30	P24	E47	E48	P22	G3	E38	E46	P31
E40	G16	G13	G15	G11	E42	E41	P27	P23	G10	P25
-5	-4	-3	-2	-1	0	+1	+2	+3	+4	+5
Most Unlike										Most Like
G= General Resiliency P= Personal Resiliency E= Environmental Resiliency										

Figure 3. Array Position of Statements Describing Academic Environment.

These leaders believe that students who learn to have good communication skills can be successful and that one's culture should be retained in any setting. Post sort question information supported the belief that schools are supportive places for Native American students. They have Indian clubs and support the Title IX Indian Education program and the Johnson O'Malley programs in the school system. These entities coordinate activities for Indian students and the general school population to promote cultural awareness. Opportunities exist for students to develop good skills and to learn successfully.

- Statement 25: Students with good communication skills tend to establish more positive relationships (Array position +5; z-score 1.93).

- Statement 12: Retaining one's culture is important (Array position +3; z-score 1.05).

The leaders believe that students should build on personal strengths that they have and post sort question data supports the concept that the school system supports the personal growth of Native American students by providing an environment that is conducive for learning. Some school systems have incorporated Native American language classes into the curriculum in early childhood classes and lower elementary classes.

- Statement 23: Building on personal strengths is important for success (Array position +3; z-score +1.25).

Further defining these leaders' beliefs is the concept that independence is a positive attribute and nurturing environments in the school setting are very important to student success at school. They also believe that goal setting is an important attribute to have, and that those who succeed have the ability to look towards a future of success. Post sort data substantiates the knowledge that the pro-active involvement of well-educated parents in the school setting will help children feel worthwhile.

- Statement 32: Caring relationships at school are essential for educational success (Array position +1; z-score .+10).
- Statement 10: goal-setting is an important aspect for success (Array position +4; z-score 1.62).
- Statement 5: Having the motivation to achieve is necessary for success (Array position +4; z-score 1.33).

- Statement 20: People who succeed build towards a future (Array position +3; z score 1.13).

The leaders whose sorts were at a significant level on this factor do not believe that there are large numbers of Native American students who drop out of high school, nor do they believe that schools are hostile places for students. Interview data confirms the belief that educated parents are more involved in the school environment and serve as positive role models for students in their endeavor to complete high school and pursue higher education. One leader reported that most of the tribal members have Masters Degrees in college, some have Doctorate degrees and most tribal employees have at least a Bachelor's Degree and that there are some Native American faculty members in the school systems as well (Subject 10).

- Statement 33: Many students who enter high school do not finish (Array position -5; z-score -2.56).
- Statement 40: Students who do not feel a sense of belonging at school feel alienated (Array position -5; z-score -2.15).

Another leader commented that

Most students who start high school do finish. It appears that we don't pay enough attention to these students but we do pay attention to those who don't finish. We need to look at the positive thing that schools are providing that help our young people complete their coursework. (Subject 17)

Another belief of these leaders reflects that they do not believe that a person can change the way the past is understood, nor that one needs control over their environment.

- Statement 13: A person can change the way the past is understood (Array position-1; z-score -.23).

- Statement 44: The belief that one has some control over one's environment is needed (Array position -3; z-score -.95).

Further defining these leaders' beliefs, is a strong disagreement with the statement that people are vulnerable.

- Statement 29: Every person is vulnerable (Array position -4; z-score -1.97)

One leader said, "Children aren't vulnerable—actually no one is vulnerable. We choose if we will succeed or become victims in life" (Subject 19). Figure 3 shows the factor array position of statements which define the Academic Environment respondents

Factor # 4: Tribal Support: (n =4 sorts). Four sorts achieved a significant level on Tribal Support. The Q-sorts loading on this factor represent leaders from two quadrants of the state, one male and one female. The female holds the position of education director for a tribe and the male Chief holds the education position in addition to his administrative duties. Both of these leaders define the actual and successful sorts on this factor.

Factor #4 was named Tribal Support because the leaders whose sorts were at a significant level on this factor believe that the tribe holds the responsibility for setting the stage for success for the youth. The size of tribes represented by these two subjects ranged from a 2,500 member tribe in the Northeast quadrant of the state, to an 11,000 member tribe in the Southwest Quadrant of the state. Table 6 highlights the demographics of the leaders who loaded on this factor.

TABLE 6

DEMOGRAPHICS OF SUBJECTS FOR TRIBAL SUPPORT

No.	Gender	Age	Tribe Position	Tribe Size	Education	Quadrant of State
<u>Actual Sort:</u>						
3	Male	72	Chief	11,000	H. S.	Southwest
7	Female	40	Educ. Dir.	2,500	College	Northeast
<u>Successful Sort:</u>						
3	Male	72	Chief	11,000	H. S.	Southwest
7	Female	40	Educ. Dir.	2,500	College	Northeast

Note: n=2 sorts.

Figure 4 shows the factor array position of statements that define these leaders' beliefs.

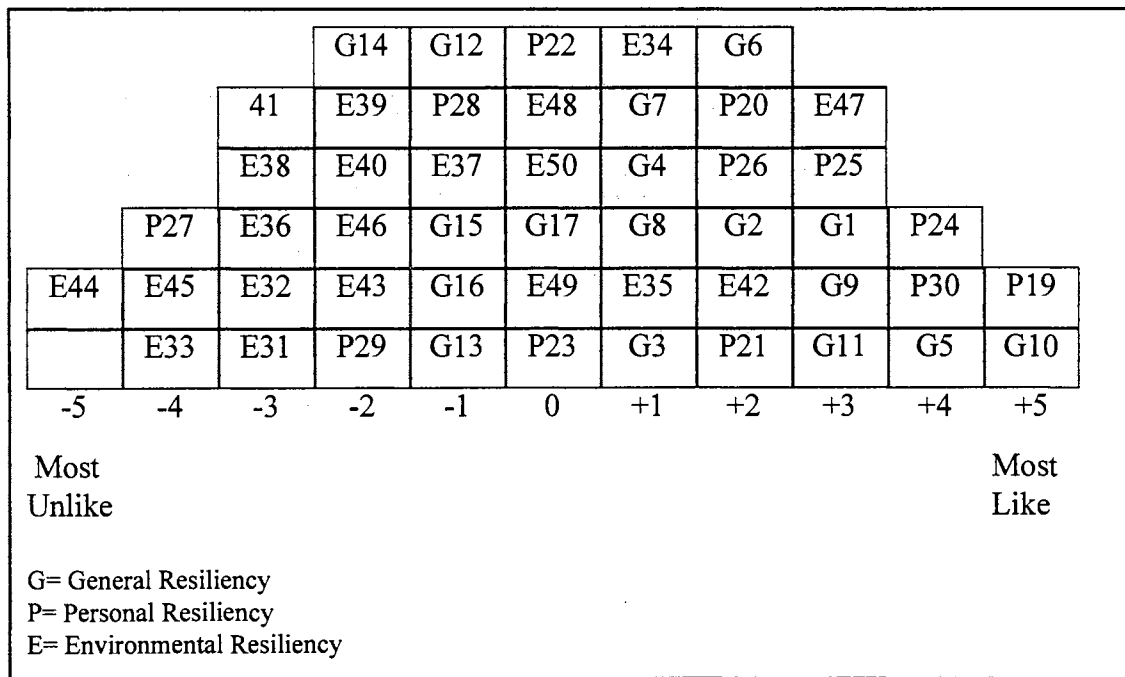


Figure 4. Array Position of Statements Describing Tribal Support.

The two leaders whose sorts loaded significantly on this factor believe that it is the duty, obligation and responsibility of the tribe to provide the conditions for youth to learn, flourish and succeed, according to post sort question data. The male chief (Subject 3) remarked,

A simple way of understanding about life will help children more than school education. Learning about their religion, culture, how to care about others and hands-on-education that tribal members and family members can provide—this is education.

This elder Chief still practices traditional rituals passed on to him by his grandfather who was a medicine man. The female education director said,

Preserving our culture is the responsibility of tribal members. Education comes in many different forms and it is our responsibility as a people to make it as exciting as other things so our young people will want to learn and succeed. Schools do not understand the ways of native people.

These leaders do not believe that caring relationships at school are important for students to succeed.

- Statement 32: Caring relationships at school are essential for educational success (Array position -3; z-score -1.15).
- Statement 36: The most positive role model in the lives of children outside of the family is a teacher (Array position -3; z-score -1.19)

These leaders believe that people need a sense of purpose in life and that a child's purpose becomes clear when they are taught the Native American ways by tribal members and included in learning activities. These respondents feel strongly that the human spirit serves as the motivator for youth and that this spirit is discovered and strengthened through the educational process provided for youth by tribal members.

- Statement 19: People need a sense of purpose to survive (Array position +5; z-score 1.69).
- Statement 30: The human spirit is the motivator for our lives (Array position +4; z-score 1.59).

These two respondents are unique in this study because their Q-sorts loaded significantly only on Factor 4 on both the actual and successful sorts. In addition, several of the distinguishing statements on this sort do not appear on any of the other three sorts.

These leaders believe that it is important to be able to recover after times of hardships and that information from the past can be utilized in a positive manner. This is a unique item to any of the sorts. The male Chief spent additional time during the sort session sharing stories of hardship that he experienced, witnessed and heard about from his elders during his life. He stressed that his hardships and the lack of understanding about his culture that he had endured served to make him stronger in his faith and in his determination to preserve his culture. He expressed a concern and urgency for the youth of the tribe to listen to the stories of the elders and to learn from them so that the youth could utilize the wisdom of the past to help preserve traditional values and also be successful in their endeavors. These leaders believe that knowledge comes through experiences.

- Statement 24: The ability to bounce back after hardships is an important personal attribute (Array position +4; z-score 1.53).
- Statement 11: Past happenings can be used as a source of strength (Array position +3; z-score 1.33).

- Statement 9: Knowledge comes through experiences (Array position +3; z-score 1.08).

These leaders indicated on their sorts that it is not important if one believes that control of the environment is an important issue for success and that independence is not a positive attribute. Both respondents supplied information during the sort session that supported the belief that youth operate as team members or unit members as they strive for success. They do not believe that youth function independently, or that independence is a positive attribute to have. The leader from the Northeast said that through observation of Native American youth over the years that she had worked with children, that they functioned more effectively when they were members of a team. She further noted that the team concept appears to be one unique characteristic of most Native American youth. The male Chief from the Southwest stated,

We do not operate independently in this world—we are by nature and tradition all connected to each other as a people and to nature as a part of the life cycle. Children are a part of a large team—a family—a universe.

The leaders also indicated that the environment is not for people to control, but that it is up to all people to become at peace with the environment and deal with what life brings and to make the best of it. They both referred to the importance of having a faith in a greater being to direct the lives of Native American youth and all tribal members as shown by statements made during the interview such as “Indian peoples are ultimately directed and guided by what we call the Great Spirit. We are a part of the universe and must find our place in it. It is not here for us to try to change or control” (Subject 7). Subject 3 stated simply, “There is a powerful spirit that guides us and takes care of us.

We do not need to have control over our environment--we instead must find our place in it and make our peace with whatever comes to us.”

- Statement: 44: The belief that one has some control over one's environment is needed (Array position -5; z-score -1.72).
- Statement 27: Independence is a positive attribute (Array position -4; z-score -1.63).

The female education director has organized an after-school program at the tribal center for Native American youth where tribal elders teach the Native language, and tribal artists share their talents. In addition, there are computer classes and an extensive library for the students to utilize for reports. Traditional classes such as beadwork, gourd dancing techniques and cooking are taught as well. Students have the opportunity to learn about a variety of jobs through career searches and students take turns running a concession stand at the center. This leader believes that the intermingling of ages provides an important “family” learning environment and support unit for the tribal youth. She said the purpose of the center was to educate youth in a traditional way that expanded into the modern world demands such as technology. She calls the center the “edutainment center.”

These four factors represent relatively distinct opinions about what the youth are like in the tribes and what components will support the Native youth in their quest for educational success in the public schools. There are those who believe that the family has the primary role in setting the parameters for success for students, and other leaders clearly believe that the individual student must rise above all aspects of disadvantage or

adversity and find within himself the motivation to succeed. Then there are still other leaders who have faith in the school environment and who believe that through the support of the families that Native American students will find the schools to offer caring environments and safe havens to support their educational success. Factor 4 brings yet a new perspective to the front. These leaders believe strongly that the responsibility for preserving culture and providing students with the important education about traditional life falls to the tribal members. They do not have faith in the educational arena of the public school system to fully educate or support their Native youth in the ways of their ancestors which they deem more important than book learning.

Consensus Statements. Consensus statements are those Q-set statements in which all subjects in the study sort similarly. These items are important when analyzing data as they indicate the ideas held. There were no consensus items in this study. This information infers that none of the theoretical four beliefs of the results of this study ranked any of the 50 items similarly.

Research Question Two

The second research investigated in this study was “What will Native American students need in the future?” This question was answered by interpreting data difference of the actual and successful sorts. The information yielded contributes to an understanding of future needs of Native American students. Table 7 demonstrates the differences in the ways that the actual and successful sorts loaded on factors of all the leaders who participated in this study.

The difference between the actual and successful Q-sorts of the 20 participating leaders shows that seven respondents held to their beliefs of what the youth are like and what they will need in the future. Three leaders said that Family Support was what youth are like now and that they will need a strong Academic Environment in the future to succeed; four leaders felt that Individual Strength described what youth are like and that they will need more Family Support to succeed in the future; and one leader believed that the youth have a strong Academic Environment now and will need more Individual Strength to succeed in the future. There were five sorts that were non-significant on the second sort.

This data reveals that six tribal leaders feel that the families will need to offer significant support for students to enable them to succeed academically and to complete high school. It also indicates that three leaders feel that students will need to rely on their individual strength to succeed. Four of the leaders believe that the school systems will be the appropriate place to establish supportive parameters for Native American students to succeed, and two leaders believe that the tribes must provide the support to enable students to succeed academically and complete high school. Because some of the leaders indicate that they believe that there must be some changes in the way the youth are now and in the environments that will provide success for them in the future, it is apparent that some discussions must occur to establish the conditions for change between tribal leaders, educational directors, parents, students, school authorities and other providers that can serve as change agents.

TABLE 7
DIFFERENCE IN ACTUAL AND SUCCESSFUL SORTS

Subject	Actual	Successful	Change
1	(2)Individual Strength	(2)Individual Strength	Same
2	(1)Family Support	(3)Academic Environment	1 to 3
3	(4)Tribal Support	(4)Tribal Support	Same
4	non-significant		
5	(1)Family Support	(1)Family Support	Same
6	(2)Individual Strength	(2)Individual Strength	Same
7	(4)Tribal Support	(4)Tribal Support	Same
8	non-significant		
9	(1)Family Support	(1)Family Support	Same
10	(3)Academic Environment	(2)Individual Strength	3 to 2
11	(1)Family Support	(3)Academic Environment	1 to 3
12	(2)Individual Strength	(1)Family Support	2 to 1
13	(2)Individual Strength	(1)Family Support	2 to 1
14	(2)Individual Strength	(1)Family Support	2 to 1
15	(2)Individual Strength	(1)Family Support	2 to 1
16	non-significant		
17	non-significant		
18	non-significant		
19	(3)Academic Environment	(3)Academic Environment	Same
20	(1)Family Support	(3)Academic Environment	1 to 3

Note: (1) = Factor 1–Family Support; (2) = Factor 2–Individual Strength; (3) = Factor 3–Academic Environment; (4) = Factor 4–Tribal Support; n=20.

Summary of Results

Included in this chapter was a description of the 20 leaders who each completed two sorts, according to two conditions of instruction, which resulted in 40 sorts. There was also a discussion of the analysis of data using PO Method. Additionally demographics and post sort question information were included that supported the findings. The findings indicate that the 20 leaders who participated in this study differ in their beliefs. There were four perceptions supported by the data. They were 1) Family Support, (2) Individual Strength, (3) Academic Environment and (4) Tribal Support. In addition, some of the leaders held to their beliefs as they described their youth and what the youth will need to complete high school and further their education and some other leaders changed their perceptions as they described their youth and then described what these youth will need for educational success. These results indicate that there are more questions to explore and the conclusions reached here will offer some information to stimulate collaborative dialogue between people interested in this subject.

CHAPTER V

SUMMARY, CONCLUSION AND IMPLICATIONS

The purpose of this study was to discover the perceptions tribal education leaders have of the attributes needed by Native American students in Oklahoma to complete high school. Perceptions were determined by asking the leaders to describe the youth in their tribe and then they were asked to describe the youth that complete high school. In addition, interview information was employed. The concept of resiliency, which is defined as the process of encountering opportunities, change, stressors, adversity, or challenging life events that initially result in disruptions, and to recover stronger with enriched skills, perspective and protective characteristics (Henderson & Milstein, 1992)) provided the contextual framework for this study. Resiliency is also defined as an inborn capacity for self-righting (Werner & Smith, 1992).

Categories of resiliency, according to a literature review, emerged in three areas. They were General Resiliency, Personal Resiliency and Environmental Resiliency. Perceptions of leaders were examined within the context of these three categories. This chapter presents a summary of the findings, conclusions developed from the study results, and implications for practice and future research.

Summary of Findings

Findings indicate that four beliefs differentiated the perceptions that tribal leaders hold defining their youth and attributes that support school success for Native American students. The four beliefs are (1) Family Support, (2) Individual Strength, (3) Academic Environment, and (4) Tribal Support. Note how the responsibility differs by each belief from family to the individual student to the school and to the tribe. Table 8 describes the differences in the actual and successful sorts.

Results of this study showed that six leaders believe that the family holds the key to success for students on the actual and successful sorts. They indicate that it is the responsibility of the family to provide stability for students, and that this was done by setting high expectations, clear rules and by providing structure for children.

Three respondents believe that an individual student must rely on their inner strength and develop a keen sense of humor to succeed, two on the actual and successful sorts and one who changed from the Academic Environment to the Individual Strength factor. Four other leaders believe that the academic arena, or the school system, is responsible for providing support structures such as a caring environment and a supportive teacher to enable students to succeed in school, Three of these leaders changed from Family Support on their actual sorts to Academic Environment on their successful sorts, and one leader held to the same belief on both the actual and successful sorts. A fourth belief, held by two tribal leaders, holds the tribe responsible for providing support for the academic success of Native American youth through involving the youth in actual life experiences, providing them with a purpose, and endowing them with strong cultural

and spiritual links, as indicated by both leaders holding to the same belief on their actual and successful sorts.

Conclusion

Findings emerged that indicate four different perceptions about the attributes needed for Native American students to complete high school. The perceptions of the 20 tribal education leaders differed as expected. As indicated by their distinguishing items on the sorts, the leaders differed in their beliefs about what students will need to be successful in their quest to complete high school. Differing in beliefs, some believe that Family Support will be critical for student success, while others believe that Individual Strength is the key. Other leaders hold to the certitude that the Academic Environment is the answer to success while some leaders hold to the conviction that Tribal Support is the determinant for student success in completing high school.

It is highly unlikely that the seven leaders who held to the same perceptions on the Actual and Successful sorts would change their style of operation. Out of that group, two leaders believe that the Tribal Support is critical to success for students; two believe that Individual Strength is the key; two believe that Family Support is the answer to success for students and one leader believes that Academic Environment is essential for school success.

Eight of the leaders changed their opinions on the Successful or the second sorts and five additional leaders had no significant loading on their second or Successful sort.

These results indicate that there is an opportunity for open discussion with these leaders and that their beliefs may be swayed to other perceptions.

Existing research of the three broad resiliency categories noted in this study; general resiliency, personal resiliency and environmental resiliency were supported by the results. Varying leaders believe that the family plays an important role in the success story for students while others believe that the teacher and the educational environment play supporting roles in the success scenario. Other leaders believe that humor and the ability to bounce back after hardships are important to school success. It is interesting to note that the concept of vulnerability of all people, which is supported by the existing research, was not embraced by any leaders in this study. Their distinct beliefs discovered in this study have yielded valuable information for future studies and discussions. Since there were no consensus items, it is evident that the perceptions of each of the leaders is strongly confirmed.

Implications for Theory

Educational leaders representing 20 Native American tribes in Oklahoma represented diverse views as to the attributes needed by youth to complete High school in this state. There were strong indications that early intervention in the public schools (Richardson, 1989) is an essential component to the success of students in higher education as supported by post sort data. As in research that indicates the importance of a family portraying a message to children that they are worthy (Clair & Genest, 1987), the

results of this study substantiates the concept of the importance of Family Support to the educational success of students.

Research indicates that the most important role model outside of the family is a teacher (Werner, 1990). Noddings (1984) concluded that caring relationships at school have power in effecting positive outcomes for children, and that schools and communities influence the development and maintenance of resiliency (Garmezy, 1991). Some leaders participating in this study do support this research as truth and they define themselves as those believing in the Academic Environment.

Just as some youth classified as at risk demonstrate resilient characteristics that provide them with the ability to self-right or bounce back (Werner & Smith, 1992), the leaders defining as Tribal Support leaders indicated that their youth need to have that ability. As Masten (1986) discovered, many resilient children have the ability to generate comic relief and develop the ability to laugh at themselves and ridiculous situations, and the leaders whose sorts were significant on Factor 2 (Individual Strength) felt that humor was an important characteristic for their youth to develop and maintain to be successful. The Family Support leaders indicated that the family is responsible for validating youth as worthwhile human beings (Kurth-Schai, 1988), and in providing strong religious systems (Werner, 1990) to help establish a sense of stability for Native American youth.

Werner and Smith (1982) found that if one believes that they can have a sense of control over one's environment, that they can have a sense of purpose and hope for the future. They found a sense of coherence, or having a confident feeling that one's internal and external environment is predictable, is central to the ability of a person to deal with

life's multiple stresses. The participants on Factor 2 (Individual Strength) supported this concept as they believe that one must believe that they have some control over their environment to succeed.

Though many aspects of the existing resiliency was supported by this study, there were several points that were rejected by this population of people. This indicates that more research is needed that will bring focus and findings of different ethnic groups to the body of literature on the issue of resiliency.

Implications for Practice

Results of this study may be useful to tribal leaders as they discuss and plan educational programs for youth and their families. The results offer a blue-print of beliefs that are unique to the educational leaders of the recognized tribes in the state of Oklahoma. The beliefs are credible as they are unique to the Native American population. For the remaining educational Native American leaders in the state who did not participate in this study the results may be shared at conferences so they too may benefit from these results. For the leaders and others who embrace the Family Support belief, tribal educational activities could be planned to support families in learning how to effectively build a sense of stability for their youth. School systems can utilize this information to better involve family members in school activities through Title IX programs or the Johnson O'Malley programs in the school setting.

For those who support the Individual Strength belief, open discussions with students should take place to help individuals discover their strengths and areas of

challenge. Discussion could occur between a child and parent, a child and tribal members, a child and teacher, a child and counselor or with a group of children. Native American youth need to be encouraged in all environments, home and school, to further develop and build on their areas of strength to help them succeed in life.

Those who support the Academic Support belief must collaboratively network with other parents, school personnel, agency representatives and students to reinforce the school environments for students. More Native American clubs could be implemented in the school setting and extensive curriculum and cultural activities could be coordinated and implemented to bridge the understanding gap that is indicated as existing in schools at the present time.

Additionally, those who embrace the Tribal Support belief must diligently solicit the support of a variety of tribal members to discuss, plan and implement activities that will support youth of all ages in their attempts to be successful in school and in life. Tribes must focus their attention on the importance of providing meaningful interactions between tribal members of all ages and youth to help preserve cultural traditions and instill a sense of motivation in their youth for academic success. Organized activities at the tribal complexes can be implemented to accomplish this effort such as language classes, storytelling, art work classes, cooking, beading and dance instruction. Quality time spent between the tribal members, young and old, and children of all ages, is imperative to the preservation of traditional ways and to the building of resilient youth.

Artifacts collected throughout the process of this study such as tribal newspapers, newsletters, cookbooks, video and audio tapes made by Native American performers,

curriculum material and scholarship information will be compiled into a portfolio for the researcher to show those interested in the study to highlight the diversity of dissemination of information about tribes unique to Oklahoma. In addition, Title IX or Johnson O'Malley coordinators in the public schools may be interested in contacting some of the different tribes to obtain further information about their programs.

Implications for Further Research

The results of this study will provide a working to generate discussion among tribal leaders, Native American parents, school personnel, students and others interested in the issue by providing information about tribal education leaders' perceptions in Oklahoma concerning the current state of their youth and what changes will need to be addressed to assure the academic success of Native American students. There are additional groups of people that impact the educational success of Native American students that need to have the opportunity to express their views on the subject.

Other Q-sorts could be formulated to investigate what teachers believe about the conditions for academic success of Native American students. Administrators or Title IX Directors could be respondents in a study to determine their beliefs about what Native American students need to succeed in school. The beliefs of students about what it takes to be successful in school, with both non-Indian and Indian as respondents, would be interesting. Additionally, a study could be conducted to determine what parents of Native American students believe about what attributes are necessary for the educational success of their children.

Another study could be conducted to investigate the beliefs of tribal elders about what attributes lead to student success. Native Americans in a variety of professional settings could be a part of a study to glean their beliefs of what students need to succeed in school and in the workplace.

It would be interesting to investigate how receptive different groups would be, who hold a certain belief, to changing their belief if a majority of others hold another belief. For example, would someone who holds a spiritual belief be willing to change and embrace an educational belief?

The results of this study is a beginning blue-print to assist tribal leaders, tribal members, parents of Native American students, school personnel, agency members, and students in the initiation of collaborative discussions by providing collected data from current leaders in Oklahoma. Research substantiates the need for a forum where opinions and needs can be identified (Sarason, 1990) to make a person feel that he or she has a stake in what is happening to them. This study can provide ideas for discussions that hopefully will result in visionary planning on the part of all stakeholders to help assure the academic success for Native American students. The information collected in this study will provide timely information for Native American families, Native American youth, school personnel and tribal members to contemplate and discuss as they consider the changes that must be implemented in Native American family structures, the interaction of tribal members with the youth, the support of an individual student's growth and the educational environments to impact the drop out rate of Native American students in Oklahoma.

Limitations

There are limitations to this study that should be noted. The participants were only able to respond to the statements according to their own understanding of the meaning of the statements. The interview data were used to augment the interpretation of the generalized or theoretical factors; however, researcher bias for such interpretation may be present.

There is a high rate of turnover of tribal educational leaders in Oklahoma. Leaders may be voted out of office before they have implemented their strategic plans for a tribe. New leaders may have different perceptions than the ones expressed in this study.

REFERENCES

- Atkinson, J. (1997). PQ method. Q Method software modified by Peter Schmock for MS-DOS.
- Beardslee, W. & Podorefsky, D. (1988). Resilient adolescents whose parents have serious affective and other psychiatric disorders: importance of self-understanding and relationships. American Journal of Psychiatry, 145(1), 63-69.
- Bennett, L., Wolin, S., & Reiss, D. (1988). Cognitive, behavioral and emotional problems among school-age children of alcoholic parents. American Journal of Psychiatry, 145(1), 185-190.
- Bernard, B. (1990). Youth service: From youth as problems to youth as resources. Presented to the Illinois Prevention Forum. Chicago, IL.
- Berndt, T. & Ladd, G. (1989). Peer relationships in child development. New York, NY: Wiley & Sons.
- Botkin, J. (1979). No limits to learning: Bridging the human gap. (A report to the Club of Rome). New York, NY: Harper and Row.
- Brento, L., Brokenleg, M., & Bockern, S. (1990). Reclaiming youth at risk. Bloomington, IN: National Educational Service.
- Brown, S. R. (1993). A primer on Q methodology. Operant Subjectivity, 16, 91-138.

Brown, S. R. (1996). The history and principles of Q methodology in psychology and the social sciences. Available: <http://facstaffuww.edu/cottlec/Q Archive/Bps.htm>.

Carta, J. (1991). Inner city children's education. American Behavioral Scientist, 34, 441-553.

Casey, A. E. (1998). Kids count data book. Baltimore, MD: Author.

Clair, D. & Genest, M.. (1987). Variables associated with the adjustment of offspring of alcoholic fathers. Journal of Studies on Alcohol 48, 4-12.

Coleman, J. & Hoffer, T. (1987). Public and private high schools: The impact of communities. New York, NY: Basic Books.

Deloria, V. (1985). American Indian policy in the twentieth century. Norman, OK: University of Oklahoma Press.

Deloria, V. & Lytle, C.M. (1984). The nations within: The past and future of American Indian sovereignty. Austin, TX: University of Texas Press.

Edmonds, R. (1986). Characteristics of effective schools. In J. D. Burchard & S. N. Burchard, (Eds.), The school achievement of minority children: New perspectives (pp.93-104). Hillsdale, NJ: Erlbaum.

Erickson, E. (1963). Childhood and society, 2nd edition. New York, NY: W. W. Norton.

Feldman, R., Stiffman, A., & Jung, K. (Eds.). (1987). Children at risk: In the web of parental mental illness. New Brunswick, NJ: Rutgers University Press.

Franz, C., McClelland, D., & Weinberger, J. (1991). Childhood antecedents of conventional social accomplishment in midlife adults: A 36-year prospective study. Journal of Personality and Social Psychology, 60, 1-10.

Garmezy, N. (1991). Resiliency and vulnerability to adverse developmental outcomes associated with poverty. American Behavioral Scientist, 34, 416-430.

Garmezy, N. & Rutter, M. (1983). Stress: Coping and development in children. New York, NY: McGraw-Hill.

Glasser, W. (1990). The quality school: Managing students without coercion. New York, NY: Harper and Row.

Halverson, C. F. & Waldrup, M. P. (1974). Relations between preschool barrier behaviors and early school measures of coping, imagination and verbal development. Developmental Psychology, 10, 716-720.

Henderson N. & Milstein, M. (1996). Resiliency in schools: Making it happen for students and educators. Thousand Oaks, CA: Corwin Press.

Jung, C. (1964). Man and his symbols. New York, NY: Anchor Books.

Keen, S. (1990). Conversation with the author, California Prevention Network Journal 3, 24-25.

Kurth-Schai, R. (1988). The roles of youth in society: A reconceptualization. Educational Forum, 52, 131-132.

Masten, A. (1986). Humor and competence in school-aged children. Child Development, 57, 461-473.

McKeown, B. & Thomas, D. (1988). Q Methodology. Newbury Park, CA: Sage.

Montgomery, D. (1983). Defining giftedness by examining the self perceptions of gifted students: A Q methodological study. Unpublished doctoral dissertation, University of New Mexico, Albuquerque, NM.

Moskovitz, S. (1983). Love despite hate: Child survivors of the holocaust and their adult lives. New York, NY: Schocken.

Noddings, N. (1984). Caring: A feminine approach to ethics and moral education. Berkley, CA: University of California Press.

Pevar, S. (1992). The rights of Indians and tribes. Carbondale, IL: Southern Illinois University Press.

Prucha, F. (1994). American Indian treaties: The history of a political anomaly. Los Angeles, CA: University of California Press.

Richardson, R. (1989). If minority students are to succeed in higher education, every rung of the educational ladder must be in place. The Chronicle of Higher Education, 34, 46-50.

Rutter, M. (1979). Fifteen thousand hours. Cambridge, MA: Harvard University Press.

Rutter, M. (1987). Psychosocial resilience and protective mechanisms. American Journal of Orthopsychiatry, 57, 316-331.

Rutter, M. (1979). Protective factors in children's responses to stress and disadvantage. In M. W. Kent & J. E. Rolf (Eds.), Primary prevention of psychopathology (pp. 49-74). Hanover, NH: University Press of New England.

Sarason, S. (1990). The predictable failure of educational reform. San Francisco, CA: Jossey-Bass.

Stephenson, W. (1953). The study of behavior: Q-technique and its methodology. Chicago, IL: University of Chicago Press.

Strickland, R. (1980). The Indians in Oklahoma. Norman, OK: University of Oklahoma Press.

Tinto, V. (1975). Dropout from higher education: A theoretical synthesis of recent research. Review of Educational Research, 45, 89-125.

Tomkins, S. S. (1963). Left and right: A basic dimension of ideology and personality. In R.W. White (Ed.), The study of lives (pp. 12-16). New York, NY: Alherton.

Wehlage, G. (1989). Reducing the risk: Schools as communities of support. Philadelphia, PA: Falmer Press.

Wells, R. N., Jr. (1991). The Native American experience in higher education: Turning around the cycle of failure. Canton, NY: St. Lawrence University Press.

Wells, R. N., Jr. (1997). The Native American experience in higher education, turning around the cycle of failure II. Canton, NY: St. Lawrence University Press.

Werner E. & Smith, R., (1982). Vulnerable but invincible: A longitudinal study of resilient children and youth. New York, NY: Adams, Bannister & Cox.

Werner E. & Smith, R., (1992). Overcoming the odds. Ithaca, NY: Cornell Press.

Werner E. (1990). Protective factors and individual resilience. In S. Meisel & J. Shonkoff (Eds.), Handbook of Early Intervention (pp.63-69). Cambridge, NY: Cambridge University Press.

Wolin, S. & Wolin, S. (1993). The resilient self. New York, NY: Villard Books.

APPENDIXES

APPENDIX A

SORT CONCOURSE

GENERAL CLUSTER

- G1 The ability of a child to bond with at least one person is critical. (Rutter,1979)
- G2 Adversity promotes strength. (Richardson, 1996)
- G3 Caring, support & affection build basic trust. (Erickson, 1963)
- G4 Taking risks can promote individual growth. (Henderson & Milstein, 1996)
- G5 Having the motivation to achieve is necessary for success. (Werner & Smith, 1992)
- G6 Taking a negative message & turning it into a positive action builds confidence. (Wolin & Wolin, 1993)
- G7 If one lacks a feeling of significance, a sense of not belonging occurs. (Brentro, Brokenleg & Bockern,1990)
- G8 Students must be engaged in the learning process to experience success.(Carta, 1991)
- G9 Knowledge comes through experiences. (Henderson & Milstein, 1996)
- G10 Goal-setting is an important aspect for success. (Wolin & Wolin, 1993)
- G11 Past happenings can be used as a source of strength. (Wolin & Wolin, 1993)
- G12 Retaining one's culture is important. (Strickland, 1980)
- G13 A person can change the way the past is understood. (Wolin & Wolin, 1993)
- G14 Children need to contribute in a meaningful way. (Kurth-Schai, 1988)
- G15 The ability to influence others is essential for success. (Botkin, 1979)
- G16 To live well when you have been brought up in a bad way requires imagination and creativity. ((Wolin & Wolin, 1993)

- G17 A strong sense of morality keeps the past in its place and projects a better future.
(Wolin & Wolin, 1993)

PERSONAL CLUSTER

- P18 Some people never reflect on the power of what is within them. (Henderson & Milstein, 1996)
- P19 People need a sense of purpose to survive. (Wolin & Wolin, 1993)
- P20 People who succeed build towards a future. (Wolin & Wolin, 1993)
- P21 Humor is an important tool for survival. (Wolin & Wolin, 1993)
- P22 Developing an understanding of self & others is a significant attribute. (Wolin & Wolin, 1993)
- P23 Building on personal strengths is important for success. (Henderson & Milstein, 1996)
- P24 The ability to bounce back after hardships is an important personal characteristic to have. (Wolin & Wolin, 1993)
- P25 Students with good communication skills tend to establish more positive relationships. (Masten, 1986)
- P26 Children should experience the consequences of their actions. (Henderson & Milstein, 1996)
- P27 Independence is a positive attribute. (Wolin & Wolin, 1993)
- P28 Children have basic moral understandings. (Kurth-Schai, 1988)
- P29 Every person is vulnerable. (Rutter, 1979)

- P30 The human spirit is the motivator for our lives. (Henderson & Milstein, 1996)
- P31 Strong family religious beliefs provide stability to student's lives. (Werner & Smith 1992).

ENVIRONMENTAL CLUSTER

- E32 Caring relationships at school are essential for educational success. (Coleman, 1987)
- E33 Many students who enter high school do not finish. (Wells, 1997)
- E34 Drop-out prevention programs are needed for students in high school. (Wells, 1991)
- E35 The family establishes a moral framework for living. (Henderson & Milstein, 1996)
- E36 The most positive role model in the lives of children outside of the family is a teacher. (Werner & Smith, 1992)
- E37 High expectations for students affects student behavior. (Rutter, 1979)
- E38 It is the responsibility of parents to help children discover their gifts & strengths. (Henderson & Milstein, 1996)
- E39 High risk factors & stressful environments do not always lead to failure. (Werner & Smith, 1982)
- E40 Students who do not feel a sense of belonging at school feel alienated. (Glasser, 1990)

- E41 Children living under disadvantaged conditions do not always repeat the pattern in their adult lives. (Garmezy & Rutter,1983)
- E42 Successful people learn to disengage from harmful family experiences. (Wolin, & Wolin,1993)
- E43 Students need to have a place to express their opinions & needs. (Sarason, 1990)
- E44 The belief that one has some control over one's environment is needed. (Werner & Smith, 1982)
- E45 Knowledge of one's environment increases the potential for prevention of negative behavior. (Garmezy & Rutter, 1983)
- E46 Families that set high expectations for children exhibit structure, discipline, and clear rules. (Bennett, Reis & Wolin, 1988)
- E47 People who are successful must be able to negotiate the demands of their environments.(Wolin & Wolin, 1993).
- E48 School success wins the confidence of peers for students. (Wolin & Wolin, 1993)
- E49 Schools maintain and influence the development of strong character. (Garmezy & Rutter, 1983)
- E50 Families need to make children feel worthwhile. (Kurth-Schai, 1988).

APPENDIX B

Q-SORT FORM BOARD MATRIX

APPENDIX C

LETTER OF INVITATION

Dear Tribal Education Leader:

In an attempt to gather information about the ideas about the attributes needed for successful school completion of Native American students in Oklahoma, I am asking for a part of an hour to interview you. You have an important leadership position in the tribe and it is important to understand what people like you in leadership positions believe.

As a Native American and as a public school administrator, I am dedicated in an effort to gather information that may be shared with tribal leaders, school personnel and concerned citizen groups as we all work collaboratively to assure a more productive environment for our Native American students in Oklahoma. The information collected will be used for partial fulfillment of a doctoral dissertation as I pursue a degree from Oklahoma State University.

If you are willing to be a part of this important study, please return the enclosed card in the addressed, stamped envelope, and I will call you and set up a time at your convenience for the interview. At the interview, which should involve approximately one hour, I will have several questions to ask but your name will never be used on any of the information I describe in the study. If you desire, I will provide you a copy of the completed results of the study.

If you have questions, please call me at work (580) 774-1921. I hope that you will consider being a part of this important effort. Thank you for your time.

Sincerely,

Patricia Vawter

513 North First

Weatherford, OK 73096

APPENDIX D

CONSENT FORM

I, _____ of the _____ tribe of Oklahoma, hereby authorize Patricia Vawter to perform the following procedure.

This study is for the purpose of collecting data for a research project being conducted through Oklahoma State University. The name of this investigation is: The Perceptions of Tribal Educational Leaders of the Attributes of Native American Students who Complete High School in Oklahoma.

Confidentiality of the identity of the person being interviewed and their personal opinions will be maintained. Only the collective information gathered from several tribal leaders will be utilized in this study. The names of participants or specific tribes will not be identified in the research. The information will be secured in a locked file cabinet in the office of the researcher for one year after the study is completed and then destroyed.

Upon completion of this signed consent form, the investigator will conduct a face-to-face interview, post interview question and demographic information collection. The time slot requested will be for about an hour at a time of convenience for the respondent.

Upon completion of this study, the investigator agrees to provide the participating tribal education leaders with a copy of the paper if the leader would like to have one.

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.

If you have questions, please call the researcher, Patricia Vawter at (580) 774-1921, or Dr. Diane Montgomery, Oklahoma State University, (405) 744-9441, or Sharon Bacher, IRB Executive Secretary, Oklahoma State University, (405) 744-5700.

APPENDIX E

ORAL SCRIPT: INSTRUCTIONS FOR
COMPLETING Q-SORT

1. Please read the 50 statements in the manila envelope and separate them into three piles.
2. One pile should be separated into those you most like; another pile should be those you most unlike; and a third pile should include those that have no particular meaning to you.
3. Then place the numbers of the two statements that you most like in the space in the column marked "11".
4. Place the numbers of the two statements that you most unlike in the space in the column marked "1".
5. Place the numbers of the next three statements that you like in the spaces in the column marked "10".
6. Place the numbers of the next three statements that you most unlike with in the spaces the column marked "2".
7. Next place the numbers of the next five statements that you most like in the spaces in the column marked "9".
8. Next place the numbers of the next five statements that you most unlike in the spaces in the column marked "3".
9. Place the numbers of the next six statements that you most like in the spaces in the column marked "8".
10. Place the numbers of the next six statements that you most unlike in the spaces in the column marked "4".

11. Place the numbers of the next six statements that you have no particular opinion about in the spaces in the column marked "7".
12. Place the numbers of the next six statements that you have no particular opinion about in the spaces in the column marked "5".
13. Place the numbers of the next six statements that you have no particular opinion about in the spaces in the column marked "6".

SPECIAL INSTRUCTIONS:

FIRST SORT: Describe the youth in your tribe.

SECOND SORT: What are the youth like that complete high school and go on to college?

(Please do two sorts. Each sort should be completed with the questions above in mind for each different sort)

APPENDIX F

POST SORT QUESTION/DEMOGRAPHIC INFORMATION

Post-Sort Interview Question: What other concerns or comments do you have pertaining to the education of Native American students?

DEMOGRAPHICS INFORMATION:

1. How many members are in your tribe at the present time? _____
2. How is your native language made available to your people? _____
3. How is instruction in your native language available to others? _____
4. Are you male _____ or female _____?
5. What is your level of formal education? _____

APPENDIX G

STATEMENTS WITH FACTOR ARRAY

POSITION AND Z SCORES

TABLE G

STATEMENTS WITH FACTOR ARRAY POSITION AND Z-SCORES

No	Statement	Factor 1		Factor 2		Factor 3		Factor 4	
		Array Pos.	z Score	Array Pos.	z Score	Array Pos.	Z Score	Array Pos.	Z Score
1	The ability of a child to bond with at least one person is critical	+4	1.34	+5	-.21	-2	.43	+3	1.07
2	Adversity promotes strength	-2	-.62	-4	-1.54	-2	-.40	+2	.86
3	Caring, support & affection build basic trust.	-2	-.63	+1	.40	+2	.72	+1	.54
4	Taking risks can promote individual growth.	-3	-1.04	-2	-.75	0	-.18	+1	.33
5	Having the motivation to achieve is necessary for success.	+2	.74	+3	.91	+4	1.33	+4	1.61
6	Taking a negative message & turning it into a positive action builds confidence.	-3	-1.21	-3	-.96	-1	-.31	+2	.60
7	If one lacks a feeling of significance, a sense of not belonging occurs.	-2	-.82	+1	.40	+1	.05	+1	.18
8	Students must be engaged in the learning process to experience success.	-1	-.57	+2	.82	+2	.71	+1	.40
9	Knowledge comes through experience.	+2	.80	0	.20	-1	-.29	+3	1.08
10	Goal-setting is an important aspect for success.	+3	1.11	+2	.91	+4	1.62	+5	1.92
11	Past happenings can be used as a source of strength.	0	.13	-2	-.69	-1	-.25	+3	1.33
12	Retaining one's culture is important.	+1	.48	+4	1.52	+3	1.05	-1	-.47
13	A person can change the way the past is understood.	-5	-1.91	-4	-1.79	-3	-.51	-1	-.23
14	Children need to contribute in a meaningful way.	+3	.91	0	.20	0	-.13	-2	-1.02
15	The ability to influence others is essential for success.	-5	-1.65	-5	-1.92	-2	-.33	-1	-.28
16	To live well when you have been brought up in a bad way requires imagination & creativity.	-1	-.43	-1	-.02	-4	-1.38	-1	-.25
17	A strong sense of morality keeps the past in its place and projects a better future.	-3	-1.23	-2	-.92	-1	-.26	0	-.07
18	Some people never reflect on the power of what is within them.	-1	-.49	+3	1.11	-4	-1.83	-5	-1.64
19	People need a sense of purpose to survive	+1	.39	+1	.36	-3	-1.31	+5	1.69

20	People who succeed build towards a future.	0	-.43	0	.00	+3	1.13	+2	.81
21	Humor is an important tool for survival.	+1	.50	+5	1.70	+2	.44	+2	.88
22	Developing an understanding of self & others is a significant attribute.	+1	.62	-1	-.16	+1	.23	0	-.21
23	Building on personal strengths is important for success.	+1	.68	+2	.65	+3	1.25	0	.17
24	The ability to bounce back after hardships is an important personal characteristic to have.	0	.36	+1	.40	-2	-.34	+4	1.53
25	Students with good communication skills tend to establish more positive relationships.	+2	.88	-1	-.37	+5	1.93	+3	1.05
26	Children should experience the consequences of their actions.	+1	.44	+3	1.17	-3	-.95	+2	.82
27	Independence is a positive attribute.	-2	-.61	-3	-1.02	+2	.87	-4	-1.63
28	Children have basic moral understandings.	+2	.80	-1	-.24	-2	-.48	-1	-.45
29	Every person is vulnerable.	-1	-.50	-2	-.91	-4	-1.97	-2	-.52
30	The human spirit is the motivator for our lives.	0	.13	0	.22	-3	-.58	+4	1.59
31	Strong family religious beliefs provide stability to student's lives.	+4	1.22	0	.22	-3	-.58	+4	1.59
32	Caring relationships at school are essential for educational success.	+3	1.10	-3	-1.32	+1	.10	-3	-1.15
33	Many students who enter high school do not finish.	-4	-1.50	-2	-.80	-5	-2.56	-4	-1.43
34	Drop-out prevention programs are needed for students in high school.	-4	-1.31	0	.21	-2	-.39	+1	.17
35	The family establishes a moral framework for living.	-1	-.53	+2	.56	+2	.56	+1	.44
36	The most positive role model in the lives of children outside of the family is a teacher.	+3	1.01	-5	-1.95	0	-.05	-3	-1.19
37	High expectations for students affects student behavior.	+2	.76	+3	.94	+3	.95	-1	-.45
38	It is the responsibility of parents to help children discover their gifts & strengths.	+5	1.96	+5	1.78	+3	1.18	-3	-1.26
39	High risk factors & stressful environments do not always lead to failure.	-2	-.74	+2	.73	-1	-.32	-2	-.78
40	Students who do not feel a sense of belonging at school feel alienated.	+2	.77	+4	1.47	-5	-2.15	-2	-.71
41	Children living under	-4	-1.35	+3	1.15	+1	.43	-3	-1.36

	disadvantaged conditions do not always repeat the pattern in their adult lives.								
42	Successful people learn to disengage from harmful family experiences.	-2	-.81	-1	-.41	0	-.02	+2	.87
43	Students need to have a place to express their opinions & needs.	+3	.95	+1	.33	+1	.09	-2	-.54
44	The belief that one has some control over one's environment is needed.	-1	-.57	+2	.82	-3	-.95	-5	-1.72
45	Knowledge of one's environment increases the potential for prevention of negative behavior.	0	-.28	-2	-.84	+1	.14	-4	-1.60
46	Families that set high expectations for children exhibit structure, discipline and clear rules.	+4	1.71	+1	.32	+4	1.42	-2	-.65
47	People who are successful must be able to negotiate the demands of their environments.	0	-.14	-3	-1.09	-1	-.26	+3	.88
48	School success wins the confidence of peers for students.	-3	-1.30	-3	-1.40	0	-.05	0	-.18
49	Schools maintain and influence the development of strong character.	-3	-1.14	-4	-1.54	0	-.14	0	.16
50	Families need to make children feel worthwhile.	+5	2.00	+4	1.28	+2	.68	0	-.15

APPENDIX H

INSTITUTIONAL REVIEW BOARD

APPROVAL FORM

Oklahoma State University
Institutional Review Board

Protocol Expires: 1/18/02

Date : Friday, January 19, 2001

IRB Application No ED0173

Proposal Title: THE PERCEPTION OF TRIBAL EDUCATIONAL LEADERS OF THE ATTRIBUTES OF
NATIVE AMERICAN STUDENTS WHO COMPLETE HIGH SCHOOL

Principal
Investigator(s) :

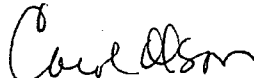
Patricia Vawter
434 Willard
Stillwater, OK 74078

Diane Montgomery
424 Willard
Stillwater, OK 74078

Reviewed and
Processed as: Exempt

Approval Status Recommended by Reviewer(s) : Approved

Signature :



Carol Olson, Director of University Research Compliance

Friday, January 19, 2001

Date

Approvals are valid for one calendar year, after which time a request for continuation must be submitted. Any modifications 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

Patricia Gayle Vawter

Candidate for the Degree of

Doctor of Philosophy

Thesis: THE PERCEPTIONS OF TRIBAL EDUCATIONAL LEADERS OF THE ATTRIBUTES OF NATIVE AMERICAN STUDENTS WHO COMPLETE HIGH SCHOOL IN OKLAHOMA

Major Field: Applied Behavioral Studies

Biographical:

Education: Graduated from University High School, Norman, Oklahoma in May, 1962; received Bachelor of Science degree in Elementary Education and Special Education (K-12) and Master of Education in Guidance and Counseling from Southwestern Oklahoma State University, Weatherford, Oklahoma in May, 1977 and December, 1979, respectively; received certification in Psychometry and Administration (Elementary & Secondary), May, 1980; completed the requirements for the Doctor of Philosophy degree with a major in Applied Behavioral Studies, Special Education/Gifted and Talented Education at Oklahoma State University, Stillwater, Oklahoma in August, 2001.

Experience: Employed as a legal secretary; employed as a Graduate Assistant in Special Education, employed as Adjunct Faculty in Guidance Counseling and Special Education; employed as Coordinator for Special Education Preschool Education Grant Project; employed as Director of Federal and Special Programs, 1982 to present.

Professional Memberships: Oklahoma Association for gifted, Creative and Talented, Inc.; Council for Exceptional Children; National Association of Special Education Directors, Oklahoma Association for Supervision and Curriculum Development; American Council on Rural Special Education; Learning Disabilities Association of Oklahoma; Oklahoma Association of School Administrators; Phi Delta Kappa; Kappa Delta Pi Honor Society.