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THE UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

KIOWA CULTURAL VALUES AND PERSISTENCE IN HIGHER EDUCATION

A Dissertation

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirement for the

degree of

Doctor of Philosophy

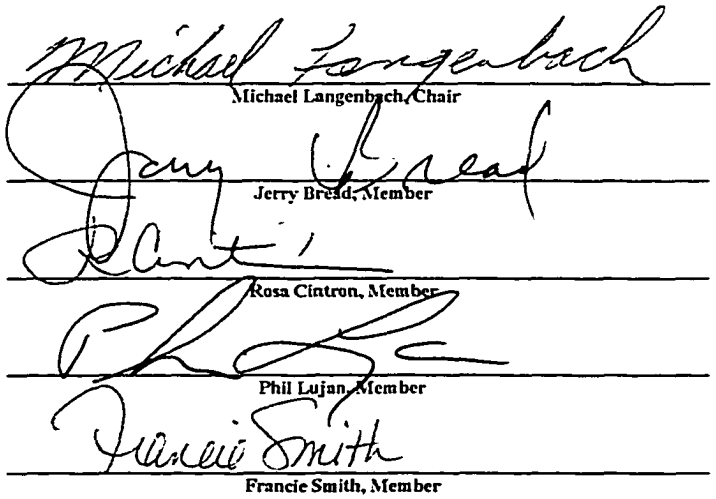
By

THEODORE R. LONEWOLF, JR.
Norman, Oklahoma
1998

KIOWA CULTURAL VALUES AND PERSISTENCE IN HIGHER EDUCATION

A Dissertation Approved for the

Department of Educational Leadership and Policy Studies



DISSERTATION COMMITTEE

ACKNOWLEDGMENTS

My main concern while composing this section was the order of recognition of key actors who helped me attain my academic goal. With this presented, first and foremost, the one person to whom I owe the most is my wife, Catherine Marie Lonewolf. Without her encouragement and support, I would have abandoned my goal and returned to the work force during this long process. My children, Grace Louise, Hazel Andrea, and Thea Rose, were invaluable sources of inspiration. I knew that it was time to complete this process when just prior to my oral defense my youngest daughter, Thea, who is a fourth-grader asked with all the genuine sincerity a nine-year-old can muster, "Daddy, have you ever worked?"

In 1985 my mother learned of my goal and urged me to pursue it. She said that she would help me financially to achieve my goal. She passed from this life in August of 1988, and true to her word she did help me achieve my academic goal. Without the financial arrangements she included in her will, I would not have been able to complete my doctorate.

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ABSTRACT

KIOWA CULTURAL VALUES AND PERSISTENCE

IN HIGHER EDUCATION

BY: THEODORE R. LONEWOLF, JR.

MAJOR PROFESSOR: DR. MICHAEL LANGENBACH

Historically, the presence of American Indians on college and university campuses was disproportionate to their numbers in the common schools. Within the last three decades this trend changed. Though their attendance figures grew almost exponentially during the period, their completion rate remained extremely low. This phenomenon attracted educational researchers. Numerous studies were conducted, primarily in reservation states such as Arizona, Montana, and New Mexico. Researchers found that of all ethnic groups attending college in pursuit of an undergraduate degree, American Indians were the least successful. Findings for their high attrition rate included lack of academic preparation, poor study habits, lack of campus role models, lack of financial support, homesickness, poor advisement, poor self-image, culture shock and cultural conflict. This study approached the question from the latter aspect: the notion that cultural conflict may be a contributing cause to their high attrition rate.

Although the 1990 Census showed that Oklahoma had the largest population of American Indians residing within its borders, few educational studies involving its American Indian college students had been conducted. This study sought to remedy that shortage. The known population for this study consisted of more than 1,100 enrolled Kiowa tribal members who attended college between 1983 (the first year the Kiowa Tribe contracted the Higher Education Grant Program from the Bureau of Indian Affairs) and

Summer 1993. One hundred sixty-nine were identified as the sample group to receive a locally developed questionnaire called the Kiowa Cultural Values Survey. Survey participants had attended various four-year colleges and universities throughout Oklahoma, Colorado, New Mexico, and Texas.

The survey was designed to ascertain the relationship, if any, that existed between certain Kiowa cultural attributes and individual characteristics to degree attainment (persistence). Of the cultural variables examined, one was found to be related to persistence, and it was negative. The Chi-square test for statistical significance indicated several individual characteristics were significant at the 0.05 level.

KIOWA CULTURAL VALUES AND PERSISTENCE IN HIGHER EDUCATION

CHAPTER I

Introduction

Of all minorities striving to complete college, American Indians were reported to be among the least successful (Astin, 1982; Benjamin, Chambers, & Reiterman, 1993). Dropout rates ranged between 75 and 93 percent (Falk & Aitken, 1984). Similarly, they were also reported to have the highest dropout rate for any ethnic group at the high school level (Sanders, 1987). The following, which was compiled and extrapolated from several studies involving contemporary American Indian academic statistics, illustrates how some Indian students fare in the common school and the college/university setting: of 100 Indian students who enter the 9th grade, 60 will graduate from high school, 20 will enter academe, and about three will leave with a four-year undergraduate degree (Tierney, 1992).

The "100-60-20-3" ratio equates to an 85% attrition rate for Indian college students, and it also translates to a 40% dropout rate for ninth grade students entering high school. However, the ratio excludes those American Indian students who disappear from pre-high school enrollment statistics (Wax, 1967; Wilson, 1991), some as early as the first grade (Brandt, 1992). This discrepancy (i.e., the number who successfully complete high school versus the numbers enrolled in lower grades) also occurs in Oklahoma. For example, during the 1993-1994 school year a medium-sized southwest Oklahoma public school, which had a 52.8% American Indian enrollment, had an average of 92.6 American Indian students per grade for the first five grades. However, for that

same academic year only 37 American Indians of 99 students were "high school completers" (U.S. Dept. Of Education, Civil Rights Compliance Report, Anadarko Public Schools, 1994). For some American Indians, dropping out of school begins before college, some as early as elementary.

This study will focus on persistence and American Indian college students. Researchers have conducted these types of studies, but, for the most part, they have primarily investigated reservation Indians from the Southwest (Benjamin et al., 1993; Murguia, Padilla & Pavel, 1991; Rindone, 1988) and the Northwest and Northern Plains (e.g., Beaty & Chiste, 1986; Falk & Aitken, 1984; Kirkness & Barnhardt, 1991; Kleinfeld, Cooper & Kyle, 1987; Lin, LaCounte & Eder, 1988; Sawyer, 1981). Although the 1990 Census showed that Oklahoma is "home" to more indigenous tribal groups and had the highest concentration of American Indians for all 50 states, fewer academic studies have been conducted in Oklahoma involving its Indian students.

American Indian culture has been examined from varying perspectives. Scott (1986) discussed the "cultural deprivation" perspective. LeBrasseur and Reark (1982) discussed the "culturally disadvantaged" perspective. Carroll (1978) investigated "cultural marginality." Others of late have looked at "cultural conflict" (e.g., Benjamin et al., 1993; Browne & Evans, 1987; Hobson, 1994; Hornett, 1989; Huffman, Sill & Brokenleg, 1986; Sanders, 1987; Scott, 1986; Wentzlaff & Thrond, 1995; Wright & Tierney, 1991). It appears that cultural conflict is the current perspective being investigated. Some researchers (e.g., Chadwick, 1972; Havighurst, 1970; Scott, 1986) have suggested that cultural conflict may offer the best explanation why American Indian students have done poorly in school, for it is the educational system that "has been one of

the major battlegrounds in the confrontation between Indian and white [sic] worlds" (Scott, 1986, p. 383-384) where White values and customs are revered and practiced while those of the Indians are ignored or discouraged.

The proposed research will, therefore, revolve around the notion of cultural conflict and its effect on persistence. It will specifically focus on students who are enrolled members of the Kiowa Tribe of Oklahoma, a tribal group heretofore never studied in this fashion. The population for the study will be Kiowa tribal members who attended college and either completed their degree requirements or did not. This research is intended to increase the body of knowledge involving Indian education, particularly literature about nonreservation Oklahoma Indian college students.

Kiowas

The Kiowas are a federally recognized tribe, meaning they once negotiated a treaty with the United States (U.S.). The Kiowas negotiated three such treaties, the first in 1834, the second in 1853, and the last in 1867 (Mayhall, 1987). A nomadic, warrior-hunter society, their range before White contact extended from central Canada to central Mexico (Nye, 1962). Their third and last treaty with the U.S., the 1867 Treaty of Medicine Lodge, established their final confinement to what continues to be called the Kiowa, Comanche, and Apache (KCA) Reservation. The reserved area was and continues to be coterminous with the exterior boundaries of the following five adjoining counties in southwest Oklahoma: Caddo, Kiowa, Comanche, Cotton and Tillman. To make way for statehood the federal government surveyed the KCA reservation into townships, allotted 160 acres to each adult member of the KCA tribes, and dispersed the "surplus" to interested non-Indians.

Kiowa language and culture, as with other Indian tribal groups, complement each other and are inextricably intertwined with each supporting the other (U.S. Department of Education, Indian Nations at Risk Task Force Report, 1991). Predecessors of the Kiowas are believed to have migrated to the Americas between 25,000 and 8,000 B.C., and over the millennia their culture evolved into customs, beliefs, and a total way of life, completely unrelated to those developing in Europe, Africa, or Asia, producing a people with unique psychological traits (Boyd, 1981). Linguistic scholars long believed the Kiowa language to be distinct and unrelated to any of the other six or so basal language families from which all other variations and dialects evolved. Lately, however, scholars believe the Kiowa language to be Azteca-Tanoan, which is similar to the Taos Pueblo language (Marriot, 1989; Mayhall, 1987). Kiowa language and culture are less prevalent than what they were before White contact, but they still influence the day-to-day activities of tribal members.

Kiowa customs also are still commonplace. Although "Indian culture" that is applicable to all Indians does not exist, there are certain cultural attributes that tend to be held in common (Scott, 1986). Some refer to these shared cultural similarities as generic traits (Dupuis & Walker, 1988). Fuchs and Havighurst (1972) explained this notion accordingly:

> While there is diversity among the various tribal cultures, there are certain characteristics which tend to be the same among all Indian cultures, and different from the urban-industrial culture of the larger surrounding society. These include close family solidarity and cooperation with mutual support among the kinfolk, cooperation rather than competition among members of a given age group, belief in the values of a tribal tradition, and a tribal language. (p. 129)

Generosity, such as sharing, and having reverence for the earth are two other

generic Indian attributes (Badwound & Tierney, 1988). Rather than toward the individual, their orientation tends to be toward the group, group endeavor, and group achievement; elders also tend to occupy positions of respect, esteem, and reverence within the social hierarchy (Burton, 1980). They tend to prefer consensus decision-making over individual authority, prefer observation over verbally participating, and dislike individual public performance (Greenbaum & Greenbaum, 1983). It is typical for American Indians to take long periods of silence while talking in order to process their verbal responses in English (Benjamin et al., 1993). This pause or period of time during which students are allowed to reflect prior to participation is called "wait-time" (Baesker & Gordon, 1983; Van Hamme, 1996) and is related to the cultural appreciation and tolerance for silence and respect for reticence (Van Hamme, 1996).

Kiowa is still spoken, mostly by older individuals, but language revitalization is occurring. For example, recently the state of Oklahoma enacted what was widely known as "House Bill 1017" (Common Education Reform Act of 1990) which allowed students to fulfill their high school graduation requirements by taking an Oklahoma native language as their "foreign language." Kiowa language classes are offered by both interested Kiowa-speaking individuals and tribally-sponsored groups. Classes are conducted in tribal and community facilities. Kiowa is also offered at OU as fulfillment for the undergraduate foreign language requirement. Even the federal government is involved, becoming so when it enacted the Native American Language Act, Public Law (PL) 101-477. Perhaps because of the various language revitalization efforts, more Kiowas, especially first generation English-only speakers, are beginning to use the language again.

Current Kiowa membership is almost 11,100. Approximately 40% of this number reside within the boundaries of the KCA Reservation, primarily in Caddo, Comanche, and Kiowa counties. The remaining 60% reside throughout Oklahoma, the U.S., and foreign countries. Membership is based on a minimum one-fourth blood-quantum established and authorized by the governing body of the tribe, the Kiowa Indian Council (KIC), which includes all enrolled adults 18 years or older eligible to vote on tribal matters. Voter eligibility is primarily based on tribal voter registration. They are governed by a constitution and represented by eight elected officials known as the Kiowa Business Committee (KBC). The KBC conducts most tribal business. Certain matters, such as disposal of tribal lands or amendments to the constitution, remain the domain of the KIC. Their seat of government is located in Carnegie, Oklahoma, and houses most of the administrative and governmental functions of the tribe, including the Higher Education Grant Program (HEGP). The HEGP staff manage the program, maintaining program and individual applicant files of current and former grantees, including a register of all known tribal college graduates, even those who never received financial assistance from the tribe. HEGP files will serve as the data source for this study, and the HEGP staff will serve as the third party who will interact and contact individuals comprising this study.

The Kiowas have only within the last two to three decades attended college in numbers representative of their total attending common school. Prior to President Lyndon Johnson's Great Society initiative, very few Kiowas continued their education beyond high school, save for those who attended post-high school vocational training at Bureau of Indian Affairs (BIA) approved sites such as the former Haskell Institute, now called Haskell Indian Nations University in Lawrence, Kansas.

In 1983 the Kiowas contracted and began administering the BIA's HEGP through P.L. 93-638, The Indian Self-Determination and Education Assistance Act of 1975. The HEGP, once a stand-alone program, is now a component of what is called the Consolidated Tribal Government Programs (CTGP), which includes a vocational education component and an employment assistance function. The CTGP/HEGP still provides financial assistance to tribal members to attend college, regardless of their state of residency. Although the funding level for federal programs for other tribal non-education operations has dwindled, the Kiowa's HEGP allocation has remained relatively constant, allowing them to offer an average of about 125 awards per semester.

The HEGP is an undergraduate program, providing financial assistance to eligible Kiowas on a "first-come, first-served" basis. For each term funded, grantees are expected to earn a minimum grade point average (GPA) of 2.0 for 12 hours or more to remain eligible for up to 10 semesters. Since the HEGP is a supplemental financial assistance program, all students are required to apply for assistance through the federal financial student aid program. In most instances, those declared eligible by the federal student aid program are awarded an HEGP grant, provided they complete the Kiowa application process. For the last ten years, about 160 college students per year have received grants from the Kiowa's HEGP. The difference between the per *semester* number of grantees (125) and the *annual* number of grantees (160) is due to the numbers who were defunded and replaced because they did not maintain their minimum academic requirements.

Although all applications are processed on a "first-come, first-served" basis, about 50% of all grantees are freshmen. The numbers of awards for the remaining three levels

progressively grow smaller. Grant awards by classification level approximate the following percentages: freshmen, 50%; sophomores, 25%; juniors, 15%; and, seniors, 10%. Between 10 and 15 Summer grants are awarded, usually to upperclassmen who need additional hours to graduate within the five-year or 10-semester limitation.

Persistence volatility is most noticeable at the freshmen level. About 15-20% of the traditional-aged freshmen group are defunded after the first semester for not meeting minimum academic requirements. An additional 20-30% of the second-semester freshmen are funded under probation, meaning they experienced academic difficulty, such as, earning a 1.5 to 1.99 GPA and/or earning less than 12 but more than nine hours during the first semester. Approximately 35-40% of the freshmen, primarily those who experienced academic difficulty, do not return the second year. Many do not return until they are in their mid to late 20s, most usually after they have married and started a family. Sophomore and junior persistence numbers are similar, but are not as pronounced as at the freshmen level. Once they attain senior status, however, their departure from the HEGP without their undergraduate degree is rare.

It is generally expected by funding agencies, such as the Federal student aid program, that baccalaureate degrees now take five years to complete. Based on an average of about 160 grantees per year and a 10-semester limitation, one should expect 20 to 25% of all Kiowa grantees earning their undergraduate degrees each year. This percentage range is based on the fact that some people still finish their degree program in four years rather than five. However, the expected percentage range is not close to actual rates. Based on annual performance reports submitted to the BIA, rather than 32 (20%) to 40 (25%) persisters earning their undergraduate degrees every year, there has been an

average of about 10 students per year for the last 10 years who have been graduating through the HEGP. This equates to a graduation rate of about 6.25% per year.

Statement of the Problem

The problem for this study will be about the persistence rate of Kiowa college students. This study will examine the relationship between specific Kiowa cultural and personal traits, to their rate of persistence, or the attainment of their baccalaureate. The study will be designed to examine personal and Kiowa cultural attributes that may have affected individuals as they strived to attain their undergraduate degree.

The major question of this study will be:

To what extent, if any, does Kiowa culture affect those Kiowa college students who persisted and attained their baccalaureate degree versus those who attempted but did not complete their undergraduate program of study?

Related questions to further illuminate the subjects and demographics will be posed to the study group. Examples are: family income, college entry age, education level of the parents, traditionality (i.e., inclusion of traditional Kiowa practices into one's lifestyle) of the individuals and their parents as related to "being Kiowa," and degree of association or familiarity with non-Kiowa culture.

Purpose of the Study

The purpose of this study will be to examine the relationship of certain aspects of Kiowa culture to persistence and non-persistence. In particular, it will answer the following questions:

1. For the Kiowa college student, what cultural values correlate to persistence and non-persistence?

2. For the Kiowa college student, what personal characteristics correlate to persistence and non-persistence?

3. For the Kiowa college student, what degree of tribal traditionality correlates to persistence and non-persistence?

Rationale for the Study

American Indians have been participants in higher education since the Colonial Period (Kidwell, 1994), however, they have been relatively absent from academe until the late 1950s and early 1960s. Some attribute the low college representation to the way post-Revolution states loosely interpreted the constitutional clause, "To regulate commerce with foreign nations, and among the several states, and with the Indian tribes," to mean that Indian education was the responsibility of the federal government (Belgarde, 1992). As a result of this interpretation, very few American Indians attended college until recent times. In 1932 there were 385 American Indians enrolled in college and only 52 college graduates could be identified, but by the late 1950s approximately 7,000 were estimated to be attending college (Wright & Tierney, 1991). In 1961 there were 66 who had graduated from college, but by 1968 this number almost tripled to 181 (Fries, 1987). As of 1990, there were approximately 103,000 enrolled in college (Hodgkinson, 1992).

Although their university and college presence has substantially increased over the last two to three decades, the American Indians' low graduation rate has attracted the attention of researchers (e.g., Benjamin et al., 1993; Bowker, 1992; Falk & Aitken, 1984; Fries, 1987; Hoover, 1992; Huffman, 1991; Huffman et al, 1986; Kidwell, 1994; Kerbo, 1981; Kirkness & Barnhardt, 1991; Lin et al., 1988; Lin, 1990; Pavel & Padilla, 1993; Scott, 1986). Tribal education program staff, university student affairs' personnel, and

funding agencies are also interested. Tribes are concerned about accountability, universities about retention, and funding agencies are concerned about their return on investment. Oklahoma statistics are comparable to those reported for reservation areas. For example, 1991 cohort statistics for all students who first enrolled as freshmen at the University of Oklahoma indicated an attrition rate of 55.5% for American Indians after four years as compared to 50.0% for Blacks, 44.3% for Whites, 29.2% for Hispanics, 28.9% for Asians, and 23.7% for Nonresident Aliens (Smith, 1996).

The importance of education for American Indians is understood by federal legislators as evidenced by the Johnson-O'Malley Indian Education Program, the Title IX Indian Education Program, the inclusion of American Indians into the Federal Impact Aid Programs, the BIA Higher Education Grant Program, the Office of Indian Education Fellowship Program, the Indian Health Service Professional Careers Program and others. Tribal and program officials and most Indians know the importance of education. What perplexes those interested in this phenomenon is the low persistence rate and lack of academic success compared to other groups.

Need for the Study

Past studies involving American Indian college and university students have focused on reservation Indians. A few persistence studies involving Oklahoma Indian college students have been conducted (e.g., Hobson, 1994; Scott, 1986; & Suarez, 1981), but no study of this kind has been conducted involving Kiowa tribal members. Oklahoma, according to the 1990 Census, was home to 252,420 American Indians making it the most heavily populated Indian state, surpassing California and other reservation states. The proposed study would complement existing studies about a

phenomenon not yet fully understood. Succinctly stated: more needs to be known about "non-reservation" American Indian college students residing in Oklahoma.

CHAPTER II

Review of Selected, Related Literature

Introduction

To understand Indian education one has to understand its past (Button & Provenzo, 1983; Reyhner & Eder, 1988). Scott (1986) explained this notion accordingly: "the context of the American Indian student in higher education lies in the history and structural circumstance of Indian-white [sic] relations" (p. 382). This introductory portion will therefore begin with a brief discussion about the historical and cultural relationship between American Indian and Whites.

Newly arrived European immigrants were primarily interested in obtaining Indian land by any means, including purchase, forced removal, and treaties to resettle the Indians in the west on lands deemed undesirable or not needed by White society (Reyhner & Eder, 1988). Pre- and post-Columbian Indians honored and practiced communal land ownership, a foreign concept to Europeans as such practices contradicted the basic principles of Western civilization, that is, private property ownership and individual title to land. Considered the essence of savagery, this form of land ownership provided the moral justification for seizure of Indian landholdings (Maybury-Lewis, 1993).

Early Indian policy paralleled European conquest, colonization, and domination of the "new world" (Fuchs & Havighurst, 1972). Acquisition of aboriginal land was facilitated by the Doctrine of Discovery, which, as practiced by Spain, France, England, and Holland, negated any land ownership rights claimed before "discovery" (Deloria, 1988). A later doctrine, Manifest Destiny, was instituted when White settlement west of the Louisiana Purchase began (Hicks, Mowry, & Burke, 1965). Commenting on the

acquisition of Indian land under the latter precept, President Theodore Roosevelt conveyed the prevalent White attitude of the time, "The settler and the pioneer have at bottom had justice on their side. This great continent could not have been kept as nothing [sic] but a playground for squalid savages" (cited in Maybury-Lewis, 1993, p. 509).

Pre-Columbian population estimates for the Americas varied from eight to 117 million (Hicks, Mowry, & Burke, 1964; Owen, 1993). The higher estimate is based on the introduction of European-borne diseases such as small pox, measles, and whooping cough that could have caused the death of 80 million or more Indians. If one were to contrast the foregoing estimates with the 1.9 million reported from the 1990 census (Hodgkinson, 1992), one can see the validity in Hicks' et al. (1965) statement that the civilization process was costly and that ". . . the road to civilization for the Indian was long and hard" (p. 92).

Education was seen as the solution for treating the "Indian Problem," primarily because of its potential for "assimilating young Indians into the dominant culture brought from Europe" (Reyhner & Eder, 1988, p. 33). Formal education for American Indians began in 1568 when a Jesuit mission school for Florida Indians began providing education and training to local Indians (Rosenfelt, 1979). Education for Indians was considered a two-step process. First, the Indian had to be "Christianized," then they could be "civilized" (Button & Provenzo, 1983). The Jesuits used the Bible as the primer and the plow and hoe as tools of the civilization process (Fuchs & Havighurst, 1972).

Some scholars believe that missionization of Native Americans had one major purpose: the eradication of every aspect of their culture (Daniels & Kitano, 1970). By transforming the nomadic, warrior-hunter culture into agrarian ones via the civilization

process, billions of acres claimed by Indians could be declared surplus for White settlement (Fuchs & Havighurst, 1972). However, as Euro-Americans sought to remold the Indians in the image of White people, "native peoples have steadfastly struggled to preserve their cultural integrity" (Wright & Tierney, 1991, p. 12).

Unlike any other ethnic group in the United States, American Indian people are bound to the federal government by treaties (Schiller, 1987). The treaties usually required Indian tribes to cede their tribal land title to the United States in exchange for certain considerations, such as educational services (Kidwell, 1994), a practice that began in 1794 and terminated in 1871 with the ending of the treaty-making period. During that period almost a billion acres were exchanged for these services (U.S. Department of Education, Indian Nations At Risk Task Force [INARTF], 1991). "Government officials saw themselves as trading education for land. Providing education was seen as a proper trade-off for land given up by the tribes" (Reyhner & Eder, 1988, p. 26).

During the latter part of the 1800s up through the mid 1900s, the federal Indian policy was aimed at fully assimilating the American Indians into mainstream society, and efforts were consistently made through forced "education" to erode their traditional cultures and social patterns (James, Chavez, Beauvais, Edwards, & Oetting, 1995). A major component of the forced education concept for Indian youth was the off-reservation boarding school where severance of "the child's cultural and psychological connection to his native heritage" (Adams, 1995, p. x-xi) was the sole purpose. Implicit in the formulation of the federal Indian policy was the premise that the two cultures were incompatible (Scott, 1986). At best, education in the sense of imparting knowledge took second place (James et al., 1995).

Review of Related Studies

As stated earlier in Chapter 1, for Kiowas and most other American Indian tribal groups, it has been only within the last two to three decades that their representation on college campuses has come close to being comparable to what their numbers have been in the common schools. Foremost was the concern for the poor persistence record of American Indian students. Compared to other racial/ethnic groups, their completion rate was usually the lowest. This statistic has attracted the attention of some researchers. Most research focused on the problems contributing to their high attrition rate. Problem areas found included: lack of academic preparation, poor study habits, lack of campus role models, lack of finances, homesickness, poor advisement, poor self-image, culture shock, etc. Schiller (1987) classified these problems into four general categories: (a) academic, (b) social, (c) psychological, (d) cultural. This study will be looking at persistence from the cultural perspective.

Ten studies are discussed in the following sections. Each study involved persistence and can be categorized into one or more of the four groups mentioned. Further, all were ex-post-facto descriptive studies involving survey questionnaires containing Likert-style items, including open and close-ended questions. Most were cross sectional or within group comparison studies (e.g., Benjamin et al., 1993; Hobson, 1994; Huffman et al, 1986; Huffman, 1991; Lin, 1990; Schiller, 1987), three were cross-cultural studies (Cibik & Chambers, 1991; Huffman et al., 1986; Kerbo, 1981) where people from two or more unlike culture groups (i.e., Whites, American Indians, etc.) were compared/contrasted with each other. Several studies were conducted in Oklahoma (e.g., Hobson, 1994; Kerbo, 1981; Scott, 1986; Suarez, 1981). Some (e.g., Benjamin et

al., 1993; Huffman, 1991) included an interview format designed to obtain personal perceptions. Some were longitudinal in nature (e.g., Benjamin et al., 1993; Scott, 1986; Suarez, 1981). Two studies (Lin, 1990; Scott, 1986) re-analyzed data from an earlier study but from a different perspective.

Benjamin, Chambers, and Reiterman's Persistence Study

Benjamin, Chamber, and Reiterman (1993) conducted a persistence study involving 166 first-time American Indian college students enrolled in a "medium-sized southwestern university" in 1984 and 1985. The students represented 20 different tribal groups, primarily from Arizona and adjacent states. Although the researchers employed statistical procedures, they preferred qualitative techniques, primarily the interview. Their rationale was based on the notion that although statistical procedures utilizing ACT and SAT scores, high school GPAs, class rankings, etc. may produce reliable predictive data for mainstream students, such findings were considered unreliable when American Indian students were involved. The researchers reported that Indian students who did well in high school (i.e., had an above-average score ACT, had an above average high school GPA, and ranked in the upper level of his or her graduating class) were just as likely to struggle academically as those who were less prepared.

Of the 166 students in the six-year cohort study, 49% were still enrolled in the second year, 28% after two years, 25% after three years. Five graduated in four years; nine more graduated in five years. A total of 28 (16%) graduated during the six-year study. The report included excerpts of interviews with 11 persisters conducted during the third and fourth years of the study. Benjamin et al. (1993) explained that although they sought interviews from all students in the study, only 11 Navajos agreed to be

interviewed. The Navajo students shared common interest regarding "going home." Although a potentially disruptive behavior to academic success, the persisters learned to honor family and cultural commitments by making adjustments to their schedule. For example, they remained on campus to complete a research report or study for a test, or while at home, designated specific study times and prepared for their next class.

Most subjects in Benjamin et al. (1993) study placed themselves in the middle of a cultural continuum between traditional and non-Indian. Students considered maintenance of their traditional cultural perspective important, but so too was adoption of certain aspects of White culture. The students believed such accommodation enhanced their success in the White-dominated setting. Benjamin et al. suggested that the ability to adopt new behavior traits, while maintaining a traditional perspective, may be an attribute of persisters. The researchers noted that if this was the case, most mainstream educational institutions would, at best, only marginally support such persistence behavior because the institutions' emphasis on "academic success is almost exclusively associated with assimilation into the dominant culture" (p. 37). They further suggested that students from traditional backgrounds may be better able to fulfill their undergraduate degree requirements if they did not perceive the maintenance of their traditional ties to be in conflict with their student role.

Benjamin et al. (1993) concluded that, in order, to enhance cultural diversity, more persistence studies needed to be conducted using a cross-cultural approach. They further suggested that future studies should avoid using inappropriate ethnocentric models. When such models are utilized, persistence behaviors may not be "recognized, supported, rewarded, and valued by the dominant culture" (p. 38). Consequently, higher

education systems may disregard persistence behaviors, perhaps even labeling the behaviors deficient because of their incongruent fit with mainstream models.

Cibik and Chambers' Barriers/Contributors to Persistence Study

Cibik and Chambers (1991) conducted a study to assess the barriers and contributors to minority persistence and academic success at a medium-sized southwestern university. The researchers observed that the minority population was growing exponentially and that by the early part of the 21st Century, more than half the population less than 30 years of age was expected to be minority. This was anticipated to be particularly true for the southwest part of the United States (p. 131). With the rigid, almost unyielding cultural milieu of mainstream institutions, they believed the integration of minority populations into the campus communities would be difficult at best. The researchers noted that contemporary research suggested minority college students were "at especially high risk of malintegration to academic and social systems" (p. 130). Barriers contributing to minority malintegration into the university community were seen as rooted in students' particular cultural orientations, associated with their non-minority peers, and perpetuated by the institution itself. The purpose of the study was to assess the institution's preparedness and effectiveness for accommodating an expected large influx of minority students in the near future.

At the time the study was conducted the university ranked fourth in Native American student enrollment of all four-year institutions in the United States. Cibik and Chambers (1991) noted the institution's mission included a strong orientation toward residential undergraduates; consequently, the institution had a strong student retention component. Approximately 13% of the 15,000 member student body were minority,

mostly Hispanics and Native Americans in equal number. Blacks and Asians were represented but in much smaller numbers.

The survey was constructed by student services staff with assistance from academic and administrative departments. It was designed to obtain information about institutional barriers and opportunities to persistence and academic achievement. Data sought included student attitudes, perceptions of faculty and staff effectiveness, any institutional component in need of improvement, and personal and/or minority needs. Sixty-two items and 15 open-ended questions were included in the survey.

The survey was sent to 1,813 minority students and a sample of 210 Anglo students. The return rate was 22%. Eighty-two percent of the returned surveys were identified as minority student that, according to the researchers, closely paralleled the university's ethnic representation. By ethnic group the survey responses broke down accordingly: 155 Native American, 131 Hispanics, 38 Blacks, 25 Asians, and 66 Anglos.

The researchers reported the primary concern for all was finance. The availability of financial aid was especially important to minorities who tended to rely more on it than Anglos. For those sampled, three out of every four minority students reported they were either receiving or had recently received financial aid, whereas one out of every two Whites reported similar conditions.

For minority students, establishing formal campus associations was difficult, whereas most Anglos reported participating in campus organizations. Also, minorities were more likely to seek counseling from their peers rather than formal campus sources, and for those who sought institutional assistance, American Indians preferred an ethnic counselor. Of all minority students, American Indian students noted they were the least

academically prepared. A higher percentage of Indians indicated a need for special help in writing, reading, study skills, and test-taking than did Blacks, Hispanics, and Anglos. Although Indian students knew these types of assistance were available on campus, they were unlikely to use the services. Also, no significant difference in regard to missing class was found to exist between Anglos and minority students. However, when taken as a separate group, American Indian students indicated more of a tendency to miss classes to help their family, attend a ceremonial, or participate in special tribal activity.

Cibik and Chambers (1991) reported that the loss of a familiar environment negatively affected minority students more than Anglos. Most respondents indicated their family was supportive of their attendance, but it was minority students who missed their family the most. Indian students were more likely to "go home often" to help the family. The researchers noted that this behavior was significant (e.g., 56% indicated a need to go home often compared to 31.6% for Blacks, 24.4% for Hispanics, and 16.7% for Anglos). Although Indian students realized their academic progress would suffer, they still felt more compelled to go home more often than Hispanics and Anglos. Although other minority students shared similar experiences, the trip home for Indian students carried a higher priority. "Native Americans . . . appear to have more culturally-oriented needs than do blacks [sic] and Hispanics" (p. 138).

The researchers concluded a primary barrier for all surveyed related to finance, and for 75% of the minority students who depended on financial aid, this was a crucial concern. The next important conclusion was related to initial college adjustment problems. According to the study, adjustment was a necessary ingredient for persistence. For minority students, this was exacerbated by their inability to establish relationships

with campus organizations and experiencing the feeling of "not belonging." In this regard, the researchers related the following: "Feelings of not belonging may increase if familiar associations cannot be maintained. (Cibik & Chambers, 1991, p. 138). They suggested that similar studies be conducted at other institutions hosting American Indian students to see whether the adjustment problems noted are tribal specific or applicable to the general American Indian population.

Hobson's Cultural Values Study

Hobson's (1994) descriptive study involved a single tribe, the Comanche Tribe of Oklahoma. Her population was all tribal members who received financial assistance from the tribe's Higher Education Program to attend college since 1983. With approval from the governing body for the Comanche Tribe and cooperation from tribal program staff, 300 tribal members were randomly selected from files maintained by the program and selected to participate in the study. The tribal members selected had either attended college and graduated or they attended but did not graduate.

Hobson was interested in Comanche tribal cultural values and the relationship they had to college persistence. Hobson related early in her presentation the numerous explanations offered regarding the high attrition rate of American Indian college students. Various socioeconomic, psychological, cultural, and academic reasons had been suggested, but of late, the cultural aspect appeared to be more the focus of researchers. Hobson noted that despite attempts mainstream institutions have made regarding the implementation of cultural diversity initiatives on university and college campuses, cultural conflict continues to be an issue affecting culturally diverse students, especially American Indian students.

Hobson's (1994) research questionnaire incorporated aspects of Trimble's (1981) Social Values Scale. Trimble developed his scale through a three-step process. The first phase involved a two-day round table discussion with 20 American Indians regarding perspectives on their individual cultural orientations. Trimble analyzed the topic discussed and noted several common dimensions and clusters, which led to the second phase where he developed a survey instrument and pretested it on a sample of 100 Oklahoma Indians. After further refinement, Trimble initiated the third and final phase of his study through a nationwide study involving 791 American Indian students from five different sample sites: (a) an "Eastern Reservation," (b) a "Northern Plains Reservation," (c) a "Southwest Pueblo," (d) a "Community College," (e) and a "Military Base" (p. 215).

The upshot of Trimble's (1981) third phase resulted in the identification of five generic Indian cultural values. The five common cultural value categories he identified were "generosity and sharing, ability to relate to others in a nonevaluative manner, integrity, responsibility, and respect for individuality" (p. 214). To simplify handling and analysis, Trimble expanded the five categories to the following seven: (a) kindness, (b) honesty, (c) self-control, (d) social skills, (e) social responsibility, (f) reciprocity (altruism), and (g) independence. Trimble (1981) claimed, "While the seven value subscales are broad enough to be generalized to many subcultures, they contain elements germane to American Indians" (p. 214).

Before developing her questionnaire, Hobson conducted focused interviews with Oklahoma American Indian graduate students attending the University of Oklahoma to obtain personal perspectives about which Comanche social/cultural values helped them

most to get through their degree programs. From the interviews she identified two additional cultural values, Indian and family, not discussed by Trimble. Hobson (1994) used "Indian" to refer to involvement with Indian-related activities, such as "ceremonies, dance, and tribal gatherings" (p. 12). She used "Family" to refer "to concerns and activities associated with one's family" (p. 13). Using the information derived from her interview and information from Trimble's (1981) study, she developed her questionnaire that she called the Cultural Values Survey. Hobson pilot-tested her survey on a sample of American Indian undergraduate volunteer students attending the University of Oklahoma for word clarification and readability. Each item was subjected to factor analysis for validity and coefficient alpha for reliability. The survey's cultural subscales were kindness, reciprocity, social skills, religion/spirituality, generosity, honesty, independence, social responsibility, family, and Indian.

Hobson's (1994) Cultural Values Survey was designed to determine the degree of importance of social values identified as core Comanche cultural values and the relationship they have to personal perspectives and characteristics, particularly to persistence and academic success. The survey included a total of 58 response items, the first 45 being Likert-style containing six degrees of response ranging from "very good" to "very bad." The remainder of the survey included three open-ended questions and 11 demographic categorical responses (one item included two responses).

All 300 Comanches selected to participate were mailed a survey packet. Packets included a cover letter of introduction, letters of support from the Tribal Chairman and Comanche Business Committee members (the tribal government component), consent form, and the survey. Ninety-seven, 55 females and 42 males, responded to the survey.

Of the 97 subjects in the study, 76 attended college but not completed and 21 graduated.

Hobson did find a relationship, a negative one, between cultural values and persistence. For Hobson's study group, statistical analyses suggested that cultural values tended to be a better predictor for success than personal characteristics. Nonpersisters tended to participate in Indian-related activities, tended to have parents who did not graduate from high school, and tended to exhibit cultural attributes similar to what Hobson called "pan-Indian" cultural values. Hobson considered it noteworthy that although persisters reported higher personal income than nonpersisters, the reverse was true for their families (i.e., nonpersisters reported a higher family income than that of the persisters). She suggested that the persisters' family economic status, complemented by parental encouragement, provided the motivation for them to complete their programs of study. Hobson noted that although adherence to cultural values was not a major advantage for the persisters, neither was it a hindrance.

Hobson recommended that similar studies should pay particular attention to the definition of whom or what an Indian is. In a multitribal study, a precise definition may be a problem. However, for a similar single-tribe study, when tribal membership records determine the population to be studied, identification should not be that much of a problem. Hobson hails her study as "a 'bellwether' for tribes" implying that others will follow.

Huffman, Sill, and Brokenleg's Cross-Cultural Study

Huffman et al. (1986) did a cross-cultural study involving Sioux and White students attending the University of South Dakota and Black Hills State College. Their interest was college achievement and how it related to social, cultural, and aspirational

factors. To conduct the study, they constructed and field tested a questionnaire. The questionnaire designed for the Sioux students included an additional section that allowed researchers to categorize respondents as either "traditional" or "non-traditional."

Their population included a total of 128 Sioux and approximately 4,500 White students. Thirty-eight Sioux and 48 Whites were randomly selected and administered the questionnaire. The researchers' hypotheses were that social factors (i.e., family income, parental level of education, and the student's high school GPA) would be more predictive of achievement for Whites, cultural factors (i.e., integration and participation in the college environment) would be more predictive of achievement for Sioux students, and aspirational factors of parents and students would affect both groups equally.

As hypothesized for the Sioux sample, social factors were not related to achievement. Cultural factors, as hypothesized, were found to be predictive of college achievement but only for Sioux students identified as "traditional." Parental aspirations were found to be related to achievement for the White group but not for the Sioux sample. Although no significant relationship for either student group was found, Sioux students did indicate a stronger relationship existed between individual aspiration and college achievement.

Huffman et al. (1986) concluded that a fundamental difference in factors relating to achievement existed between White and Sioux students. For White students, the factors appeared to be related to college preparation. The researchers related early in their report that for White students entering college, the academic environment was an extension of the social educational culture in which they were reared: White and middle-class. On the other hand, the authors related that many American Indian students

come to campus with a strong sense of cultural identity with values and traditions not necessarily shared by those who manage mainstream colleges and universities. The researchers claimed that the institutionalized nature of mainstream postsecondary schools practically guaranteed a stressful experience for American Indian students, particularly as it related to cultural conflict.

For Sioux students, achievement "seemed" to be related more to their cultural identity. Huffman et al. (1986) suggested the following:

> The crucial contributing factor for the likelihood of college achievement for the Sioux students in this study is the retention of their traditional cultural identity and heritage. Indeed, it is likely that this factor is instrumental in facilitating a strong sense of personal self-identity and confidence in these students. Thus, traditional Sioux students seem to have a better chance for achievement in college than their non-traditional counterparts. (p. 37)

They concluded their discussion by stating, "[the] challenge for Native American students becomes the ability to interact on two cultural levels simultaneously" (p. 33), and recommended similar studies be conducted but with larger numbers. They felt that rather than a "snapshot" study, a longitudinal study would yield more useful information.

Huffman's Study on Campus Racism

Huffman's (1991) study was an examination of campus racism and how it affects American Indian college persistence. Huffman explained the issue is rarely explored but does present itself as an obstacle to retention, and is, therefore, worthy of scholarly examination. He reported that the project employed a "double-barrelled" approach involving both quantitative (questionnaire) and qualitative (in-depth interview) research methodologies. The questionnaire was designed to collect information about cultural, academic, social, and financial problem areas encountered by Indian students, whereas the

interview's purpose was to provide insight into the perceptions and perspectives maintained by Indian students. Although he used both methodologies, his report was primarily from the interviews. The study population was all the American Indian students attending a "small midwestern university." The institution's academic counseling office provided the list of all potential participants. The researcher did not report whether the students were self-identified, tribally verified, or from a multitribal group.

Seventy-seven American Indian students enrolled as full-time students were sent a letter informing them of the study along with the questionnaire. Forty-eight returned the survey and 22 agreed to participate in the in-depth interview. Regarding the small sample, Huffman cited Taylor and Bogdan (1984) who asserted, "In qualitative research, an 'N of One' can be just as illuminating as a large sample (and very often more so)" (p. 81). The survey responses and subsequent interviews enabled the researcher to code the samples into four categories based on acculturation level. To make this determination Huffman (1991) posed the following question:

> Imagine a situation in which you faced this dilemma: you came to realize that completing a college degree meant that you would lose almost all Indian values and adopt values much like non-Indians. How would you act to such a dilemma? (p. 28)

From data collected, Huffman analyzed and coded the responses and identified four descriptive classifications: estranged, assimilated, marginal, and transcultural. Characteristics of each follow: (a) estranged students would forego their college education to retain their culture, (b) assimilated students, not having any Indian values, would complete their education, (c) marginal students felt they could maintain important

aspects of their culture but adapt to a non-Indian lifestyle, and (d) transcultural students felt they could retain their culture, learn mainstream values and practice each as conditions warrant. Huffman was able to quantify the responses in this fashion.

Huffman noted that verbal attacks were the most common forms of campus racism. Sixty-six percent of the interview group noted they personally witnessed these types of incidents on campus at least once. Students classified as "assimilated" were less likely to report being victims of verbal racist attacks, whereas the other three groups reported being recipients of such behavior. Students did not report any overt acts of physical aggression but did report that racist, derogatory verbal attacks were commonplace, with most attacks being general in nature but some were personal. Non-Indian students were the source for most racist verbal attacks. The frequency of verbal attacks occurred in the following order: students, staff, and professors. Staff racism came from perceived resentment from financial aid personnel regarding "free money" the students were receiving, and the professors' actions were determined to be more sexist rather than racist.

Huffman (1991) reported that all study participants expressed an awareness of campus and/or cultural hostility, and that this perception is often the precursor to campus departure. Such repeated experiences over the long run will more effectively convince those Indian students who were reluctant in the first place to attend college to return to a friendlier cultural environment. Huffman suggested that the unfamiliar, almost hostile campus environment may have sensitized some Indian students to overreact to simple, innocent comments made by non-Indian campus inhabitants. There were six participants (i.e., two "estranged," one "marginal," and three "transculturated" students) who

departed campus before completing their degree program. The researcher explained that each was from the reservation and, additionally, each reported being victims of campus racism.

Huffman did note two instances where negative racist experiences resulted in positive outcomes. In one instance, an "assimilated" Indian student who first thought negatively about "reservation Indians" when she first came to campus, soon learned that she was considered by her White peers to be no different from other Indians. As Huffman explained, she was falsely accused by her dormitory residential assistant of stealing, and even after being exonerated she continued to receive harassing treatment from her White female peers. She attributed her harassing treatment to racism, moved out of the dormitory, and soon began to identify with other Indians on campus. She later became active in the various Indian student associations. In the other instance, a middle-aged "transculturated" female persevered what she considered campus racism by relying on the advice and guidance of her elders she had earlier received as a young girl. This instance, according to Huffman, proved that one does not have to become assimilated to succeed in mainstream universities.

Kerbo's Cultural Factors Study on Achievement

Kerbo's (1981) interest was the low success rate of American Indian college students. He reported empirical studies of that time suggested American Indian students were unlike other racial and ethnic groups. For example, good predictors of college success for most other student groups were the students' family socioeconomic status (SES), school quality, and educational aspirations, which was not necessarily true for American Indian students. Most studies Kerbo reviewed involved younger Indian

students where educational attainment was found to be more dependent on cultural "factors" rather than family SES or school quality. Based on the review, Kerbo noted a predominant and almost consistent theme, that is, the noncompetitive nature of American Indian culture was the most important aspect influencing their academic success. This became a key focal point in his study.

Kerbo (1981) constructed a questionnaire and sampled 253 students attending four universities in Oklahoma. The survey purportedly measured the importance of cultural factors, cultural differences, parental influence, degree of Indian blood, and other aspects as they relate to assimilation (Kerbo used this term in the same fashion that Scott [1986] and Suarez [1981] used "integration into the university community") and acculturation of American Indians. Racial composition for the study group was 151 Whites and 102 American Indians. All White and 23 Indian surveys came from classroom distributions. The remaining Indian student surveys were gathered over a two month period and submitted by American Indian counselors employed by the four universities. Kerbo had contacted the four counselors and enlisted their help to distribute the surveys to the Indian students as they came in for routine visits or for group meetings.

The strongest relationship to college success for the entire study group was found to be their self-reported high school GPAs. The next strongest relationship was race classification, followed by their college GPA and ACT score. Kerbo found a weak relationship between Oklahoma Indians and "reservation" Indians on cumulative GPA but dropped it from further analysis due to the small number (19) of the latter group.

Kerbo (1981) concluded that the success predictability for American Indians was not improved by the study, but it did suggest the predictors for academic success were

different for White and Indian students. The strongest independent predictors of Indian success were their degree of "Indianess" and social integration with the White student community. Noncompetitiveness and educational aspiration factors showed no relationship to success. Based on the findings and other studies, Kerbo speculated that as Indian college students "come to identify themselves as more White, and at the same time more often interact with Whites, they may come to feel more accepted in the college environment" (p. 1279), and when they sensed this "feeling of fit" they may feel equal to Whites in ability and perform accordingly. A caveat offered by Kerbo was that his interpretation at the time was highly speculative. He called for more research involving American Indian students regarding socialization, self-confidence, and integration with the dominant group.

Lin's Family Socialization Study

Lin's (1990) interest was the family socialization process and its effect on children in academic settings. Lin explained that, although modern society has many sources for socialization of the young, the family remains the primary source for socialization of its children. This is particularly true for those families residing in isolated, rural regions where children tend to be "insulated" from the mores and values of the larger society. In such traditional family settings, daily routines and life expectations may differ markedly from the more cosmopolitan, modern society. Lin's study examined the perceptions of family values-orientation and its relationship to the student's academic behavior.

Lin's research report was an expansion of a study he and two others conducted earlier (Lin et al., 1988). The original study examined the differences of certain school-related factors between White and Indian college students and their effect on academic

performance. The trio designed, developed and tested a questionnaire to collect needed data. The original survey was administered to students attending "a predominantly White [sic], mid-size, four-year state college of approximately 4,000 students in Montana" (Lin et al., 1988, p. 20).

Lin (1990) provided little information about the survey instrument or demographic distribution. Instead, he referred interested readers to the original research report. According to Lin et al. (1988), 632 students were surveyed during the 1986 Spring quarter and of that number 87, representing 13.8% of the study group, were American Indians. Besides regular classroom distribution, the researchers distributed surveys through the Indian Career Service Center to increase Indian participation. This effort surpassed by almost three fold the total Indian representation on campus, which was five percent.

Lin (1990) selected 17 items to re-analyze. The first item addressed family orientation to determine whether the student was from a "traditional" or "modern" family. Lin differentiated the traditional family from modern family by explaining the former was usually considered more "authoritarian," "parent-centered," and "work-centered," whereas the latter was considered more "child-centered" and "permissive." The other items analyzed were distributed between family background, general behavior, and educational variables. To compare and contrast the two groups, Lin divided the surveys into the two family groups based on how students responded to the family-orientation item.

Lin noted several relationships between family value orientation and selected variables. For example, the more college educated the parents, particularly the mother,

the more "modern" a family tended to be. Modern families provided more support and encouragement for their children's education. Also, modern family children tended more to share their parents' values and beliefs. Regarding general behavioral patterns, compared to modern family children, traditional family children tended more to be self-starters, willing to learn from others, had higher GPAs, and spent more time on homework.

After conducting T-tests, several differences between the two groups were identified which, according to Lin, confirmed the correlational analysis. For example, children from modern families felt education did not create conflict within the family, shared their parents' values, felt supported and encouraged by their families, were more trusting of people, prized professors' opinions of them, were articulate, and skipped more classes. Also, the "modern family" parents were better educated than "traditional family" parents. As for "traditional family" students, they were more task and goal-oriented, believed themselves to be self-starters, acquired higher GPAs, spent more time on their homework, and were more willing to learn from others.

Lin (1990) concluded that his study did not confirm to the generally held assumption that children from modern families academically outperform children from traditional families. He attributed the academic difference to the time students from traditional families spent doing homework, starting, and staying on task to achieve preset goals. Children from modern families were more people-oriented, valued friendship over performing tasks, and saw academic "success as not being everything" (p. 24). Although children from traditional families value human relations, there was, as Lin argued, no substitute for hard work. Lin (1990) offered the following closing comment:

> . . . the world perspective of the young is shaped by the set of values and norms that the family transmits. The acquired perspectives provide mental structures upon which thinking and behavioral patterns of the young develop. The study reported reveals the divergent consequences of the two value orientations, modern and traditional. (p. 25)

Schiller's Bicultural-Psychosocial Study on Academic Success

Schiller's (1987) focus was on the concept of biculturalism that is, as she explained, "the ability to simultaneously live in two cultures" (p. 2). Schiller explained that cultural experiences of mainstream academic environments can be frightening and traumatic for those American Indian students who come from a culture unlike that of mainstream America, causing many to drop out. Culture shock, that is, the disoriented, confused, and helpless feeling one experiences when exposed to an alien culture, has been proffered as a likely explanation, and so too has cultural conflict. Schiller cites Ross (1979) who described cultural conflict as:

> . . . the result of situations in which behavior that is perceived as unintelligible or misleading by members of one cultural group is at the same time seen by members of another cultural group as acceptable or expected behavior arising from a coherent conceptualization of life. (Ross, 1979, p. 45-48)

However, Schiller stated that some college students do survive and succeed to graduate. Determining "why" these individuals are able to persist lays at the center of Schiller's study.

Schiller (1987) explained that education has long been the agent of acculturation for American Indians and other minority students. For American Indians who cherish their cultural heritage and desire to be an integral part of mainstream society, the acculturation process can cause great stress, especially when dominant societal pressures

demand that their culture assume a subservient role. Schiller (1987) explained that ascertaining an individual's degree of acculturation was a simple process of asking the minority individual emersed in the acculturation process to respond to two questions: (a) "Is my cultural identity of value to be retained?", and (b) "Are positive relations with a larger (dominant) society to be sought?" (p. 8). A simple "yes" or "no" would be the expected response. An acculturated individual would respond negatively to the first question and positively to the second. A bicultural person would respond affirmatively to both questions.

Schiller (1987) believed that minority individuals had four options: (a) assimilating, or forsaking one's culture to join the dominant culture; (b) biculturalism, or balancing between cultures; (c) separatism, or withdrawing back to one's culture; (d) marginalism, or just existing and not doing well in either culture. It was Schiller's contention that biculturalism was the essential ingredient that allowed many American Indian students to survive the college experience successfully. She referenced Taft (1977) who argued that not only can biculturalism ameliorate the detrimental effects of acculturation but "the mature bicultural individual may rise above both cultures by following superordinate social prescriptions that serve to integrate the individual's behavior relative to each culture" (p. 146).

Schiller believed that if this analysis were applied to those American Indians attending Northern Arizona University (NAU), then those students who are succeeding may be bicultural individuals who have developed appropriate survival skills. Schiller therefore designed her study to examine the relationship between the bicultural nature of American Indian students attending NAU and the psychosocial adjustment behavior they

engage to survive. Schiller related that the study would generate knowledge about acculturation from an empirical standpoint, and it would expand the theoretical foundation by promoting a bicultural model for understanding the behavior of minority individuals.

Schiller used a cross-sectional survey design to conduct the study. She designed, tested, and assessed the items on a questionnaire that she called the Native American Student Questionnaire (NASQ). The NASQ contained three parts: (a) a section containing close-ended questions for obtaining demographics; (b) a section with Likert-style items to determine respondents' level of acculturation (i.e., bicultural, Anglicized, Native American, and marginal); and (c) a section with Likert-style items to determine respondents' level of psychosocial adjustment as it related to academic, social, psychological, and cultural factors. Schiller presented several null hypotheses contrasting bicultural with non-bicultural students as they related to each of the four factorial groups.

Schiller, utilizing a table of random numbers, selected 150 samples from a registration list of 691 American Indian students enrolled for the Spring 1986 semester at NAU. Ninety-two students responded. For the most part, Schiller found the study group tended to be primarily rural, older (e.g., 48% reported being 26 years or older), unmarried (e.g., 63% reported being single), and ethnic (e.g., 77% reported being Navajo). For academic variables, Schiller found that bicultural students had significantly better GPAs and a better perception toward study habits than non-bicultural students. Schiller found no significant differences in the social and psychological variables section. However, she did find a significant difference between bicultural and non-bicultural students on participation under cultural activities.

Schiller concluded that students identified as bicultural tended to exhibit better psychosocial adjustment than non-bicultural students. Compared to non-bicultural students, bicultural students had higher GPAs, had better study habits, tended to participate more in campus cultural associations, utilized the campus learning resource more, had a higher drive to achieve, tended to take more American Indian oriented courses, and considered their heritage an advantage. Finally, Schiller believed that previous conclusions about biculturalism and its role in persistence were confirmed.

Scott's Study on University Integration and Persistence

Scott (1986) presented a report that reanalyzed data from an earlier study conducted by Suarez (1981). Suarez had conducted his study using two data sources. He obtained personal student information, such as high school GPAs, ACT scores, number of college hours completed, and the number of semesters completed from cumulative folders maintained by the university. The second source was a questionnaire designed to obtain the respondents' tribal affiliation and degree of Indian blood, the approximate size of the town or city they grew up in, their parents' occupation, education, income, and whether the parents had lived on a reservation. Also, Suarez included two short sub-surveys in the questionnaire that enabled him to analyze students' attachment to Indian culture and their integration into the university community. Whereas Suarez was primarily interested in persistence and how it was affected by Indian culture, Scott's primary focus was on student integration into the university community.

Scott's (1986) premise for his study was based on the dual nature of White and Indian cultures. According to Scott, the two cultures were, for the most part, incompatible. He further suggested that a negative relationship existed between the

expectations of mainstream academics and Indian culture, such that the more inculcated the individual was into Indian culture, the more negative the relationship. This relationship that Indian people have with the dominant, White culture, as Scott explained, was perpetuated by the dual citizenship and cultural/tribal government autonomy granted Indian tribes by federal law. Compounding the cultural dichotomy was the existence of isolated "regions of refuge" where Indian cultures thrive and continue to be a way of life.

Scott's report included research findings (e.g., Kerbo, 1981) noting that academic success for American Indians was enhanced when they were more socially interactive with their White counterparts. He noted several other studies (e.g., Patton & Edington, 1973; Weinberg, 1977) where "cultural deprivation" and "cultural conflict" were listed as possible explanations for the academic deficiency experienced by many Indian students. The cultural deprivation argument, as Scott explained, was weak because it was not unique just to Indians. He did, however, believe that cultural conflict deserved more credence because, as Scott explained, the classroom has long been the major battleground between Indian and White cultures. It is in the nation's classroom where the dominant culture is emulated and perpetuated, most usually, to the exclusion of American Indian cultures.

As Scott (1986) related, when Indian students who were raised, knew, and were committed to the "Indian way" of life attended schools that ignored and/or denigrated cultures other than mainstream and assessed academic success on that basis, they were forced to make adjustments. The Indian students had several adjustment options: (a) suppress their "Indianness" by trying to be "more White," (b) challenge the cultural milieu of the institution and try to change the assessment methodology, (c) accept the

"devalued" social status and all that it connotes (poor self-esteem) and remain in school, or (d) accept that continued attendance will be fruitless and withdraw (p. 384). Scott related that many Indian students who on a daily basis confronted such hostile learning environments, rather than become "more White" at the expense of their "Indianness," opted for leaving school. In such situations, dropping out of school to leave a hostile environment was not considered an act of failure.

Scott (1986) reported that two possible explanations for American Indian academic success came to the forefront. He found that pre-college academic ability, that is, high school GPA and the ACT score, were the best predictors of academic success. The other was a non-academic explanation: Indian culture. Scott suggested throughout his report that academic success for Indian college students was largely determined by their attachment to Indian culture. His findings supported his contentions. For example, he found that those who were attached to Indian culture (1) reported a lower annual family income, (2) were usually not integrated into the university community, and (3) were usually the ones who felt less comfortable in the university environment, which led him to proffer the notion that the more an Indian student was attached to his or her culture, the less involved (integrated) they were with the university community and the more uncomfortable they felt in that academic setting, which, more often than not, does not promote persistency. For those who experienced academic success, it was a matter of adjusting to and mastering "White ways" while maintaining one's "Indianness." He concluded that although the analyses for studies such as his were conducted using individual behavior attributes, a key focal point of the problem rests with the university for maintaining a setting that encourages failure.

Scott (1986) recommended that institutions need to adopt policies that will "facilitate integration into the university community by making the university community more inviting to Indian students committed to Indian ways" (p. 393). He offered suggestions for improving American Indian academic achievement, such as incorporating American Indian contributions (language, art, history, philosophies, customs) into as many disciplines as appropriate and including some of those courses as part of the required general curriculum.

Suarez's Persistence Study

Suarez (1981) conducted a cohort persistence study involving all American Indian students who first enrolled as full-time (i.e., registered for 12 or more hours), freshmen at the University of Oklahoma for the 1975-1976 school year. Suarez presented information showing that, at the time, American Indians tended to begin college one or more years later than their White counterparts. As a group, the American Indians also tended to come from smaller towns, had families with lower incomes, and had parents who had less college education than other first-time students. Suarez reported his study group shared similar experiences. Suarez also noted that Indian college students were not as successful at completing their undergraduate degree program as their non-Indian counterparts. The inability of American Indian students to persist was at the crux of Suarez's study.

Suarez's research design was a twofold ex-post facto descriptive study based on a locally developed questionnaire using a Likert-style format. The major question guiding his study was:

> In what ways do American Indian students at the University of Oklahoma who are successful in completing coursework [sic] differ from those who are less

successful (and eventually drop out)? (p. 4)

Suarez's research model included five antecedent variables (i.e., scholastic aptitude as measured by the ACT, high school GPA, family income, parents' educational attainment, and traditionality), an intervening variable (integration into the university community), and a dependent variable, persistence. He obtained the high school GPA and ranking, ACT scores, including composite scores, date of high school graduation, college hours completed, and total college semesters attended from cumulative records maintained by the institution. The total hours earned and semesters attended comprised the persistence variable. Data for family income, parents' educational attainment, and traditionality were derived from the Attachment to Indian Culture Scale, and the Integration into the University Community Scale provided the necessary data for the integration variable. As Suarez explained,

> The research model provides for the five antecedent variables to affect persistence through two pathways. The first pathway is for anyone or more of the antecedent variables to affect the variable persistence directly without being mediated by the intervening variable. The second pathway is for anyone or more or the antecedents to affect the variable persistence through the intervening variable integration into the university community. (p. 74)

Suarez (1981) designed a single instrument with two scales to accommodate both phases of the study. The first part, Attachment to Indian Culture Scale, assessed each respondent's level of "Indianness." Questions representing a range of activities relating to adherence to tribal traditions were developed and field tested on 38 American Indian undergraduates who were attending OU but not part of the study group. Suarez determined the items' reliability through factor analysis and their validity through use of an inter-item correlational matrix and alpha reliability coefficient. In similar fashion, he

developed, pretested, and analyzed the second part, the Integration Into the University Community Scale, on a group of 32 American Indian undergraduates attending OU but not part of the study group. The "Integration" scale assessed the perception or degree of "fit" that each respondent sensed regarding their integration into the university community. As with the former scale, the latter was comprised of 10 items.

One hundred one American Indian students, 48 females and 53 males, were identified as full-time, registered freshmen. Suarez explained that as proof of their "Indian" status, all of the students were recipients of Bureau of Indian Affairs Scholarships. Suarez contacted all 101 subjects using information from the institution's admission office. He sent each a questionnaire, complete with instructions. He conducted a follow-up three weeks after the initial contact by forwarding another survey packet to all who did not respond. Two weeks after the second follow-up, he conducted a final contact attempt by telephone, resulting in a 71% return rate or 72 responding. The students represented 25 different Indian tribes primarily native to Oklahoma.

Suarez found two antecedent variables directly related to integration into the university community. Based on his findings, he found a positive relationship between the amount of education the father had and integration, such that the more educated the father was, the more integrated his child was into the university community. Also, Suarez found an inverse relationship between attachment to Indian culture and integration, such that the more attached one was to Indian culture, the less integrated the individual was into the university community. Two other antecedent variables (i.e., high ACT composite scores and high school GPAs) were found to have significant relationships to persistence. Suarez concluded that students who have high school GPAs are most likely to have high

ACT composite scores.

Other relationships involving the family include the following: the higher the parents' education level, the higher the family income level; the greater degree of Indian blood, the lower the family income level; the greater the attachment to Indian culture, the lower the family income; and, the greater the percentage of Indian blood, the greater the attachment to Indian culture. Suarez summarized the previous relationships accordingly: the more Indian one was, the less education and income attained.

Suarez concluded that persistence is enhanced when the student has earned a high high school GPA, scored high on ACT composite scores, and integrated into the university community. He recommended further research to probe the low persistence rate of American Indians in college.

Theoretical Framework

This study will incorporate facets of studies conducted by Hobson (1994), Lin (1990), Schiller (1987), and Suarez (1981) regarding American Indian cultural values, specifically their design and type of personal and family background data sought. It will be more similar to Hobson's study, that is, it will be a cross-sectional study examining a single tribe and its cultural attributes and the possible relationship those perspectives may have to persistence. Whereas Hobson (1994) emulated Trimble's (1981) method, that is, asked those surveyed to respond to statements involving "generic" cultural attributes by scaling them on a continuum ranging from "good" to "bad," this study will ask participants to respond to situational statements specifically about Kiowa culture using a similar format ranging from "strongly agree" to "strongly disagree." The Kiowa cultural attributes will be comparable to those used by Trimble and Hobson.

This study, as Hobson's did, will fall within the framework of Tinto's (1987) Model of Institutional Departure. Kiowa cultural values in this study will be equivalent to Tinto's "preentry attributes" within the model's "family background" component. Data for preentry and family background attributes will be derived in two ways: from responses to demographic questions (i.e., family [parents] education level, family income level, etc.) and situational statements about Kiowa culture.

Tinto (1987) used the earlier works of Durkheim (1951) and Van Gannep (1960) to develop his theory. Van Gannep's theory, more so than the suicide work of the former, may be more pertinent to this study. As Tinto (1987) reported, Van Gannep's focus was on "rite of passage" in tribal societies as individuals progressed from one level of existence to another (e.g., childhood, adulthood, marriage, etc.) over time, the various life crises they experienced, and their manner of adjustment. Van Gannep posited that as one enters a new life stage, he or she passes through three distinct phases: separation, transition, and incorporation. Separation, as it pertains to moving from one level of existence to the next, is self-explanatory. Transition refers to the period during which the individual "begins to interact in new ways with members of the new group into which membership is sought" (Tinto, 1987, p. 92). Incorporation refers to the individual's acceptance of the new ways in which membership is sought, and, conversely, the new society's acceptance of the individual as a competent new member of their society. Tinto explained that for college students, Van Gannep's "rites of passage" did not pertain to ceremonies and symbolic observances, instead it was ". . . a way of thinking about the longitudinal process of student persistence in college and, by extension, about the time-dependent process of student departure" (Tinto, 1987, p. 94).

Although developed to explain the college student departure process, Tinto's (1987) Model of Institutional Departure is one of the more common longitudinal models employed by researchers to examine persistence and retention, as well as student attrition from higher education (Pascarella & Terenzini, 1991; Pavel & Padilla, 1993; Tierney, 1992a). Tinto maintained that first-time college students entering academe possess varying degrees of skills and abilities, prior schooling experiences, and family background perspectives that, when taken collectively, formulates the individual's intentions, goals, and commitments. If the individual has positive social and academic integration experiences in his or her new academic environment, a renewed set of goals develops, redirecting his or her efforts to a potentially more successful academic experience, the attainment of their baccalaureate degree. The term integration, like Van Gannep's incorporation, refers to the individual's interaction and acceptance by peers and faculty within the institution's formal and informal structures. Conversely, the more dissimilar the expectations and values are at college from those that the student is accustomed, the less chance the individual will have adjusting to and transitioning to their new social and academic environment, and if the individual encounters major incongruencies (e.g., no family support, inadequate academic skills, inappropriate or unrealistic goals, or bad or negative institutional or social integration experiences), the likelihood of persistence lessens, hastening the departure decision.

CHAPTER III

Methodology

Design of Study

This will be an ex-post facto descriptive study designed to examine the relationship between persistence in college and aspects of Kiowa culture and personal characteristics for certain tribal members who attended college between 1983 and 1993. It will be similar to Hobson's 1994 study with the following differences: (1) instead of Comanche tribal members, the subjects in this study will be members of the Kiowa Tribe of Oklahoma, (2) likewise, the cultural values will be Kiowa, and (3) the questionnaire developed for this study relates specifically to certain cultural aspects of the Kiowa Tribe of Oklahoma.

The study will be a cross-sectional survey. It is cross-sectional because it will be collecting a standardized set of data from a sample drawn from a predetermined population (Borg & Gall, 1989). The format chosen to conduct this study is the questionnaire. The questionnaire is preferred because of its ease of administration to large numbers of people (Schiller, 1987) and because it is also "the commonplace instrument for observing data beyond the physical reach of the observer" (Leedy, 1992, p. 187). The questionnaire was designed to capture attitudinal responses to statements related to certain aspects of Kiowa culture as well as demographic data. The respondents' degree of Kiowa traditionality, that is, the extent of their agreement or disagreement with statements about certain Kiowa cultural values, and their personal attributes will be the independent variables. Their persistence (i.e., their attainment of an undergraduate degree) will be the dependent variable.

Population

The population in this study will be Kiowa tribal members who attended college anywhere between the Fall of 1983 up through Summer 1993. The year 1983 was selected because it was the year the Kiowa Tribe assumed administration of the Bureau of Indian Affair's (BIA) Higher Education Grant Program (HEGP) through provisions of Public Law 93-638, the Indian Self-Determination and Education Assistance Act of 1975. Ending the study at the end of the 1993 Summer session will preclude those who began college in Fall 1993 and are currently enrolled concluding their fifth and final year of funding from not only the Kiowa Tribe but, also, from the Federal Financial Student Aid Program, the "Pell Grant" agency.

The sample will come from several sources. Most will be students who received financial assistance from the Kiowa Tribe's Higher Education Grant Program (HEGP). Since HEGP eligibility is dependent on federally imposed income guidelines, those found ineligible will also be included. Two other groups will be considered. One group will be those who attended college but never applied through the Kiowa HEGP, such as those who sought and received assistance from the Kiowa Tribe's 20% Education Component, which is a tribally-sponsored discretionary financial assistance program. Individuals who apply through this office may know in advance their ineligibility status; for example, their family income level may exceed HEGP income guidelines, or they may be in default with the Federal Student Aid Program. The second group will be derived from a list maintained by HEGP staff, which usually includes Kiowas who, for whatever reason, never sought or received any financial assistance from the tribe.

For purposes of notifying tribal members of higher education opportunities, as

well as seeking names of upcoming college graduates for recognition at the tribe's annual education recognition banquet, the HEGP staff annually solicits names and addresses of college students via press releases, which are routinely published in the tribal newspaper, Kiowa Indian News. Copies of the releases are also sent to major state newspapers, such as the Lawton Constitution, the Daily Oklahoman, and the Tulsa World, that serve Kiowa members throughout the state. Press releases are also sent to major out-of-state metropolitan areas, such as Dallas, Denver, and Los Angeles, where Kiowa members are known to live. This annual activity usually results in names and addresses submitted by relatives who are aware of the annual name solicitation event. Although not a definitive list of all Kiowa students who attended college during this period, these sources provide the most comprehensive listing of the population to be studied.

Instrument Development

A self-administered questionnaire, called the Kiowa Cultural Values Survey, was developed by the author for this study. The survey was patterned after Hobson's (1994) Cultural Values Survey. Hobson's survey was based on findings from an in-depth interview she conducted with American Indian graduate students attending the University of Oklahoma (OU), as well as findings from Trimble's (1981) national study regarding identification of generic Indian values. Hobson's final instrument included Trimble's seven cultural subscales plus two more derived from her interviews, Family and Indian. Other ideas regarding the types of information to seek for this questionnaire were borrowed from Linn (1990), Schiller (1987), Suarez (1981), and others (i.e., Benjamin et al., 1993; Cibik & Chambers, 1991; Huffman et. al, 1986; Huffman, 1991; Kerbo, 1981; and Scott, 1986) who conducted cross-sectional, as well as cross-cultural

studies involving American Indian college students.

Kiowa Cultural Values Survey

The Kiowa Cultural Values Survey is similar to the physical structure of Hobson's Cultural Values Survey in that it includes three sections: statements about certain cultural attributes, a demographic section, and an open-ended question. The 40 cultural statements were formulated based on information and discussions with knowledgeable sources or "experts in the field" (Langenbach, Vaughn, & Aagaard, 1994, p. 209) regarding Kiowa culture, primarily Kiowa tribal members who were over the age of 50. The demographic section includes 12 multiple-choice or check-box response items designed to capture respondents' personal data. The final section, an open-ended question, asks respondents to list any cultural variables they believe should have been included in the study but were not.

Hobson's two cultural values, Family and Indian, are also included as part of the Kiowa Cultural Values Survey but not in the same sense she used the terms. Family in this study, as Hobson used the term in her study, refers to those items that speak to concerns and activities within the family structure. "Kiowa" supplants the generic term "Indian" and is used in this study to mean, not just ceremonials, dances, and tribal gatherings, but other Kiowa tribal traditions and observances not specifically categorized under the other cultural variables investigated in this study.

The remaining cultural variables were derived from discussions with tribal elders that reflected those generic cultural values Trimble (1981) found in his study. Other cultural values examined in this study are as follows: Generosity, Non-Judgemental Attitude, which supplants Trimble's "Relating to Others in a Non-Evaluative Manner,"

Reciprocity, Religion, Respect, Sharing, and Social Responsibility. Generosity refers to the act of offering or giving one an item(s) of value with few or no restrictions or performing a service or function with no thought of being recompensed. Non-Judgemental Attitude refers to the non-judgmental nature of one's attitude toward others. Reciprocity, which usually complements acts of generosity, refers to the act of returning a favor extended at an earlier time. Religion refers to the belief in a divine or higher power, as well as supernatural beliefs, and consequent worship practices and rituals. Respect refers to attitudinal and behavioral treatment accorded to one's parents, elders and others such as learned ones or incumbents in authoritative positions (e.g., preachers and police officers). Sharing refers to the act of offering to others, usually relatives and close friends, one's money, food, or other items of value. Social Responsibility refers to culturally appropriate and acceptable behavior.

A prototype questionnaire was developed and presented for critiquing to an OU professor who is a Kiowa tribal member. He made several suggestions regarding cultural appropriateness of the statements, sentence construction, and other suggestions on how to improve the instrument. His comments and suggestions were integrated into a second generation instrument, which was field-tested on a Kiowa college student for readability. The student offered suggestions for improving its readability that were incorporated into a third edition. The third edition was presented to the Kiowa professor again and another professor of Comanche Indian heritage for critiquing relating to validity, content, readability, and any other recommendation about the instrument's construction or contents. Regarding the appropriateness of involving a Comanche tribal member in this review process, for more than 200 years Comanche Indians have been

historically allied, militarily, politically, and socially, with the Kiowas (Boyd, 1981), and have, through intermarriage and other forms of social contact, developed a melding of sorts between some aspects of the two cultures.

The two professors' suggestions were noted, adjustments made, and a fourth-generation questionnaire was produced which was pilot-tested on Kiowa tribal members of varying ages who had formerly attended college. The pilot group was asked to complete the questionnaire, taking note of the time it took to complete it, paying particular attention to its readability, clarity of the statements, and their opinions regarding the statements cultural appropriateness. They were also asked to place notations or question marks beside statements they had questions about. Completion time was noted, the longest being 20 minutes, and a discussion about their comments followed. Their comments and suggestions led to further refinement and a fifth-generation questionnaire that was presented to the author's former statistics professor for his comments and suggestions regarding appropriate statistical procedures for analyzing the data.

For purposes of clarity and since it will be a mail-out self-administered questionnaire, sentence structure in the instructions, the attitudinal values statements, and demographic sections were simply and concisely worded (Borg & Gall, 1989; Leedy, 1993; Smith, 1975). Additionally, so as not to lose respondents' motivation for communicating via the questionnaire, the frame of reference and conceputual level of the statements throughout the questionnaire were couched in terms familiar to most Kiowa college students. A personalized frame of reference was used since it is known to evoke "slightly stronger responses" (Smith, 1975, p. 180).

The questionnaire incorporates a closed format design, meaning respondents have a fixed number of response alternatives. This format is well suited for quantitative analysis (Abrahamson, 1983; Borg & Gall, 1989), and compared to the open-ended format, it is better for classifying individual attitudes (Smith, 1975). Each attitudinal values statement has five alternative responses: Strongly Disagree, Mostly Disagree, Occassionally Disagree/Agree, Mostly Agree, and Stongly Agree. Each response item is associated with a corresponding number; for example, the number one represents "Strongly Disagree," the number two represents "Mostly Disagree" up to the number five which represents "Strongly Agree." Participants are asked to circle one of the five numbers that best represents their reaction to the statement.

To reduce bias, rather than grouping related items that address a specific cultural aspect, the statements are dispersed throughout the section (Abrahamson, 1983). To minimize acquiesence or "the general tendency . . . to prefer to agree rather than disagree with [the statement]" (Abrahamson, 1983, p. 325), the directionality of the statements (i.e., all culturally appropriate statements being either on the Strongly Agree or the Strongly Disagree side) will vary throughout the section. The dispersement and directional variation will also aid in detecting individual response consistency (Leedy, 1993).

The mail-out questionnaire will be printed on four numbered, letter-sized, 20# white bond pages. A copy of the questionnaire appears in the Appendices and is identified as Appendix A.

Expectations of the Study

Rather than hypotheses, which are the norm for true experimental designs (M.

Langenbach, personal communication, October 1, 1997), this section will instead discuss the expectations for this study. This study's primary focal point revolves around certain aspects of Kiowa culture, as well as personal characteristics and their possible relationship to academic success at the college level. It is expected that the findings from this study will determine if a possible relationship exists between one's attachment to their tribal culture and academic success, such as what Huffman et al. (1986), Lin (1990), and Schiller (1987) found in their investigations. The aforementioned researchers found positive relationships for American Indian college students who identified strongly with their tribal group and had an equally strong attachment to their tribal culture when compared to their rate of academic success. In their studies, those American Indian students who were more acculturated and assimilated into mainstream society tended to be less successful in college than those who identified with a more traditional Indian perspective. This researcher is cognizant that the relationship found could also be negative such as what Hobson (1994) found in her study.

The comparison will examine how persisters and nonpersisters relate to each other regarding their composite perspective to Kiowa culture as expressed in the Kiowa Cultural Values Survey, and how they relate to each other regarding the following cultural values: Family, Degree of Traditionality, Generosity, Judgmental Attitude, Reciprocity, Religion, Respect, Sharing, and Social Responsibility. Personal characteristics to be compared include: Age, Family Income, Personal Income, College Entry Level Age, Blood Quantum, Place of Residence at College Entry, Maternal Level of Education, and Paternal Level of Education.

Statistical Procedures

The primary focus for this study was the relationship, if any, between certain independent variables, namely, Kiowa cultural variables and personal characteristics of tribal members, to a dependent variable, persistence. A secondary interest was the relationship between persisters and nonpersisters regarding the two groups' personal attributes and their degree of Kiowa traditionality.

Suarez's (1981) study was one of the major influences for Hobson's (1994) study. Suarez, like Hobson and as this proposed study expects to do, looked at the relationship of personal characteristics, cultural as well as social, to the rate of persistence. For Suarez, the subjects were a cohort group of American Indian students who attended the University of Oklahoma beginning during the 1976-1977 academic year, and for Hobson, the subjects were Comanche tribal members who attended college. This study is proposing to look at Kiowa tribal members who attended college between 1983 and 1993.

Suarez (1981), citing Kerlinger (1973), explained "[t]he statistical procedure used to assess the strength, direction, and quality of these relationships is multiple regression" (p. 46). Suarez employed multiple regression to analyze his data. Regarding the statistical procedure, Borg and Gall stated, "Multiple linear regression is a statistical technique for exploring the strength of relationship between several independent variables (singly or in combination) and one dependent variable" (1989, p. 346). This study will therefore utilize multiple linear regression to analyze the cultural variables. Individual demographic data will be analyzed using the Chi-square test for statistical significance.

Authorization to Conduct Study

The researcher applied for and was authorized by OU's Office of Research Administration to conduct this study. A copy of the approval letter can be found in the appendix identified as "Appendix B - Letter from the University of Oklahoma's Office of Administration Approving Study." The consent form required to do human research is attached as Appendix C.

Authorization to Collect Tribal Data

Early in the planning phase of this study, the researcher sought an oral commitment from the supervising staff person in charge of HEGP data records. Involving a third party would help ensure respondent anonymity, and it would also, because tribal staff are authorized to manage tribal files, not violate the Privacy Act. The director of the Consolidated Tribal Government Program (CTGP), which absorbed the HEGP function, agreed to lead his staff in assisting the researcher administer the study. Their primary function will be extracting names and addresses from files of tribal members who attended college within the time frame and conducting the mail-out and collection process for the survey.

Since the CTGP is a component of Kiowa tribal government operations, authorization from the KBC was sought. Authorization to conduct the study is a prerequisite function prior to actual extraction of data from any files maintained by and under the responsibility of the tribe. A resolution authorizing the activity was drafted, presented, and approved by a unanimous vote of those present at the regular monthly KBC meeting held Saturday, September 2, 1997 in Carnegie, Oklahoma. A copy of the approved resolution can be found in the Appendices identified as Appendix D.

Data Collection Plan

Prior to CTGP staff involvement, the researcher will have presented a proposed plan to the director describing data gathering specifics and the mail-out and collection processes. To enhance the rate of return, a monetary incentive similar to a lottery will be employed (Abrahamson, 1983). The plan, referenced as the Research Plan for Kiowa CTGP Staff Involvement, to be presented to the director can be found in the Appendices identified as Appendix E. Generally, the plan first will describe the name and address extraction activity for all educational files. The next major activity, the mail-out of survey material (e.g., letters of introduction and instruction, copy of authorizing resolution, return envelopes, questionnaire, etc.) will follow. The letter of introduction and instruction is also included in the Appendices identified as Appendix F.

The third major activity will be the collection activity, including the follow-up procedure (i.e., contacting non-responders) which is to begin within 10 calendar days after the initial mail-out. During follow-up, which will be conducted whenever possible by telephone, CTGP staff will emphasize the monetary incentive, the importance of the completed questionnaire to the tribal study, and will send additional questionnaires if requested. After 10 more calendar days, 20 days from the initial mail-out, CTGP staff will mail questionnaires to remaining non-responders. The length of the data collection period will be 30 calendar days.

The CTGP director and staff will serve as a "third person" entity and will know the identities and addresses of those in the study group, but the researcher will not. The "third party" will know who returned their questionnaires, but they will not know how they responded. As such, CTGP staff will be able to maintain contact with non-

responders. The collection process will emulate the successful procedure used by the Kiowa Election Board (KEB) for their Absentee Ballot mail-out and return procedure. The KEB has been using a similar process for almost 30 years and has received very few complaints about violation of citizens' privacy rights or their "secret ballots" being compromised.

Monetary Incentive and Collection Process

The monetary incentive award will be integrated with the questionnaire collection process. The collection process will have a comparable assurance of anonymity for responders as the KEB has for its absentee voters. As the KEB does, CTGP staff will include in its mailing packet two envelopes, one larger, stamped, and pre-addressed and a smaller, standard-sized business envelope. Additional items included in the packet will be: the questionnaire, two copies of the Institutional Research Bureau's consent form (one copy will be signed and returned with but not in the same envelope as the questionnaire; the other will be for the respondents' files), and supporting documentation (i.e., letters of introduction, instructions, and a copy of the authorizing resolution). The returned copy of the consent form will be at the heart of the monetary incentive award process, for from it will be extracted the names for a list of all who responded. This step (i.e., return of signed consent forms along with sealed questionnaires) is analogous to what the KEB asks its absentee voters to do: return the ballot stubs and an enclosed affidavit showing the voter's signature and current mailing address for KEB records.

Upon receipt of the return envelope, CTGP staff will open the larger envelope containing the consent form and the sealed envelope. CTGP staff will compile a responder's list from the consent form for follow-up purposes. Staff will then place the

consent forms along with sealed questionnaire envelopes into a secured file drawer. At the conclusion of the collection period, a name will be drawn from the list of all who submitted a returned questionnaire. The person whose name is drawn will receive a $100 bill. At the conclusion of the drawing, the envelopes containing the questionnaires will be opened for processing.

This collection process, integrated with the monetary incentive award, will ensure anonymity for the respondents, and it will allow CTGP office staff to know whose surveys are still outstanding so they can call, dispatch reminder letters, or resubmit questionnaires. It is hoped that the monetary incentive will be a catalyst for increasing the rate of return.

Definition of Terms

The following is a list of key words and the definition for each as the word applies in this study:

American Indian - American Indian means any individual or group of individuals who identify with and are accepted as legal members of any of the 545 federally recognized Indian tribes within the United States.

Comanche - Comanche refers to any individual or group of Indians who identify with and are accepted for enrollment as members of the federally recognized Comanche Tribe of Indians of Oklahoma. Comanches were formerly part of the federally recognized intertribal group referred to as the "Kiowa, Comanche, and Apache" Tribe of Indians. Comanches have been allied militarily, politically, and socially with the Kiowas for more than 200 years.

Kiowa - Similar to the Comanche, Kiowa refers to any individual or group of

Indians who identify with and are accepted for enrollment as members of the federally recognized Kiowa Tribe of Indians of Oklahoma. Kiowas were formerly part of the federally recognized intertribal group referred to as the "Kiowa, Comanche, and Apache" Tribe of Indians. Kiowas have been allied militarily, politically, and socially with the Comanches for more than 200 years.

Native American - See American Indian.

Non-persister - Non-persister refers to college students who enrolled and attended college but for whatever reason failed to complete their program of study and did not attain their undergraduate degree.

Persistence - Persistence, as used in this study, refers to individual motivation that leads one to the completion of their program of study and attainment of their undergraduate college degree.

Persister - A persister is a college student who registered for enrollment, attended classes, completed their program of study, and attained their undergraduate degree.

Limitations of Study

The population to be investigated comes from the membership of the Kiowa Tribe of Oklahoma. More specifically, the individuals comprising the study are Kiowas who attended an accredited institution of higher learning between the years of 1983 to 1993. The list of individuals to participate in this study will be drawn from existing files maintained by the Kiowa Tribe of Oklahoma. The list will be quite comprehensive but may not include all tribal members who attended college during the specified period.

Another consideration is the fact that segments of the Kiowa tribe, although they have been in contact with the dominant culture for more than a century, still maintain

cultural attributes that are distinct, not only different from the dominant culture but from other groups of American Indians as well. Generalization, if they are to be made, should be done with this understanding.

Related to this is the development and design of the instrument for this study. The section of the questionnaire that dealt with Kiowa cultural attributes was exclusively Kiowa, having been derived primarily from discussions with older Kiowa Indians. Rather than testing validity and reliability through statistical procedures, the survey was developed locally through a series of field-tests and subsequent revisions. Generalizations should, therefore, be done with caution.

An additional consideration regarding limitation is bias. Leedy (1993) explained, just as living in this world without encountering microorganisms is impossible, "researchers cannot avoid having data contaminated by bias of one sort or another" (p. 214). Formulating a definitive conclusion about the effects of Kiowa culture and personal characteristics on persistence would therefore be impossible. One bias that comes to the forefront on survey studies such as this is response bias (Leedy, 1993; Schiller, 1987). Strategies to counter bias in this study included changing directionality of the statements and dispersing related statements throughout the section.

Cautious generalizations may be possible with other tribal groups who share similar traditional cultural practices acquired over the years through extended social contact and intermarriage with Kiowas. Members of the Comanches or Apache Tribes of Oklahoma could be examples, so to would the progeny of Kiowa members who intermarried with other tribal groups not mentioned, provided the children of such unions have been reared among Kiowas.

CHAPTER IV

Findings and Analysis

Introduction

The purpose of this study was to examine the relationship, if any, existing between a dependent variable, persistence in higher education, and certain independent variables, namely, Kiowa cultural attributes and personal characteristics. Three different methods were used to collect data from participants. First were responses to 40 situational statements concerning Kiowa culture grouped into seven different categories. Second were self-reported responses to demographic data, and third was an open-ended question requesting discussion or comment on tribal values not discussed in the study.

In lieu of hypotheses, this study used expectations that were analogous to what null hypotheses would be for similar studies. Expectations for this study were uncertain. However, they were expected to range from finding positive relationships such as found by other researchers studying similar circumstances but with different tribes (e.g., Huffman, Sill, & Brokenleg, 1986; Lin, 1990) to negative relationships such as Hobson (1994) found.

The Study Population

The study population consisted of all Kiowa college students, baccalaureate-holding graduates and nongraduates alike, known by the Kiowa Tribe's Higher Education Grant Program office staff. Data was gathered from those who either began or were attending college during the Fall 1983 term up through the 1993 summer term. To ensure an adequate respondent supply pool, graduates earning their baccalaureate during Summer 1997 were included in the study sample.

Participant Mailing List

Kiowa staff accessed their inactive program files, compiled names and addresses of former students, including those who attained their baccalaureate without assistance from the Kiowa Tribe. They developed a base mailing list consisting of 1,131 names that included 92 graduates and 1,039 undergraduates. During the compilation process, they identified 27 deceased individuals. Removing the deceased from the list resulted in a base total of 1,104 Kiowa students.

Since most names listed were attached to "school" addresses, some more than 10 years old, the researcher contacted other tribal agencies for more up-to-date addresses. File names were cross-referenced with those maintained by Kiowa Tribal Enrollment, the Kiowa Election Board, and the Kiowa Tax Commission, the tribal agency dispensing tribal car tags, producing a composite mailing list of 169 Kiowas made up of 107 undergraduates and 62 graduates.

The researcher mailed questionnaire packets to the 169, and within the first week 29 were returned. Twenty-two were stamped "undeliverable as addressed." The remaining seven carried labels stamped "mailing orders expired" but also included the last known mailing address. Packets were remailed to the seven newer addresses, resulting in a "net" mail-out of 147. Well into the third week of the six-week collection period, 103 reminder post cards were sent out. A week later, packets were remailed to those not returning questionnaires.

Characteristics of Kiowa College Students

Sixty-nine Kiowas, 42 graduates and 27 nongraduates, returned completed questionnaires. Higher Education Office staff developed and maintained a participant file

list from questionnaires returned. At the conclusion of the collection period, the researcher assigned a unique, sequential number to each individual on the respondent list, prepared small slips of paper numbered to correspond to the individualized numbers, and placed the slips, folded in a "hat" for the $100.00 drawing. As survey instructions explained, a preschooler from the Kiowa Head Start Program was invited to do the drawing. The preschooler drew a number and was compensated $1.00 for his participation. The number drawn was matched to a participant, and the winner's name was announced over the tribe's public address system. This process (i.e., numbers representing participants in a random drawing) helped reduce claims that the drawing was "rigged" or "biased" in someone's favor.

The drawing marked the end of the survey collection period. Sealed questionnaires were opened. A computer spreadsheet program (PFS:WindowWorks, 1993) was used to tabulate raw data.

Table 1 contains the data discussed in the remainder of this section. The 69 returned questionnaires equates to a 46.9% return rate. Graduates outnumbered undergraduates 42 to 27. Females outnumbered males by more than two times (48 to 21), and they also outnumbered their male counterparts in both academic categories. Sixty-six percent of the undergraduates were females as were 71.5% of the graduates.

Blood-quantum, usually expressed as a fraction with the denominator divisible by two, is the criterion used by many American Indian tribal groups, including Kiowas, to identify one's membership; for instance, some Kiowas refer to themselves as being one-half, seven-eighths, or full-blood (4/4). For Kiowas, the percentage of their pedigree, provided it is one-fourth or more, does not affect their membership. With this presented,

Table 1

General Demographic Characteristics of Respondents

Characteristic	N	Percent
Gender		
Female	48	69.6
Male	21	30.4
Total	69	100.0
Academic status:		
Graduates	42	60.9
Non-graduates	27	39.1
Total	69	100.0
Gender & academic Status		
Female Graduate	30	43.5
Female Nongraduate	18	26.1
Male Graduate	12	17.4
Male Nongraduate	9	13.0
Total	69	100.0
Age		
23 years - 29 years	16	23.2
30 years - 39 years	30	43.5
41 years - 49 years	19	27.5
51 years - 65 years	4	5.9
Total	69	100.0
Blood Quantum		
¼ to ½	14	20.3
½ to ¾	32	46.4
¾ but less than Full-Blood	8	1.6
Full-Blood	15	21.7
Total	69	100.0
Marital status		
Single	21	30.4
Married	28	40.6
Separated	6	8.7
Divorced	12	17.4
Widowed	2	2.9
Total	69	100.0

Table 1 (Cont'd)

Residence prior to college entry		
Rural, in the country	24	34.8
Town or city	45	65.2
Total	69	100.0
College Pre-Entry Status		
Right after high school graduation	34	49.3
A year or more after graduation	19	27.6
Right after attaining GED	1	1.4
A year or more after attaining GED	11	15.9
Other conditions	4	5.8
Total	69	100.0
High School GPA		
Not Applicable	9	13.0
Less than 1.0	2	2.9
1.0 to 1.99	4	5.8
2.0 to 2.99	28	40.6
3.0 to 4.00	26	37.7
Total	69	100.0
Pre-college family income		
Less than $4,999	6 (4G[a], 2N[b])	8.7
$ 5,000 - $9,999	10 (4G[a], 6N[b])	14.5
$10,000 - $14,999	11 (4G[a], 7N[b])	15.9
$15,000 - $19,999	8 (5G[a], 3N[b])	11.6
$20,000 - $24,999	12 (9G[a], 3N[b])	17.4
$25,000 - $29,999	8 (6G[a], 2N[b])	11.6
More than $30,000	12 (9G[a], 3N[b])	17.4
Total	67[c]	97.1[c]
Current personal income		
Less than $4,999	6 (4G[a], 2N[b])	8.7
$ 5,000 - $9,999	8 (2G[a], 6N[b])	11.6
$10,000 - $14,999	13 (4G[a], 9N[b])	18.8
$15,000 - $19,999	8 (3G[a], 5N[b])	11.6
$20,000 - $24,999	10 (8G[a], 2N[b])	14.5
$25,000 - $29,999	7 (7G[a], 0N[b])	10.1
$30,000 - $39,999	9 (9G[a], 0N[b])	13.0
More than $40,000	8 (5G[a], 3N[b])	11.6
Total	69	99.9[d]

Table 1 (Cont'd)

Parents' education level	M	M%	F	F%
No formal education	1	1.4	1	1.4
Grade school - 6th grade	4	5.8	3	4.3
Junior high (7th - 9th)	5	7.3	4	5.8
High school (10th - 11th)	4	5.8	7	10.1
High school graduate/GED	18	26.1	17	24.6
Some college (no degree)	27	39.1	15	21.7
Completed college	6	8.7	9	13.0
Graduate school	4	5.8	8	11.6
Total	69	100.0	64[e]	91.9[e]

[a] = Graduates; [b] = Nongraduates; [c] = Missing data; [d] = Rounding error; [e] = Missing data: Five participants indicated fathers were deceased.

32 or almost half (46.3%) claimed their blood quantum was within the one-half to three-fourth-blood range; one woman in this category wrote "4/4 Native American," suggesting that although not a full-blood Kiowa, she was a full-blooded Indian. Full-bloods, or four-fourths Kiowas, were the second largest group at 15 (21.7%). Fourteen (20.2%) claimed to be in the one-quarter to half-blood range, while eight (11.5%) claimed the three-quarter to full-blood range.

The age range was 23 to 65 with an average age at 36.7 years. Fifty-six (81.2%) participants were in the 26 to 45 age range. The average age for all females was 37.4 years, 35.1 for males. Those married represented 40.6% of the group while those in the single category were next highest at 30.4%. Almost two-thirds (65.2%) reported living in communities inhabited by 100 or more up to cities the size of San Francisco before going to college, the remaining 34.8% reported living in the "country" or rural area before college.

Almost half (49.3%) reported they started college immediately after high school graduation. Twelve (17.3%) entered college with a GED. Almost two-thirds (63.8%)

entered college with a 2.0 or higher GPA, while two (2.9%) reported their GPAs were less than 1.0.

Regarding income categories, parents tended to outnumber or equal respondents. For example, both groups had six (8.7%) in the lowest income range, and both groups had eight (11.6%) in the $15,000 to $19,999 income range. More parents, 10 (14.5%) compared with eight (11.6%) respondents, were in the $5,000 to $9,999 category, and they also outnumbered participants, 12 (17.4%) to 10 (14.5%), in the $20,000 to $24,999 income range. Parents also outnumbered students, eight (11.6%) to seven (10.1%), in the $25,000 to $29,999 income category. Respondents' income levels outnumbered parents in remaining income categories. For example, participants outnumbered their parents, 13 (18.8%) to 11 (15.9%), in the $10,000 to $14,999 range, and they also outnumbered their parents, 17 (24.6%) to 12 (17.4%), in the above $30,000 income range.

More than one-half, 35 (50.7%), reported their pre-college family income was less than $19,999 per annum, and an equal number of participants reported their current income was in that range. A similarity also existed for those in the $10,000 to $29,999 range. Thirty-nine (56.5%) reported their parents were in that range and 38 (55.0%) indicated their current income was in that range. Twelve (17.4%) reported their parents' income exceeded $30,000 as did 17 (24.7%) participants.

Regarding their parents' level of education, mothers exceeded fathers up to the level prior to college graduation. Beyond that level, the fathers' education exceeded the mothers. Five respondents omitted a response for their fathers noting they were deceased.

Examination of Cultural Statements

Part A of the Kiowa Cultural Values Survey contained situational statements about Kiowa cultural attributes. Forty such statements appeared in the section (See Appendix A). The closed format design used for each statement restricted respondents selection to five choices: Strongly Disagree, Mostly Disagree, Occasionally Disagree/Agree, Mostly Agree, and Strongly Agree. Thirteen statements reversed to reduce acquiescence were transposed before tabulation. Use of a spreadsheet program (WindowWorks, 1993) greatly expedited the process. The transposition process reoriented the reversed statements to match the direction of the other 27 statements. Statements reversed were Statements Three, Four, Seven, 11, 12, 13, 18, 20, 21, 33, 35, 37 and 39. All statements were dispersed throughout the section but were regrouped for statistical analysis under seven Kiowa cultural values categories: Family, Kiowa, Religion, Respect, Non-Judgemental Attitude, Social Responsibility, and a seventh category arbitrarily dubbed "Nice," which included three culturally related and complementing attributes: Reciprocity, Generosity, and Sharing. The creation of the Nice category was necessitated by a shortage of statements under two of the three related tribal values' categories.

Seven statements were included under "Family" variable. The statements in this category addressed the extended family, the attachment one has to his or her family, the learning style it promotes, and the security the family provides its members. Statements Two, Five, Seven, 15, 16, 19, and 21 were included in this category. Statements Two and 21 were reversed.

Nine items were included in the "Kiowa" variable. Statements in this set referred

to several traditionally accepted beliefs and practices, such as food restrictions, Kiowa pride, philosophy of life, and how one is expected to act under certain conditions. Statements included in this set were One, Six, Eight, Nine, 11, 13, 29, 34, and 40. Statements 11 and 13 were reversed.

The "Religious" variable included six statements. Statements in this group addressed the respect Kiowas have for owls, the importance and existence of medicine men and women, religious training, the Native American Church, and the importance of cedar in Kiowa religious ceremonies. The six items in this category were Statements Three, 12, 25, 27, 28, and 30. Statements Three and 12 were reversed.

Five statements were included in the "Non-judgemental" variable. Situations presented pertained to two instances of public recognition, individual reaction in an embarrassing situation, noncondescending behavior toward those who are different, and reaction to boastful behavior. Statements included in this group were Four, 18, 22, 26, and 37. Statements 18 and 37 were reversed.

Three statements were included as part of the "Respect" variable. Statements discussed respect toward elders, elders' advice, and the place outspoken people have in Kiowa society. Statements in this grouping were 31, 33, and 39. Statements 33 and 39 were reversed.

Three statements were placed under the "Social Responsibility" grouping. Statements in this section spoke to expected responsibilities of tribal members, including emergencies as well as non-emergencies. Items included were Statements 10, 23, and 38. None of the statements were reversed.

The "Nice" cultural values category consisted of three related and complementing

subcategories: Generosity, Reciprocity, and Sharing. Seven statements were included in this category. They addressed the willingness to offer scarce personal funds to assist family members, including close friends, the obligatory notion of returning a favor, and certain sharing practices. Statements 14 and 17 were originally under Generosity, and 24 and 35 were under Reciprocity. Twenty, 32, and 36 were under Sharing. Statements 32 and 35 were reversed.

Correlation and Regression Analysis

Cultural statement responses were tabulated, averaged, and grouped for correlation analysis. Table 2 reports the subscale means and standard deviations.

Table 2

Cultural Subscale Means and Standard Deviations for Kiowa College Graduates and Nongraduates

Subscales	Graduates	S.D.	Non Graduates	S.D.
Kiowa	3.42	0.43	3.62	0.34
Family	3.99	0.49	4.02	0.40
Religion	4.17	0.65	4.37	0.42
Respect	4.13	0.78	4.01	0.76
Nonjudgemental	3.27	0.38	3.23	0.36
Social Responsibility	4.02	0.76	4.17	0.35
Reciprocity	4.36	0.68	4.22	0.59
Sharing	3.77	0.84	3.93	0.63
Generosity	4.19	0.79	4.00	0.76

Subscale means for generosity, sharing, and reciprocity are reported as individual entries, but were consolidated under the NICE subscale for analysis.

Graduates' subscale means were higher in four categories: Respect, Nonjudgemental, Reciprocity, and Generosity. Nongraduates' subscales were higher in five categories: Kiowa, Family, Religion, Social Responsibility, and Sharing.

Correlational and regression analyses were accomplished using the computerized SPSS statistical program. The SPSS command for correlation generated correlation coefficients for the two groups. Table 3 reports the results from the correlation analysis.

Table 3

Correlation Coefficients of Kiowa College Graduates and Nongraduates Regarding Selected Tribal Cultural Attributes

Subscale	1	2	3	4	5	6	7
1. Family	----	.276*	.380**	.579**	.153	.383**	.391**
2. Kiowa		---	.386**	.351**	.144	.282*	-.061
3. Religion			---	.499**	.159	.370**	.387**
4. NICE				---	.322**	.550**	.473**
5. Non-Judgemental					---	.198	.176
6. Social Responsibility						---	.152
7. Respect							---

* Correlation is significant at the 0.05 level (2-tailed)
** Correlation is significant at the 0.01 level (2-tailed)

With the exception of the correlation between Kiowa and Respect, which showed a slight negative correlation (r=-0.061), correlations between variables ranged from mild

to statistically significant at the 0.01 level.

Expectations that no predictive relationships existed between academic success (persistence) and selected Kiowa cultural attributes (Kiowa, Family, Religion, NICE, Non-Judgemental, Social Responsibility, and Respect) were analyzed using the stepwise method of regression analysis. The SPSS command for regression was invoked producing the data reported in Table 4.

Table 4
Summary of Stepwise Regression Analysis for Variables Predicting Kiowa College Persistence (Graduates)

Independent Variable	Beta	T	Sig T
Variables Selected for the Equation			
Kiowa	-.242	-2.038	.046*
Variables Excluded from the Equation			
Family	.038	.308	.759
Religion	-.090	-.699	.487
NICE	.154	1.221	.226
Non-Judgemental	.090	.745	.459
Social Responsibility	.043	-.349	.728
Respect	.059	.491	.625

* Significant at the .05 level

With persistence (graduate) entered as the dependent variable, the SSPS statistical program formula excluded six of the seven independent (cultural) variables from further analyses, leaving only the Kiowa variable for analysis. The significance level for the

Family variable was 0.759, 0.487 for Religion, 0.226 for NICE, 0.459 for Non-Judgemental, 0.728 for Social Responsibility, and 0.625 for Respect. Null hypotheses for the six would have been retained. However, regression analysis of the Kiowa variable showed a negative unstandardized beta regression coefficient (-.294) and negative t-statistic (-2.038) significant at the 0.05 level. This level of significance indicated a negative predictive relationship existed between Kiowa and persistence. A null hypothesis for this relationship would have been rejected.

Examination of Demographic Data

The chi-square test was used to analyze demographic data. Chi-square is a non-parametric statistical test used when data are in the form of frequency counts (Borg & Gall, 1989). It is also an applicable statistical technique when categorized frequency data derived from two independent samples are to be compared (Leedy, 1993). Chi-square is used to test the null hypotheses (H_0) which is the notion that all variables within comparison groups are alike. The test measures how much observed cell counts in a two-way table diverge from expected cell counts. If the counts vary greatly, a large chi-square statistic will result. Large chi-square values provide evidence against H_0 (Moore & McCabe, 1993).

The computation method for the chi-square test for statistical significance described by Moore and McCabe (1993, p. 608-613) was used to analyze demographic data. The associations analyzed were High School GPA, Undergraduate College GPA, Marital Status, Pre-College Family Income, Current Personal Income, College Entry Status, Blood Quantum, and Parents' Education Level.

Three items in the demographic section were not analyzed, and one item, Number

12, provided two analyses, fathers' and mothers' level of education. Omitted items were Numbers One, Four, and 11. Item One determined the dependent variable (i.e., whether one attained their baccalaureate). Item Four asked for respondents' age, and Item 11 asked participants' place of residence prior to college. Numbers Four and 11 were presented and discussed earlier under "General Characteristics of Kiowa Students."

High School GPA

Item Two asked respondents graduating from high school to indicate what range their high school GPA was under. Fifty-nine responded. Nine noted they entered college with a GED and did not provide an entry. A tenth person did not report their high school GPA. Table 5 reports the observations and totals used to compute the chi-square test.

Table 5

Chi-Square Analysis of High School GPA

Group	GPA<2.49	GPA>2.5	N
Graduate	7	30	37
Nongraduate	7	15	22
Total	14	45	59

$\chi^2(1, N = 59) = 1.29, p > .25$

The low chi-square statistic and high probability value (greater than at the 0.25 level) indicated a likelihood the two categorical variables were independent in the population examined. It therefore appears that no significant difference existed between graduates and nongraduates with respect to their high school GPAs, and if a null hypothesis had been used in this study, it would have been retained.

Undergraduate College GPA

Item 3 of the demographic section asked participants to indicate their undergraduate GPA. Sixty-eight responded to this item. One individual, a nongraduate female, inserted "NA" and did not provide an entry. Table 6 notes the frequencies and totals used to compute the chi-square test for Item 3.

Table 6

Chi-Square Analysis of Undergraduate College GPA

Group	GPA<2.49	GPA>2.5	N
Graduate	5	37	42
Nongraduate	17	10	26[a]
Total	22	47	68[a]

[a] Missing Data
$\chi^2(1, N = 68) = 19.92, p < .0005$

The high chi-square statistic (19.92) and the very low probability value (less than at the 0.0005 level) indicated it was unlikely the two categorical variables were independent in the population studied. It therefore appears that a significant difference existed between graduates and nongraduates with respect to their undergraduate GPAs. A null hypothesis would have been rejected.

Marital Status

Item 6 asked participants to note their marital status. Status categories included single, separated, married, divorced, and widowed. Since only the married and single categories had matched cells exceeding the five-observations-per-cell rule for the chi-square test (Moore & McCabe, 1993), the chi-square test was calculated for these two

but not the remaining three groups. Table 7 reports the observations, totals, and results of the chi-square test for Item 6.

Table 7

Chi-Square Analysis of Marital Status (Married v. Single)

Group	Married	Single	N
Graduates	19	10	29
Nongraduate	9	11	20
Total	28	21	49

$\chi^2(1, N = 49) = 2.0347, p > 0.15$

The low chi-square statistic (2.0347) and probability value (greater than at the 0.15 level) indicated a likelihood the two categorical variables were independent in the sample studied. It therefore appears that no significant difference existed between graduates and nongraduates with respect to whether they were married or single. A null hypothesis for this comparison would not be rejected.

Pre-College Family Income

Item 7 asked participants to indicate their families' annual income when they first went to college. To accommodate the "five observations-per-cell rule," three income categories were combined to form a "below $14,999" category and four income categories were combined to form the "above $15,000" category for the two comparison groups. Table 8 reports the frequencies, totals, and results from the chi-square test for Item 7.

The high chi-square statistic (7.2090) and the low probability value (less than the

0.01 level but greater than the 0.005 level) indicated it was unlikely the two categorical variables were independent in the sample studied. A significant difference appeared to exist between graduates and nongraduates with respect to their pre-college annual family incomes, and a null hypothesis for this comparison would have been rejected.

Table 8

Chi-Square Analysis of Pre-College Annual Income

Group	Below $14,999	Above $15,000	N
Graduate	11	30	41[a]
Nongraduate	16	11	27
Total	27	41	68[a]

[a] Missing Data
$\chi^2(1, N = 68) = 7.2090, p < 0.01$

Current Personal Income

Item 8 asked participants to indicate their current annual income. As Item 7 income categories were combined to accommodate the "five observations-per-cell rule." Three income categories were combined to form a "below $14,999" category and four income categories were combined to form the "above $15,000" category for each group. Table 9 notes the frequencies, totals, and results from the chi-square test for Item 8.

The high chi-square statistic (10.5612) and the low probability value (less than .001 but greater than the 0.0025 level) indicated it was unlikely the two categorical variables were independent in the sample examined. It therefore appears a significant difference existed between graduates and nongraduates with respect to their current annual family income. A null hypothesis for this comparison would have been rejected.

Table 9

Chi-Square Analysis of Current Annual Income

Group	Below $14,999	Above $15,000	N
Graduates	10	32	42
Non Graduates	17	10	27
Total	27	42	69

$\chi^2(1, N = 69) = 10.5612, p < 0.001$

College Entry Level Status

Item 9 asked participants to indicate when they started college. This item was included to determine whether this study group was similar to other American Indian college groups studied. Other researchers have reported non-Indian students usually start college right after high school graduation, but Indian students tended to begin college one semester or later than their non-Indian counterparts. Due to not meeting the minimum "five observations-per-cell rule," GED comparisons were not analyzed. Table 10 reports

Table 10

Chi-Square Analysis of College Entry Level Status

Group	After Graduation	One Year or Later	N
Graduates	24	12	36
Nongraduates	17	8	25
Total	41	20	61

$\chi^2(1, N = 61) = 0.0124, p > .25$

the frequencies, totals, and results of the chi-square analysis for Item 9.

The low chi-square statistic (0.0124) and probability value (greater than 0.25) indicated it was likely the two categorical variables were independent in the sample examined. It appears no significant difference existed between graduates and nongraduates with respect to when they entered college. A null hypothesis for this comparison would have been retained.

Blood Quantum

Item 10 of the demographic section requested participants to note their degree of Kiowa blood quantum. One undergraduate out of 14 claiming a minimum blood quantum (i.e., one-quarter up to one-half) precluded a chi-square test between minimum bloods and full-bloods. Therefore, two categories, the minimum and next higher category (i.e., one-half to three-fourths) were combined for a comparison against the remaining two categories, full-bloods and the "three-fourth to full-bloods." Table 11 reports the results of the chi-square test.

Table 11

Chi-Square Analysis of Blood Quantum

Group	Less Than Three-fourths	More Than Three-fourths	N
Graduates	28	14	42
Nongraduates	18	9	27
Total	46	23	69

$\chi^2(1, N = 69) = 0.0000, p = 1.000$

The absence of a chi-square statistic and resulting probability indicated that it is

apparent the two categorical variables were independent in the population studied. A null hypothesis for this comparison would have been retained.

Mothers' Level of Education

Item 12 included two columns designed to collect categorical data about the parents' education level. The first part of Item 12 asked for the mothers' data. All respondents provided data on this item. One graduate noted his mother had no formal education while two graduates and two nongraduates reported their mothers had only an elementary level education up to the sixth grade. Nine reported their mothers had gone to high school but did not graduate. Nine graduates and nine nongraduates indicated their mothers had either graduated from high school or earned their GED. Twenty-seven participants, 18 graduates and nine nongraduates, reported their mothers had completed some college but did not earn a degree. Six respondents, five graduates and one nongraduate, noted their mothers had earned baccalaureate degrees, and four, two from each group, reported their mothers had been graduate students. Two categories created for analysis of this data were those who earned a high school diploma or GED and above

Table 12

Chi-Square Analysis of Mothers' Level of Education

Group	High School Diploma or GED and Higher	No High School Diploma or GED	N
Graduates	34	8	42
Nongraduates	21	6	27
Total	46	23	69

$\chi^2(1, N = 69) = 5.3571, p < 0.025$

and those who did not. Table 12 reports the results of the chi-square test.

The high chi-square statistic (5.3571) and low probability value (less than 0.025 but greater than 0.02) indicated that it is unlikely the two categorical variables are independent in the sample examined. It therefore was apparent that a significant difference existed between Kiowa college graduates and nongraduates with respect to their mothers' level of education. A null hypothesis for this comparison would have been rejected.

Fathers' Level of Education

The second part of Item 12 asked about the fathers' highest level of education. Five females, three graduates and two nongraduates, omitted entries noting their fathers were deceased. One graduate reported his fathers had no formal education while one graduate and two nongraduates noted their fathers had an elementary level education. Seven reported their fathers attended secondary school but had not graduated. Seventeen, 10 graduates and seven nongraduates, indicated their fathers had either graduated from high school or earned their GED. Fifteen participants, nine graduates and six nongraduates, reported their fathers completed some college but did not earn a degree. Nine respondents, six graduates and three nongraduates, reported their fathers earned baccalaureates. Eight participants, six graduates and two nongraduates, indicated their fathers attended graduate school. Similar to the mothers' analysis, two categories were created to analyze the fathers' data. The two categories were those who earned a high school diploma or GED and higher and those who did not. Table 13 reports the results of the chi-square test.

The low chi-square statistic (1.0721) and the high probability (greater than the

0.25 level) indicated that it is likely the two categorical variables are independent in the

Table 13

Chi-Square Analysis on Fathers Level of Education

Group	High School Diploma or GED	No High School Diploma	N
Graduates	31	8	39
Nongraduates	17	8	25
Total	48	16	64[a]

[a] Missing data
$\chi^2(1, N = 64) = 1.0721, p < 0.25$

sample examined. It was apparent that no significant difference existed between Kiowa college graduates and nongraduates with respect to their fathers' level of education. A null hypothesis for this comparison would have been retained.

Open-ended Question

Nineteen of the 69 respondents acted on the open-ended question. Participants were asked to provide additional comments about other Kiowa cultural values that may have affected their college experience. Five participants submitted values-related concerns and/or comments, and four suggested questions for future related studies. Ten others presented a combination of personal comments, information, or concerns not necessarily related to what this study examined.

Values-related Comments

Five participants presented comments about certain tribal values they believe played a role during their college experience. A total of five, three female graduates, one

female nongraduate, and a nongraduate male, offered comments relating to cultural values. Their comments will be presented and discussed as listed.

The first female graduate felt questions focusing on the extent family values were being applied should have been asked. To illustrate her suggestion, she offered the following two questions, "Is your extended family helping to teach your children?," and "Is spouse's family involved in raising family children?" She also felt the demographic section would have been enhanced if spousal information (i.e., tribal affiliation, blood quantum, etc.) had been included.

The second female graduate noted the importance of two values in her education, respect and listening. She stated, "Values taught such as respect for the other person and how to listen played an important role in my college education." Regarding the listening aspect, Kiowas, like many other tribal groups lacking an alphabet or phonetic syllabary, had a strong oral tradition. Through stories conveyed by elders and other authoritative figures, Kiowa children listened and learned the culture, traditions, and history of their people. "Authoritative figures," as used in the previous sentence, would be tribal leaders or, placed in a contemporary sense, college instructors and professors. Respect, as used by the respondent, would be appropriate behavior accorded one's parents, elders, peers, and, as this person used the term, fellow students, staff, and faculty.

The third graduate female proposed four values-related items and two related questions. Her first and second entry addressed two similar issues. She first asked whether the student participated in "cultural events such as dances," and then she asked to what extent, if any, did they practice this tradition. Her third question related to the student's knowledge of various types of Kiowa songs, such as peyote songs, church

hymns, gourd-dance songs, and Ton-kon-gya songs. Ton-kon-gya, also known as the Black Leggings Society, was originally a warrior clan; its current incarnation is an all-male association of military veterans. Her fourth question related to the "importance of cultural preservation." Her fifth question asked about student experiences involving discrimination while in college, which is a persistence consideration examined by Huffman (1991). She concluded by asking, "Does [the] student believe he or she has achieved balance of Indian/white world?"

The only nongraduate female in this section spoke to the differences she observed regarding treatment accorded non-Kiowa Indian friends in her home versus the treatment she received while visiting other non-Kiowa Indian homes. This person began by stating she made many acquaintances and "had a lot of 'friends' [who] were of other tribes" during her college years. Once she invited a non-Kiowa Indian friend to stay with her and her family for a week-end. When departing, the host's mother offered a gift to the visitor stating, "I'm glad you came with my daughter. . . . You are always welcome back." The respondent related, "I've visited . . . homes of other tribes but never experience[d] this [type of treatment]." This individual's contribution exemplifies the sharing and generosity attributes examined in this study.

Her second comment also involved generosity and sharing. She stated she had a friend who "[w]hen she sees other [sic] Kiowa's (students) in dire need (clothing, shoes, etc.) she will help them." She claimed her friend, rather than tithing 10% to the church, preferred helping her fellow Kiowas pursue their education goals.

The final person in this section, a male nongraduate aged 55 claiming to be a full-blood, provided an in-depth and insightful look at Kiowa culture. His response was

typed, single-spaced, and filled the entire backside of the questionnaire's fourth sheet. He described a learning process not familiar to many - the rigor and ridicule imposed by elders on those learning to speak Kiowa. He also included several suggestions about language-teaching strategies, discussed the significance of a "strong" work ethic, and alluded to a cause-and-effect relationship between blood quantum and success. Rather than commenting or synthesizing his discussion points, his entire response follows:

> From early childhood I thought I was stupid because my parents and grandparents called me "mo-bayn" [Kiowa word meaning stupid] and other choice words in Kiowa. They didn't realize that this would have a lasting effect on me and subsequently on the development of my own children until I learned differently in college. This is a form of child abuse and is a holdover from past practices and customs and is a detriment to our Kiowa children. If we could also stress the value of the love for reading at an early age then we could be a stronger tribal people.
>
> The Kiowa language should be taught in the home by responsible parents during the formative years and tribal language classes should be the norm in elementary schools where there are large concentrations of Indian children. A hub could be established in a large metropolitan area and talk-back-TV could be broadcast to any school with Indian children. These satellite courses could offer multiple Indian languages instead of one teacher teaching a specific language in one community (WEB sites might also be feasible).
>
> Kiowa elders are very critical of anyone trying to speak Kiowa. Any Kiowa who attempts to speak Kiowa should be praised and encouraged instead of laughed at. If we could be less critical and more encouraging of one another then we could be a force to be reckoned with. I believe that it is imperative that the Kiowa language be written in an understandable form. There are several linguists among us who are compiling dictionaries (Alecia [Keahbone] Gonzales, David Paddlety, Parker McKenzie, etc.) and we need to utilize these resources. A syllabary should be compiled and offered to the tribe as a study guide to be revised and edited before we lose our remaining Kiowa elders.
>
> My grandfather had a strong work ethic and spent 16 hour days farming until his health failed. He never got ahead because he took care of his extended family who took advantage of him. He also was a victim [of] [sic] white economic prejudices and the lack of a business background. If we could stress a strong work ethic as a key to success instead of putting in an 8 hour day, then we might be more successful as a tribe.
>
> Why has every Kiowa business failed and why is there not at least one very successful Kiowa business person? A modicum of success has been obtained by some in the field of education, medicine and the arts, but I believe a blood

quantum is relevant in most of these instances. What do we lack that keeps us from being highly successful?

I believe that the word for stupid in any language is damaging for self-esteem. To be bilingual is advantageous and we should preserve our Kiowa language thus perpetuating pride in our culture. A strong work ethic and economic intuition are vital for success, especially in college. Education is not a guarantee for success but the lack of knowledge is surely a disadvantage. I believe genetics has roots in our failure to succeed based on environmental and cultural values when tainted by: low self-esteem, negative peer pressure, loss of culture, FAS, lack of motivation, and no desire for sustained excellence. I did not let cultural values hinder my higher education goals because I recognized them and used them as assets. My education goals were obtained by: maturity, setting goals, lack of chemical dependency and self-motivation.

Suggested Questions

Four participants, all female graduates, posed questions and suggested statements they felt should have been included in the survey. The first female noted her parents attained only an eighth to ninth grade education and lived in the country. She claimed to be a full-blood and added that she graduated from Riverside Indian School, having inserted this information beside the demographic item asking about high school GPA prior to college entry. Probably because of this pre-college experience, she offered the following: "Need to question individuals if their high school years consisted of public or Indian boarding schools." She was one of the older graduates, being two years younger than the oldest participant. Being this age, having graduated from Riverside Indian School, claiming full-blood status, and having full-blood parents, she, more than likely, was a first generation bilingual Kiowa. These life experiences may have prompted her second suggestion: "Need to question individuals if, as a child, what languages were spoken in the home."

The profile (i.e., living in the "country" before college, parents having an elementary education, and being a full-blood) for the first female fits a pattern for

traditional Indian students. This pattern also applied to the second female in this category. At 65 years of age, she was the oldest and also claimed to be a full-blood. As with the first female, this woman's parents received very little formal education. She indicated her father had no formal education and her mother had only a sixth grade education. Her question was one of curiosity. She asked how responses might differ between those who attended an all-Indian institution such as Haskell or one of the tribal community colleges versus a Kiowa who attended a White-dominated institution where minorities are underrepresented.

Like the preceding older graduates, the third participant claimed full-blood membership, but unlike the others, this person's parents were both high school graduates. Although only 33 years old, her questions were similar to those already suggested. She was curious if participants knew the Kiowa language and whether the language was used in the family.

Concluding this section was a 26-year-old respondent who suggested a question. Rather than language, this person was curious about campus involvement, more specifically, whether students participated in Indian club activities.

Related Values, Personal Comments, and Other Information

Ten participants, eight females and two males, presented a combination of personal comments, information and concerns related to tribal values, or discussed issues not related to the values examined in this study. Their contributions follow. First will be the eight females, four graduates and four nongraduates, then the two male graduates.

One graduate female used the space to explain why she did not respond to two situational statements. She stated:

> I was married and living with my husband during my college years. I did not live in the dorm or in the town where I went to college, so I feel that some of the questions were not applicable to me.

She inserted "NA" beside statements 20 and 23 and did not respond to either. Item 20 examined whether, as a college student, she would share a "care package" from home with her friends, and Item 23, a social responsibility situational statement, asked if she would, without hesitation, immediately go home if needed.

Another female graduate cynically questioned the purpose of a tavern being across the street from her college campus. She conceded the futility of posing such a question but, nevertheless, felt obligated to ask it. She noted that some of her contemporaries, rather than go to class or study for their next class, preferred going to the bar.

A third female graduate made eight entries. She remarked (1) that Indians who are more traditional do not accept educated Indians, primarily because of economics; being an "educated Indian," perhaps in a higher income category due to her education, she may have made this remark based on personal experiences with her more traditional, less educated peers. She also added (2) that communications barriers existed in all White-dominated institutions, including all levels of education from K-12 through college and that (3) such barriers also existed in the work place. She also believed (4) social barriers existed in schools, hindering the education process for Indian people. She posed (5) a question asking, "How do parents help [their] children overcome [these] barriers?" She then suggested (6) a study investigating the effects of Indian identity on one's education. She further commented (7) suggesting that women's issues (i.e., economics, status, dependents) needed more emphasis. Her eighth and final entry was, "Good

work."

A fourth female graduate, uncertain about the relevance of her remark, noted that employment with the Kiowa Tribe helped her "to develop an urgency to complete" her college degree. She continued, "if more educated Kiowas could be employed by the Kiowa Tribe . . . more could be accomplished by our people."

One of the female nongraduates took the added time to type her concern. She complained that when she was attending college (during the early 1980's) Indian counselors were practically nonexistent on her campus. Even those touted to be Indian, upon visiting, were not identifiable as such. This concern, the nonexistence of minority support staff, was an aspect of Cibik and Chambers (1991) persistence study. The two researchers noted the relevance of minority support staff by stressing, Indian students, in particular, sought and preferred counseling from minority advisors when it came to institutional assistance.

Another nongraduate female, aged 42, used the question as a springboard to lament on the presentation style used by authors of state-approved historical textbooks regarding Oklahoma Indians, Kiowas, in particular. She explained that her common school experience included text books that had one-sided perspectives, that of the Whites. She then complained, "As it is now our children in school are learning the same value of history we were taught." She argued that, good or bad, it was important for our children, Kiowas and non-Indians alike, to know "the rest of the story."

The third nongraduate took the opportunity to register complaints against her school's Indian club and the lack of minorities at the school. She was amazed at the club's lack of interest regarding attendance at regular meetings, much less cultural

observances. Flyers about club meetings were hardly ever posted, nor were there any personal invitations. She explained when she went home, her parents "would be the ones to tell me about a powwow on campus or in town." She concluded by stating, "Plus, I hardly ran into or seen [sic] any Indian students attending college, that was my major concern and worry."

Considering the measures made in this study to ensure respondents' anonymity, the final female in this subsection penned an amusing comment. The nongraduate offered the following: "I don't have a response at this time. You are more than welcome to contact me for additional answering to your questions or concerns. I am proud to be Kiowa and I am more than willing to help as much as I can."

Two males, both graduates, also offered comments to the open-ended question. The first graduate, using the entire back side of the fourth sheet of the survey, listed one comment, two suggestions, and one criticism. His first entry challenged the validity of membership processes used by non-Kiowa Indians. He argued that "there's no such thing as a verifiable Indian who has less than ¼ Indian blood." Whereas Kiowas use the blood-quantum method, other tribal groups base their membership on descendancy. Such tribes extend membership to applicants who can prove they are direct descendants to an individual who was once on tribal membership rolls.

To ensure the Kiowa tribe's existence and perpetuate its culture, he suggested the following:

> If the tribe wishes their youth to be/feel "Kiowa" they must maintain/encourage cultural/tribal awareness in grade school and keep that contact as long as the student is in any accredited school. Tribal monies should be [appropriated] to inform young Kiowas as to what their tribal rights and privileges are, and let them know the Tribe cares for their academic excellence.

He presented another suggestion, believing this one would improve the overall academic achievement for Kiowas attending college and vocational-technical schools. Monetary incentives on an escalating scale for high achievers, student leadership, and community service lay at the center of this suggestion. His "escalating factor" translated to more or higher funding privileges for high achievement and more student involvement. He argued that this type of incentive will produce the desired results: academic achievement in "educational institutions that do not know/care how to encourage Indian students in [sic] 'white' environments."

His final comment criticized Kiowa tribal education policy that ignores graduate students. He asserted,

> To this day, I don't understand why the Kiowa Tribe does not back its masters/doctoral-qualified students. These are the most difficult of all degree to achieve, . . . and the Tribe is not helping . . . by snubbing direct ongoing funding for Kiowas who are clearly capable of working toward them. . . . To this day I've never gotten a good answer as to why the Kiowa Tribe does not send its best young intellects into academia.

The second male, aged 45, claimed to be in the one-half to three-quarter blood quantum range. He reported both his parents attended college, but only his father "completed college." The respondent identified four statements that were specific to Kiowas, numbers one, 12, 13, and 34. Statement One addressed the uniqueness of the Kiowa language. Statement 12 was a reversed statement about the place owls have in Kiowa culture. Statement 13 was a reversed statement dealing with a Kiowa taboo, bear meat, and Statement 34 asked to what degree participants used certain elementary Kiowa terms. These four statements were correctly identified as being specific to Kiowa culture.

CHAPTER V

Summary, Conclusions, and Recommendations

Summary

The problem for this study was the low persistence rate of Kiowa college students. Historically, for Kiowas and most other American Indian tribal groups, their numbers have not been represented on college and university campuses in numbers comparable to what their numbers were in common schools. Within the last three decades this trend has changed. Although their numbers increased on higher education campuses, their graduation rate remained extremely low, a phenomenon that attracted researchers' attention.

Researchers found, of all American ethnic groups striving to attain a baccalaureate, Indian students had the lowest four-year completion rate. This observation also holds true for those attending the University of Oklahoma. Most research involving American Indians has been conducted in reservation states (i.e., Arizona, New Mexico, Montana). Few involved Oklahoma Indian students. Several possible causes for the high attrition rate were found, including lack of academic preparation, poor study habits, lack of campus role models, lack of finances, homesickness, poor advisement, poor self-image, culture shock, and cultural conflict. This study approached the question from the latter aspect: the notion that cultural conflict may be a contributing cause to the high attrition rate.

The purpose of the study was to examine the relationship, if any, existing between a dependent variable, persistence in higher education, and certain independent variables, namely, Kiowa cultural attributes and personal characteristics. The dependent variable

took the form of Kiowa college graduates. The independent variables were selected cultural attributes grouped under the following seven categories: Family, Kiowa, Religion, Respect, Non-Judgemental Attitude, Social Responsibility, and a seventh category arbitrarily dubbed "Nice," which included three related and complementing attributes: Reciprocity, Generosity, and Sharing. These variables were presented to potential participants for their response through a questionnaire called the Kiowa Cultural Values Survey.

The Kiowa Cultural Values Survey, patterned after Hobson's (1994) Cultural Values Survey, was developed to collect data for this study. It included three sections. The first part consisted of 40 situational statements regarding certain aspects of Kiowa culture. The statements were constructed from information derived from discussions with "experts in the field" (Kiowa elders 50 and over). The second part of the survey sought participants' demographic data, and the third and concluding part was an open-ended question requesting comment about cultural attributes not mentioned in the survey.

The instrument sent to potential respondents went through six developmental phases. The prototype was reviewed by a Kiowa university professor who offered suggestions regarding cultural appropriateness, sentence construction, and general improvement. The second version was field-tested on a Kiowa college student for readability and other suggestions. The third was resubmitted to the Kiowa professor and another of Comanche ancestry for critiquing related to validity, content, readability, and construction. The fourth was field-tested again on five Kiowas of varying ages who were also former college students. They offered suggestions and comments that led to a fifth

edition submitted to the researcher's statistics professor regarding design construction and appropriate statistical procedures for data analyses. The sixth and final version was sent to potential participants and can be found in Appendix A.

The final survey was simply and concisely worded. Terminology and conceptual level of the statements were couched in terms familiar to most Kiowa college students. Statements were framed from a personalized point of reference which is known to evoke "slightly stronger responses." To reduce bias, related statements were dispersed throughout the statements' section, and to reduce acquiescence, statement directionality was varied throughout the section.

Permission was sought and granted by the University of Oklahoma's Institutional Review Board (Appendix B) and the Kiowa Business Committee to conduct the study. The latter entity is the governing body of the Kiowa Tribe and their permission was in the form of a tribal resolution (Appendix D). The document granted approval for Kiowa Higher Education Grant Program staff to assist the researcher gather necessary data, specifically names and addresses of known former college students. Staff also cooperated by serving as the collection agency for all returned questionnaires. The population was all college students known by the higher education grant program staff who either started college or were attending an institution of higher learning during Fall 1983 up through the 1993 summer term. To ensure an adequate pool of potential respondents, graduates earning their baccalaureate as late as the 1997 summer term were included in the survey.

The population consisted of 1,104 Kiowa individuals who attended college during the covered period; this figure was 9.74 percent of Kiowa enrollment (11,336) as of May

27, 1997 (U. S. Department of the Interior, 1997). All file names were cross-referenced with intratribal agencies for current mailing addresses. This process produced 169 recent mailing addresses. The study sample consisted of 67 graduates and 102 undergraduates. All 169 were mailed questionnaire packets. In less than a week the post office returned 27. Twenty-two were stamped "undeliverable as addressed," and seven were stamped "expired mailing orders" but carried the last known mailing address. Packets were remailed to the seven newer addresses, resulting in a "net" mail-out of 147. Three weeks into the collection period 103 reminder postcards were mailed. One week later packets were resent to nonresponders.

Sixty-nine Kiowas returned questionnaires which equates to a 46.9% return rate. Most participants came from three southwest Oklahoma counties: Caddo, Comanche, and Kiowa. Others came from throughout Oklahoma and surrounding states including Colorado, New Mexico, Texas, and Arizona.

Survey data was tabulated using a computer spreadsheet program. Data analyses were accomplished using the SPSS computer statistical program and its commands for correlation and regression. Chi-square for statistical significance was used to analyze categorical demographic data. For the chi-square analyses expectations supplanted null-hypotheses which were envisioned to range from finding positive relationships between tribal culture and academic success as found by other researchers studying different tribes (e.g., Huffman, Sill, & Brokenleg, 1986; Lin, 1990) to negative relationships such as Hobson (1994) found.

A major focus of this study involved certain Kiowa cultural values, the source of which, according to anthropologists, is the family. It is the family that serves as the base

unit for a society's culture. It is at this level that cultural attributes (i.e., language, morals, customs, laws, and traditions) are taught its members (Wagley, 1993). It is the family and all its teachings that serve as one of the three pre-entry attributes under Tinto's theory of institutional departure, which was the theoretical base for this study. As Tinto (1975) explained, family background, primarily its characteristics, was one of the more important attributes related to college dropouts.

Recent educational research involving American Indians often examined academic success from a tribal cultural perspective, particularly cultural conflict (e.g., Benjamin, Chambers, & Reiterman, 1993; Hobson, 1994; Schiller, 1987; Wentzlaff & Thrond, 1995; Wright & Tierney, 1995). This study continued that trend. Also, an intended consequence of this study was contributing to the paucity of educational research involving American Indians in Oklahoma, the state that, according to the 1990 Census, had the largest American Indian population in the United States.

Data from the Kiowa cultural values statements' section was analyzed using regression analysis to learn which, if any, of the variables was related to persistence. One negative predictor, Kiowa culture, was determined.

The chi-square test for statistical significance was used to analyze the relationship of certain personal characteristics to persistence. The demographic data analyzed were High School GPA, Undergraduate College GPA, Marital Status, Pre-College Family Income, Current Personal Income, College Entry Status, Blood Quantum, and Parents' Education Level. Four characteristics reached the 0.5 level of significance: undergraduate GPA, pre-college family income, current personal income, and mothers' level of education, and five characteristics failed to reach the 0.05 level of significance:

high school GPA, marital status, college entry status, blood-quantum, and fathers' level of education.

Nineteen of the 69 respondents acted on the open-ended question. Participants submitted values-related concerns and/or comments, suggestions for future related studies, and a combination of personal comments, information, or concerns unrelated to this study.

Conclusions

This study set out to examine certain Kiowa tribal variables and their possible relationship to persistence in higher education. Through regression analysis only one of the seven variables examined was found to be a predictor, a negative one, for persistence in college. That variable was the Kiowa variable. This variable included statements about food taboos, pride relating to the uniqueness of the language, and other related attributes.

The determination that the Kiowa variable was a negative predictor for persistence in higher education runs counter to what Benjamin, Chambers, and Reiterman (1993), Huffman, Sill, and Brokenleg (1986), and Lin (1990) found. These researchers found reservation Indians from more traditional backgrounds were more academically successful in college compared with their more urbanized, nontraditional peers. This study's findings aligned closer to what Hobson (1994) found. This study's findings suggested the more a Kiowa knows about his or her culture regarding its foods, the language, the "Kiowa" way of treating friends and strangers, the preference for associating with one's peers and family, the desire to unleash the shackles of mainstream demands when home among family and friends, and the philosophical notion that

everything will happen in its own time, the less well he or she will persist in college.

After reviewing the regression analyses results, the researcher's statistics professor commented, "It looks like the farther a Kiowa is from his culture, the better he will do in college." The professor's comment was similar to what Kerbo (1981) and Scott (1986) concluded about their earlier studies involving Oklahoma Indians. Kerbo (1981) believed the best independent predictor of college success was their identification and social integration with Whites. Similarly, Scott (1986) suggested those students who achieved academic success were able to do so because they had adjusted to and mastered White ways. Taken together, these three notions suggest that little headway have been made by mainstream higher educational institutions to accommodate and retain American Indian students, especially those from more traditional backgrounds.

The fathers' education level having no relationship to persistence was consistent with Hobson's (1994) and Suarez's (1981) findings. This finding coupled with the analysis indicating a significant relationship existed between the mothers' level of education and persistence at the 0.025 level, suggested that the Kiowa family is dominated by the mother and tends to be matriarchal. She not only nurtures but also serves as the role model to her children.

The finding that high school GPA did not affect persistence was a surprise and antithetical to persistence literature. The finding contradicted what many researchers on persistence advocate. For this group of Kiowas, it appears that those having a high school GPA below 2.5 were just as likely to graduate from college as those entering academe with higher GPAs. Regarding marital status failing to reach the .05 level of significance, the stability and maturity that marriage supposedly instills in an individual

are not necessarily a guarantee for academic success. Single Kiowas in this study were just as likely to graduate as those who were married.

Findings from the undergraduate GPA analysis was significant. Statistical significance at the 0.005 level was found. A review of the percentages for each group does show a marked difference. The graduate group who reported GPAs above 2.5 GPA far outnumbered their counterparts by almost nine to one. For the undergraduates, the reverse was true. Those with GPAs less than 2.49 outnumbered the higher group by almost three to one.

Regarding college entry status (i.e., whether its right after high school graduation or later) not reaching the .05 level of significance, a review of the literature indicated that most non-Indian college-bound high school seniors enter academe the fall term after their high school graduation. Whereas, Indian students, the ethnic group having the lowest graduation rate, tended to enter college one semester or later after high school graduation. For the Kiowas in this study, the time they entered college was insignificant to whether they graduated or not. Those who started several semesters or years after their cohorts were just as likely to graduate as those who started immediately after high school graduation.

The chi-square test for blood-quantum not achieving a level of significance came as a surprise, especially considering the determination made by regression analysis in this study and the negative predictive quality of the Kiowa variable. This finding suggested full-bloods, the group most closely tied to Kiowa culture, were just as likely to graduate from college as the quarter-blood.

Regarding the significance test for pre-college family income that was significant

at the 0.01 level, more graduates' parents were in the above $15,000 range compared with the nongraduates. Increased income is a motivator for persistence. Several respondents noted they began their college career with the intent of improving their station in life, which translated means a higher income. The same motivation would also be true for the analysis on current income. Perhaps it was more true for the latter, for the level of significance for that group was at the 0.001 level.

Regarding the 55-year-old, full-blooded male who provided an in-depth and insightful look at Kiowa culture, he did describe a learning process not familiar to many - the shaming and ridicule imposed by elders on those learning to speak Kiowa. Borrowing phraseology such as "English as a Second Language" (ESL) from bilingual education, this individual is from what can be called the "Kiowa as a Second Language" (KSL) generation. Just as parents of ESL children have a non-English first language, parents of the KSL generation usually had a non-English first language, Kiowa. Most of the KSL individuals' parents learned English while attending Bureau of Indian Affairs' on-reservation and near-reservation boarding schools such as Riverside, Fort Sill (near Lawton), and Chilocco (just south of the Oklahoma-Kansas state line near Arkansas City, Kansas).

The behavior extended to neophyte Kiowa-speakers can be seen in one of two ways. It can be either viewed as a demand for perfection or as an attempt to ridicule or embarrass the speaker. Considering the boisterous laughter generated when a novice speaker articulates a faux pas before a Kiowa-speaking audience, this researcher leans toward the latter explanation.

This researcher maintains the practice is a relatively new phenomenon, perhaps

not more than three generations old, provided generation is as Webster's defined it: "about thirty years" (Neufeldt & Guralnik, 1991). Toward the end of the 19th Century grandparents and great-grandparents of some of the KSL generation were returning to their families on the Kiowa, Comanche, and Apache Reservation from off-reservation boarding schools like Carlisle Indian School in Pennsylvania and Haskell Institute in Kansas. Being able to understand English and the nuances of White man's law compelled many returnees to serve as intermediaries helping their family and brethren interact with White society (Reyhner & Eder, 1989) while others became tribal leaders.

Unlike those educated later at on-reservation and near-reservation boarding schools, many of those educated at off-reservation residential schools did not return to their families until they were young adults. Because of the extended absence from their family and culture, many educated returnees either had entirely forgotten the language and had to relearn it or they spoke it imperfectly. The "traditional Kiowas" of that period, being fluent in Kiowa, distrusted their educated tribesmen for trying to be "White." They may have been contemptuous, probably even jealous, that these "Kiowas," although unable to speak the language well, had attained positions of tribal responsibility and authority, representing them.

This attitude toward and treatment of neophyte Kiowa speakers, more than likely, began then and have been passed down over the years to its present form. This treatment experienced by the KSL generation is commonplace, and it is a complaint shared by many in their ranks. Many in this group claim the treatment keeps them from speaking Kiowa. This is a "recent" behavior pattern, for acceptance of this type of behavior as a "traditional" cultural practice since time immemorial would surely have precluded the

existence of the Kiowa language and its culture generations ago.

One of the 55-year-old's observations was weak. He attributed blood-quantum, less rather than more, to the "modicum of success" experienced by "some in the field of education, medicine, and the arts." This perspective failed to recognize the achievements of some Kiowa full-bloods. One such full-blood, the late Lawrence Ware, earned his baccalaureate from the University of Oklahoma. This academic accomplishment preceded the era when financial assistance grants or scholarships were offered by the Bureau of Indian Affairs. Like many who attend college, he negotiated a bank loan and repaid it after graduation. Soon after graduation Ware entered the U. S. Army, became an officer, rose to the rank of Lieutenant Colonel, and after serving several tours of duty, including a tour in South Viet Nam, he retired and became an elected tribal leader. Other full-blooded, academically successful Kiowas have also "made it" in today's society.

Regarding the participant who challenged the survey's title because he claimed the statements pertained to other tribes as well, this similarity regarding Indian values speaks to the "generic" cultural values identified by Trimble (1981). It also speaks to the commonality aspect noted by Scott (1986) and others (e.g., Dupuis, 1988; Fuchs & Havighurst, 1972).

Regarding the open-ended question, respondents made several comments about a missing ingredient, an essential one for a study such as this: statements or demographic data requesting information about participants' Kiowa language speaking ability. The fact that a younger person, rather than the two seniors of the study group, would ask this question came as a pleasant surprise. This suggested that people younger than those in the KSL generation are interested in keeping the language alive. The omission was an

oversight by the researcher. This exclusion can be directly attributed to the researcher's membership in the KSL generation.

Several respondents presented observations and comments that illuminated what may be a clash of cultures. Some accounts were subtle, such as the graduate who criticized this study's title. Though mildly critical, he did offer the following, "I like the fact that an American Indian is doing the research." A few were more direct, such as the nongraduate who complained about the "White" public schools she attended in southwest Oklahoma. She stated that although Kiowa students were the predominant ethnic group in the school, the school did not offer any courses that mentioned or discussed Kiowas, their culture, or their contributions to society. She concluded, "As it is now[,] our children in school are learning the same value of history as we were taught. Oklahoma[,] of all places[,] should share in its history whether it is good or bad and allow . . . Kiowa children and non-Indians know 'the rest of the story'." A female graduate offered another direct account by stating, "There are communications barriers in white [sic] institutions in every aspect. And at all levels of education K-12 to college." The male graduate who advocated more intervention, recognition, and assistance for improved and effective Kiowa education programs also alluded to cultural conflict. He said, "Too often we keep the tribe's support "flat" even when the student goes far beyond the expectations of educational institutions that don't care/know how to encourage Indian students in "white" [sic] environments. The only thing whites [sic] understand is money and they pay attention to students who clearly work for their achievement and get the money to prove it." Based on the foregoing, one can say that a clash of cultures does exist and as Scott (1986) earlier concluded, the educational system

"has been one of the major battlegrounds in the confrontation between Indian and white [sic] worlds" (p. 383-384).

This study focused on Kiowa culture. Culture, according to anthropologists, is a product of the family, which was a major preentry attribute of Tinto's model of institutional departure. Based on statistical analyses of data collected through this study and the comments and opinions made by respondents, it is apparent that the cultural milieu of mainstream educational institutions may be at odds with some of the more traditional attributes of tribal members. This conclusion supports the notion shared by other researchers of late that cultural conflict may be a major contributing factor to the high attrition rate of Kiowas from college before attainment of their undergraduate degree.

Recommendations for Research and Practice

The following recommendations were derived from this study:

1. Suarez stated, "[r]esearch concerning American Indian students has been practically non-existent" (Suarez, 1981, p. 86). This statement still holds true, especially for research involving American Indians in Oklahoma, the state with the largest Indian population in the United States. More educational research involving Oklahoma Indians is needed.
2. Educational institutions sensitive to their ethnic population have through the last two to three decades incorporated programs to enhance retention at the post-secondary level. Similar endeavors have been instituted at the common school level. Initiatives such as these need to continue. However, more emphasis is needed at the common school level. For those schools serving Kiowa students,

professional and support staff need to acquaint themselves and learn the culture of their students and not just from a peripheral sense, such as driving by a tribally sponsored event and becoming cognizant that "something" is happening. First-order, hands-on experience is the most effective and leaves a lasting impression. Too many public schools serving Kiowas and other Indians are staffed by non-Indians who are totally oblivious to what is happening in their Indian communities. The irony is many of these non-Indians are third and fourth generation teachers who have been "serving" those communities for years.

3. More qualitative educational research involving American Indians versus quantitative descriptive studies using self-reporting instruments is needed. Self-reporting surveys may be more economical but they poorly portray what may be actually happening in the population being examined. The opportunity to exaggerate, prevaricate, or misunderstand the question is too great with self-reporting surveys.

4. If scaled self-reporting instruments are to be used, selections absent a middle entry should be resorted to when a definitive response is desired. Respondents who are uncertain often choose the middle option.

5. Regarding utilization of mailed surveys, a generally accepted principle is that money serves as an incentive when performance of a task is desired. Although, at first, it may appear not to be cost-effective, in the long run it may improve the return rate, speed up the collection process, and reduce remailing expense. The "it" is inserting a $5.00 bill with the suvey and a short, concise explanation letter thanking the addressee in advance for their participation and return of the survey.

6. Tribal elders fluent in Kiowa need to adopt a more tolerant mentoring stance toward neophyte Kiowa speakers who mispronounce or speak Kiowa imperfectly. Current behavior toward neophyte speakers only hastens the demise of the language and the culture.

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Appendix A

Kiowa Cultural Values Survey

Questionnaire

DIRECTIONS

SECTION I - KIOWA CULTURAL VALUES

I am interested in your views or what your feelings are about Kiowa cultural values. Each of the statements in this section address a certain aspect of Kiowa culture. After each statement you will see a set of numbers that go from 1 to 5. The numbers represent a particular type of reaction.

Please read each statement carefully and circle the number that best represents your reaction to the statement. Please remember that there are no right or wrong responses, only your reactions.

1. Strongly Disagree
2. Mostly Disagree
3. Occasionally Agree/Disagree
4. Mostly Agree
5. Strongly Agree

		SD MD OA/D MA SA
1.	The Kiowa language is different from all other American Indian languages, and I am proud of it.	1 2 3 4 5
2.	The Kiowa "family" includes the father, mother, sister(s), brother(s), and the grandparents, aunts, uncles, and cousins.	1 2 3 4 5
3.	Kiowa medicine men and women were from another era and are no longer with us.	1 2 3 4 5
4.	In a class I took with my friends, I liked it when the instructor publicly recognized or praised me for my efforts.	1 2 3 4 5
5.	One of my strong points while in college was my study habit.	1 2 3 4 5
6.	While at college, I preferred socializing with my White friends instead of Indian students.	1 2 3 4 5
7.	When I began my college career I planned to get my degree and find a job, preferably away from home, even out of state.	1 2 3 4 5
8.	I have lived most of my life surrounded by my Indian friends and family in an "Indian community."	1 2 3 4 5
9.	If I believe an Indian student is being unfairly criticized by non-Indians I will, more than likely, enter the discussion on the side of the Indian.	1 2 3 4 5

		SD MD OA-D MA SA
10.	I was taught I have responsibilities that I should honor, even if I have to postpone or cancel other commitments.	1 2 3 4 5
11.	If someone "borrows" something I rarely use and does not return it after a year, when I next see the "borrower" I will go up to him or her and demand its return.	1 2 3 4 5
12.	Kiowas respect owls because they are considered messengers of good luck.	1 2 3 4 5
13.	Bear meat is considered a delicacy among Kiowa people.	1 2 3 4 5
14.	Even if my finances are limited, I would not hesitate to use most of what I have to assist a family member in need.	1 2 3 4 5
15.	The experiences, teachings, and stories I learned during my childhood helped me to make some of my life's decisions.	1 2 3 4 5
16.	I knew if I met hard economic times in college, I could always go "back home" and stay with my family until I recovered.	1 2 3 4 5
17.	Upon completion of educational milestones, my family recognized my accomplishments by having a big dinner, a prayer meeting, an honor dance, or other such events.	1 2 3 4 5
18.	If a stranger, or someone I barely know, is not aware their personal appearance is wrong, such as unzipped pants or crooked buttons, I would let them know.	1 2 3 4 5
19.	Watching, listening, and learning-by-doing was the way I was taught to learn.	1 2 3 4 5
20.	At college when I received money or a "care package" from home, sharing with my friends was the last thing on my mind.	1 2 3 4 5
21.	My family provided me support and encouragement all through high school, but after that I was on my own.	1 2 3 4 5
22.	If an Indian student makes a good oral classroom presentation, I would compliment him or her immediately after class.	1 2 3 4 5
23.	Whenever I was needed at home, I did not hesitate to make the trip.	1 2 3 4 5
24.	If an acquaintance helps me out in my time of need, I feel to obligated pay the favor back whenever the opportunity presents itself.	1 2 3 4 5
25.	My views about religion and philosophy of life are very close to what my family believes and practices.	1 2 3 4 5

		SD MD OA/D MA SA
26.	Even though a lifelong friend's behavior is "different," I will probably still remain their friend.	1 2 3 4 5
27.	Whether traditional or modern, religion is an important part of being a Kiowa.	1 2 3 4 5
28.	I believe the Native American Church is equal to any other religious denomination.	1 2 3 4 5
29.	My philosophy of life, even while in college, can best be described as:"the future will take care of itself."	1 2 3 4 5
30.	Cedar has an important role in Kiowa religious and traditional practices.	1 2 3 4 5
31.	When an elder speaks to me, I do not interrupt, even if I heard the message before, or I know personally, that the message is not entirely correct.	1 2 3 4 5
32.	If a close friend compliments me about something I own, such as a shirt, blouse, or belt, I may end up giving the item to my friend.	1 2 3 4 5
33.	In this era of ever-changing technology, the advice offered by tribal elders is no longer as useful as it used to be.	1 2 3 4 5
34.	I have used Kiowa words like "haw-nay" (no), "ah-ho" (thank you), or "haw" (yes) to convey responses to family and friends.	1 2 3 4 5
35.	When I complete my degree, I will owe nothing to anyone, except maybe the bank, because I am the one who did the work.	1 2 3 4 5
36.	A common understanding among Kiowas is that items such as food, personal care products, and even some clothes, are to be shared with all who live within our house.	1 2 3 4 5
37.	When I made better grades than my friends, I enjoyed teasing them about it.	1 2 3 4 5
38.	If a good friend or close family member asks me to take them to an important medical appointment, I would even if it conflicted with one of my school project deadlines.	1 2 3 4 5
39.	I admire an articulate, outspoken person who is quick to express their opinion, even if it hurts someone's feelings.	1 2 3 4 5
40.	At college I learned what was expected of me, abided by those rules while there, but returned to being the old "me" when I went back home.	1 2 3 4 5

SECTION II - DEMOGRAPHIC/PERSONAL DATA

Instructions: Please respond to each statement by placing a check mark in the appropriate space preceding your selection. Item #4 requires a number entry.

1. Have you earned a college degree (bachelors or above)?
_____ Yes _____ No

2. What was your high school grade point average upon entering college?
_____ Below 1.00 _____ 2.0 - 2.49 _____ 3.5 - 4.00
_____ 1.0 - 1.49 _____ 2.5 - 2.99 _____ N/A GED recipient
_____ 1.5 - 1.99 _____ 3.0 - 3.49

3. What is/was your undergraduate college GPA?
_____ Below 1.00 _____ 1.5 - 1.99 _____ 2.5 - 2.99 ___ 3.5 - 4.0
_____ 1.0 - 1.49 _____ 2.0 - 2.49 _____ 3.0 - 3.49

4. What is your current age? ___ 5. Please indicate your sex: Female ___ Male ___

6. What is your current marital status?
___ Single ___ Separated ___ Married ___ Divorced ___ Widowed

7. When you first entered college to work on your bachelors degree, what was your parents/guardians approximate annual income?
____ Less than $4,999 ____ $15,000 - $19,999 ____ More than $30,000
____ $5,000 - $9,999 ____ $20,000 - $24,999
____ $10,000 - $14,999 ____ $25,000 - $29,999

8. What is your current approximate annual income?
____ Less than $4,999 ____ $15,000 - $19,999 ____ $30,000 - $39,999
____ $5,000 - $9,999 ____ $20,000 - $24,999 ____ $40,000 or More
____ $10,000 - $14,999 ____ $25,000 - 29,999

9. When you began your college career did you enter as a:
_____ High school graduate immediately after graduation;
_____ High school graduate, a year or more after graduation;
_____ Soon after earning your GED;
_____ A year or more after earning your G.E.D.;
_____ Other (Please explain) _____

10. What is your Kiowa blood quantum?
_____ 1/4 but less than 1/2 _____ 3/4 but less than 4/4
_____ 1/2 but less than 3/4 _____ 4/4 Full blood

11. My home prior to going to college was located:
____ In the "country";
____ In town or city (approximate population: _____)

12. What was the highest level of education that your parents completed?

	Mother	Father
No Formal Education	____	____
Grade School (Up to 6th Grade)	____	____
Junior High School (7th-9th)	____	____
High School (10th-11th)	____	____
High School Graduate/GED	____	____
Some College (No Degree)	____	____
Completed College	____	____
Graduate College	____	____

SECTION III - OPEN-ENDED QUESTION

If you believe there is any issue related to Kiowa cultural values and your college experience that should have been included in this survey but was not, please use the backside of this sheet to address that concern.

Appendix B

Letter from the University of Oklahoma's

Office of Research Administration

Approving Study

The University of Oklahoma
OFFICE OF RESEARCH ADMINISTRATION

October 7, 1997

Mr. Theodore Lonewolf
Route 3 Box 73-C
Anadarko, Oklahoma 73005

Dear Mr. Lonewolf:

Your research proposal, "Kiowa Cultural Values and Persistence in Higher Education," has been reviewed by Dr. E. Laurette Taylor, Chair of the Institutional Review Board, and found to be exempt from the requirements for full board review and approval under the regulations of the University of Oklahoma-Norman Campus Policies and Procedures for the Protection of Human Subjects in Research Activities.

Should you wish to deviate from the described protocol, you must notify me and obtain prior approval from the Board for the changes. If the research is to extend beyond twelve months, you must contact this office, in writing, noting any changes or revisions in the protocol and/or informed consent form, and request an extension of this ruling.

If you have any questions, please contact me.

Sincerely yours,

Karen M. Petry
Administrative Officer
Institutional Review Board

KMP:pw
98-079

cc: Dr. E. Laurette Taylor, Chair, IRB
Dr. Michael Langenbach, Faculty Sponsor, Education
Graduate College

1000 Asp Avenue, Suite 314, Norman, Oklahoma 73019-0430 PHONE: (405) 325-4757 FAX: (405) 325-6029

Appendix C

Consent Form

Please return this form with your sealed questionnaire

Individual Consent Form to Participate in Survey Research Conducted Under the Auspices of the University of Oklahoma - Norman Campus

Introduction:

The purpose of this form is to present information to Kiowas who may wish to voluntarily participate in a survey research project conducted under the auspices of the University of Oklahoma. The title of the project is called "Kiowa Cultural Values and Persistence in Higher Education." The researcher is Ted Lonewolf, Jr.

Description of Study:

The purpose of the study is to see what relationship, if any, exists between Kiowa cultural values and Kiowas graduating from college with a bachelor's degree. The survey will be completed with a questionnaire designed just for this study. If you agree to participate, you will be involved in only 2 activities: (1) completing the questionnaire and (2) mailing it back in a pre-stamped and addressed envelope to the Kiowa CTGP office in Carnegie, Oklahoma. The completed questionnaire is to be sealed for return in a marked envelope along with a signed copy of this form. If you decide to participate, you should expect to spend no more than 20 minutes completing the questionnaire. As already mentioned, the CTGP staff has agreed to assist with this project and the KBC has authorized their participation.

To repeat, participation in this study is voluntary. If you do participate, you cannot be matched to your questionnaire. Although CTGP staff will know who returned a questionnaire, they will not know how you marked it because it remains sealed. The sealed envelopes are secured in a lockable file drawer as they are returned. The envelopes will remain sealed until the end of the collection period, which should be 30 days from the mail-out. After the collection period is up, one little Kiowa Head Start student will be asked to draw a single name from all who submitted their questionnaires. The person selected will get $100.00 in cash or a cashiers check.

Risks and/or Benefits from Participation:

There will be no risks for those who participate in this project. A possible benefit may be insight into the attitudinal outlook of certain Kiowa students that may be useful to counseling and advisement personnel such as the Kiowa Higher Education/CTGP staff.

Assurances:

To reiterate, participation in this study is purely voluntary. You cannot be penalized in any form or fashion for not participating. Although you are expected to sign and return this form to verify that you are aware of these conditions, your questionnaire will not be opened by any of the CTGP staff, which means that they have no way of knowing how YOU marked your questionnaire. Your questionnaire will remain anonymous. If you wish to know more about the study, contact Russell Tsoodle, CTGP

Director at 1-580/654-2300 or the above named researcher at 1-405/325-3610 or 1-405/247-6508.

By singing below, you acknowledge that you are aware of the conditions on this consent form and have agreed to participate.

Signature: _____

Appendix D

Resolution of the Kiowa Business Committee

Authorizing Collection of Tribal Data

POSTAL BOX 369 • CARNEGIE, OKLAHOMA 73015 • 405/654-2300

Kiowa Tribe of Oklahoma

RESOLUTION

CY-97-68

RESOLUTION AUTHORIZING THE HIGHER EDUCATION COMPONENT (PROGRAM) OF THE CONSOLIDATED TRIBAL GOVERNMENT PROGRAMS TO ASSIST TED LONEWOLF CONDUCT A RESEARCH STUDY INVOLVING FORMER KIOWA COLLEGE STUDENTS

WHEREAS, the Kiowa Business Committee (KBC), elected representatives of a Federally recognized Tribe, is authorized pursuant to Section 2 of Article V of the Constitution and Bylaws of the Kiowa Indian Tribe to engage in business matters on behalf of the Kiowa Tribe, and

WHEREAS, the KBC, through provisions of P.L. 93-638, contracted the Higher Education Grant Program from the Bureau of Indian Affairs in 1983 and began administering the program through the Consolidated Tribal Government Program office, formerly the Higher Education Program, where grants of financial assistance are awarded to eligible tribal members, and

WHEREAS, said office maintains education records on Kiowa members who attended college between 1983 and 1997, and

WHEREAS, the Kiowa college graduation rate reflects state and national trends for all American Indian students attending college, that is, their rate of graduation is disproportionately small compared to the total number who receive grants to go to college, and

WHEREAS, the contributing factors for the low graduation rate remains unknown and continues to account for less than 10 percent completing their undergraduate degree every year when it should be between 20 and 25 percent, and

WHEREAS, Ted Lonewolf, former director of the Kiowa "Higher Education Program," was aware of this phenommenon and dedicated his graduate college efforts to investigating the matter so that knowledge can be gained that could eventually lead to improving the college graduation rate of not only Kiowas but other Indians as well.

NOW THEREFORE BE IT RESOLVED, that the KBC, by passage of this resolution, authorizes the "Higher Education Program" to provide assistance, namely in the form of conducting a survey questionnaire mail out campaign and the collection thereof to former students, the cost of which, that is postage and mailing material, will be borne by Ted Lonewolf, and

BE IT FURTHER RESOLVED, that the no part of this activity will violate the Privacy Act.

CERTIFICATION

The foregoing resolution identified as Kiowa Resolution No. ____ was adopted at the regular monthly meeting of the Kiowa Business Committee held at the Kiowa Complex near Carnegie, Oklahoma on September 6, 1997 by a vote of 6 **FOR,** and 0 **AGAINST** and 0 **ABSTENTIONS,** wherein a quorum was present.

ATTEST: **WITNESS:**

Appendix E

Research Plan for

Kiowa CTGP Staff Involvement

Research Plan
Kiowa CTGP Staff

General Overview of Research Plan:

This study is the first of its kind for Kiowas and only the second for all Oklahoma tribes, the first being a 1994 study involving the Comanches. The annual Kiowa college graduation rate is not proportionate to the number funded which is not unique, for American Indians nation wide are reported to be among the least successful of all ethnic groups striving to attain their first baccalaureate degree.

This project, like the Comanche study, will revolve around what is called "cultural conflict." Briefly stated, cultural conflict occurs between two different cultural groups, where each has members who share a common culture that is different from the other. The conflict occurs when one group forces members of the other to live under its social rules. Looking at the high attrition rate from the "cultural conflict" perspective, supporters of this notion believe that Indian students raised the "Indian way" have adjustment problems when they enter mainstream institutions. The Indian student's major adjustment problem is adapting to the foreign environment of the White-dominated institution. Some Indian students are able to adapt with varying degrees of success, and probably more refuse or cannot accept the conditions of attending the mainstream college and decide the adjustment is not worth it. Many of the students choose to return to a friendlier environment, which could be going back home or finding a "friendlier" school, such as Haskell or SIPI. Some decide to end their college career.

Recent research involving Indian academic success in college tends to reflect what "cultural conflict" supporters purport. Most such studies involve reservation Indians, and whether this is occurring or not with Kiowas is what this study is about.

This study can be accomplished only with your assistance. You will serve as a "third" party. As such, only you will know the identity of those who respond to this study which will be via a questionnaire developed specifically for this study. As for how the responders marked their questionnaires, you, like the researcher, will not know until at the end of the collection period. Studies using questionnaires are notorious for high rates of non-response. People just do not want to take the time to answer the questionnaire, much less return them. To remedy this, and with your assistance, I intend to utilize a monetary incentive, a "lottery" of sorts. Using a system similar to what the Kiowa Election Board has been doing for years with their absentee ballots, those who return their questionnaire in a sealed envelope will also include a signed consent form. At the end of the collection period, one of the consent forms will be drawn. The "winner" will receive a $100 bill.

Specific Activities:

1. Prepare two lists, one entitled Graduates and the other Non-Graduates.

2. Extract from all tribal education files the names and last known addresses of all tribal members who were attending college Fall 1983 through Summer 1994, placing their names and addresses on one of the above lists.

For your information, if a tribal member did not complete a semester, "attending" only for a few weeks before dropping-out, their name should still be included on the Non-Graduate list. If a tribal member was pursuing a Masters, EdD Or PhD degree, their name should be included on the Graduate list.

Once the graduate and non-graduate list is prepared, the director along with the researcher will determine a system for selecting those who will receive a questionnaire packet.

3. From the list prepare mailing labels for all selected to receive a questionnaire packet.

4. Gather the following documents and articles and insert each into individual mailing packets:

   (1) letter of introduction, explanation, and instruction;
   (2) a copy of the authorizing resolution;
   (3) questionnaire;
   (4) two consent form (one to be signed and returned and the other for their records);
   (5) stamped, pre-addressed envelope; and
   (6) envelope for questionnaire.

   The researcher will provide all postage and mailing material.

5. Once all material has been placed in mailing packets, mail all packets at the same time, noting the date of mailing.

6. As the mail-back envelopes are returned, open the mail-back envelope, remove the signed consent form and check the name off for those who returned the questionnaire. PLEASE DO NOT OPEN THE SEALED ENVELOPE CONTAINING THE QUESTIONNAIRE. Place the signed consent form along with the sealed questionnaire envelope in a secured file drawer or some other secured container.

7. 7 calendar days after the mass mail-out, contact non-responders, preferably by telephone or in person if they come into the Complex, to remind them of the importance of submitting their completed questionnaire but more importantly, their chance of winning the $100 for completing the questionnaire and returning it. Please mail additional packets if requested.

Extra mailing packets will be provided by researcher. Telephone calls made for this project should be logged, the costs of which will be reimbursed by the researcher after being reconciled against the department's telephone charges.

Here are some suggestions for convincing the non-responders to return the completed questionnaire: (1) most people can complete the questionnaire in 20 minutes or less; (2) the results of the study could lead to better counseling and advisement, for not only tribal CTGP staff but also college/university personnel; and (3) the $100.

8. By the 20th calendar day after mail-out, all non-responders should be sent another complete mailing packet. If the 20th day falls on the week-end, please mail it the Friday before.

9. The collection period ends 30 calendar days after the 1st mass mail-out. If the 30th day falls on a week-end, please accept returned questionnaires up to the end of the work day the following Monday or the next work day following the week-end.

10. Upon termination of the collection period, the researcher will arrange with the director a convenient time, preferably during the lunch break, to meet with and treat at the Carnegie Pizza Hut all those CTGP staff who were involved in the collection process.

Appendix F

Letter of Introduction and Instruction

Greetings,

We need your help. No, we are not asking for any money. All we are asking is about 15 or 20 minutes of your time. You might be the one who gets the $100 prize for helping us.

We are looking for ways to improve our higher education program. Two areas we are looking closely at right now are counseling and advisement. There are good, well established procedures for doing this that have been developed over the years. However, even though the techniques work well with most students, not all students benefit, such as minority students, including American Indian college students. For Indian students, it could be that the procedures are not culturally sensitive.

Please take a few minutes to complete the enclosed questionnaire. It was designed to answer some questions that we have about the possible effects of Kiowa culture on our college experience. Once we have an idea of its affect, we will be able to adjust our counseling and advisement styles. The information could prove useful to high school counselors as well as college-level counselors and advisors.

The questionnaire will only about 15 or 20 minutes to complete. In Section I, all you have to do is read each statement and circle the number that best represents your response to that particular statement. Section II is just as easy - all you have to do is select the multiple-choice item that best answers the question, and in Section III you will have an opportunity to provide any additional information that you feel is important.

After you complete the questionnaire, please enclose and seal it in the plain envelope that in red ink is marked "QUESTIONNAIRE". Please sign your name on the blue-colored consent form and enclose it WITH your sealed questionnaire into the larger stamped and pre-addressed envelope to the Kiowa Tribe Higher Education Department. When your "packet" arrives in the CTGP/Higher Education Office, your questionnaire envelope will be placed, unopened, into a lockable file drawer and your signed consent form will be placed with others who have returned their questionnaires. In this way, you remain anonymous and cannot be matched to your questionnaire. When the collection is complete, the sealed questionnaires will be opened for tallying. This will also be the time that a signed consent form will be randomly selected by one of the little Kiowa Head Start kids. The person selected will get either a $100 bill or a cashiers check for that amount in the mail.

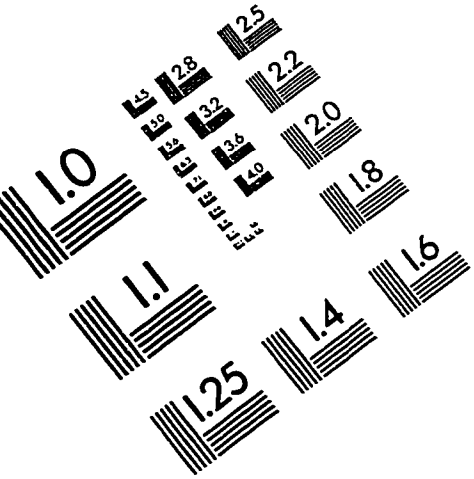
You should find the following items enclosed along with this letter: the questionnaire, 2 consent forms (sign and return the blue-colored one & the other is for your records), a plain envelope marked "QUESTIONNAIRE" (for enclosing and sealing the completed questionnaire), and a larger stamped and pre-addressed envelope to the CTGP Program.

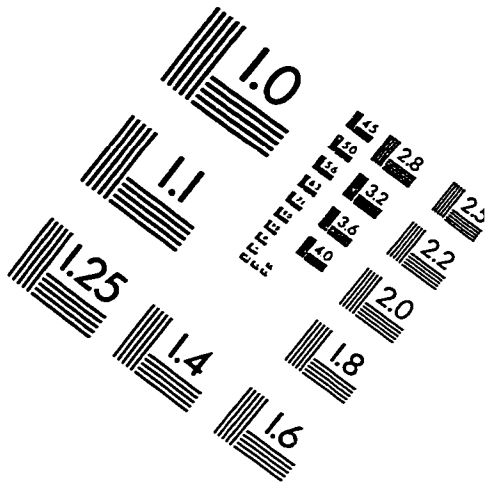
We are looking forward to receiving your responses. And we hope that you will be the one whose name is chosen for the $100.00. Please don't forget to sign and insert your blue-colored consent form along with your sealed questionnaire.

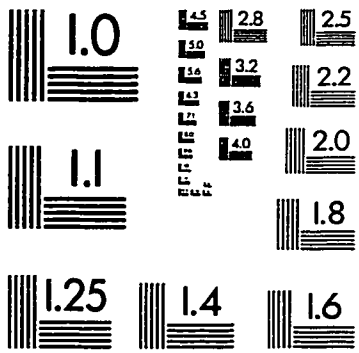
As all good Kiowas say,

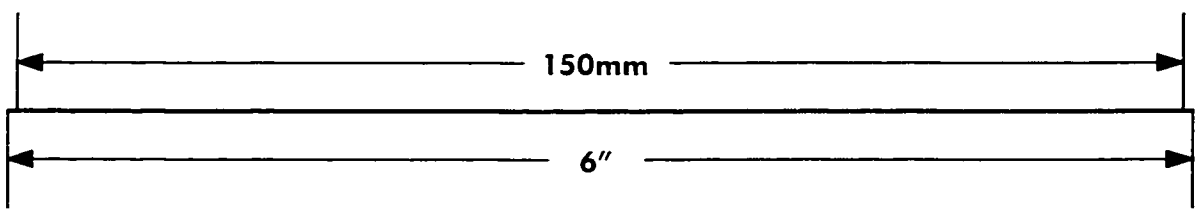
Ah-ho!

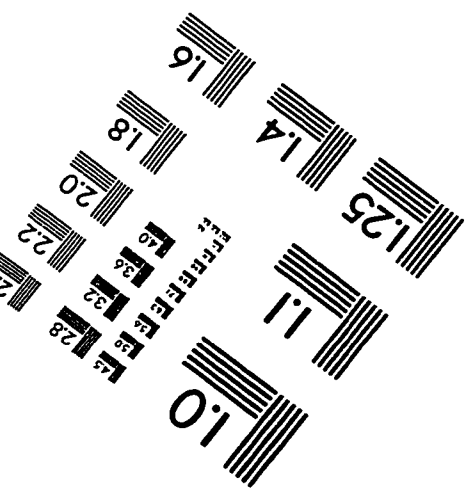
IMAGE EVALUATION TEST TARGET (QA-3)

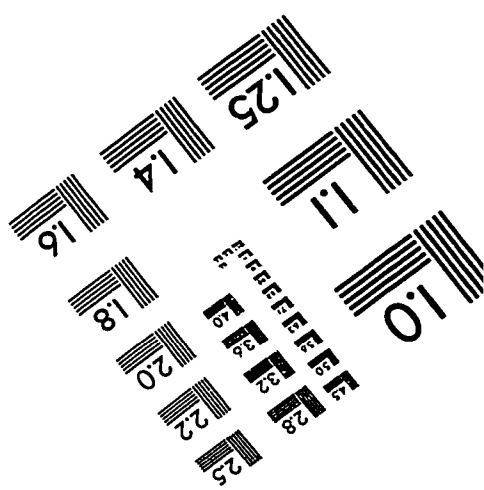












APPLIED IMAGE, Inc
1653 East Main Street
Rochester, NY 14609 USA
Phone: 716/482-0300
Fax: 716/288-5989