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**Lakota Social Work Education Conceptual Framework: Lakol
Wicoħan skil glús múŋ nípkte-To forever use and hold tight to
our Lakota values**

Monique M. Apple

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Lakota Social Work Education Conceptual Framework:

Lakol Wicoñan skil glís múŋ nípikte-To forever use and hold tight to our Lakota values.

by

Monique M. Apple, MSW

A Banded Dissertation
In Partial Fulfillment of the Requirements for the Degree of
Doctor in Social Work

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Abstract

This Banded Dissertation focuses on the Oglala Lakota College (OLC) Bachelor of Social Work (BSW) Program curriculum. Product 1 is a conceptual article introducing the Lakota Social Work Education Conceptual Framework. The focus will be on meeting the training needs of faculty, improve retention, persistence and completion rates for future Lakota social work scholars through integration of Lakota elders' wisdom and teachings. This conceptual framework includes the practice of the Lakota value system in alignment with social work ethics and values. Product 2 is a secondary data analysis of student engagement indicators and degree completion among American Indian students at a Tribal College/University (TCU). Product 3 is a conceptual article that introduces the Lakota Social Work Education Framework. This conceptual model was presented at the Council on Social Work Education (CSWE) Annual Program Meeting to inform the audience of ways to infuse Lakota values, elder knowledge and wisdom into social work education and service delivery. This cultural-based model lends to the movement toward improving diversity, equity and inclusion in social work practice and education. The implications of the Lakota Social Work Education Conceptual Framework, and the empirical research on AI student engagement indicators related to degree completion adds to the efforts to increase research by AI researchers for AI populations. It also contributes to curriculum development for schools of social work, AI studies programs and TCUs to build toward improving enrollment and completion rates among AI students. Further implications support ongoing tribal cultural revitalization movements.

Keywords: Lakota Social Work Education Framework, Cultural Revitalization, Social Work Curriculum, Persistence, Completion, Tribal College/University.

Dedication/Acknowledgements

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A Lakota Social Work Framework:

Lakol Wicoħan skil glūs mún nípikte-To forever use and hold tight to our Lakota values.

Tribal Colleges and Universities (TCUs) offer an alternative to American Indian/Alaska Natives (AI/AN) students by providing an opportunity to go to college in their home community, allowing them to stay connected to family and cultural aspects of their lives. Students who study at a Tribal College are eight times less likely to drop out of higher education. According to Patterson Silver Wolf, Butler-Barnes & Van Zile-Tamsen (2017), Tribal colleges allow students to continue to a four-year institution at a higher rate compared to students in community colleges, and nearly 80 percent end up in careers that help their tribal nation (Patterson Silver Wolf, Butler-Barnes & Van Zile-Tamsen, 2017). Community and family support, as well as cultural connections appear to be related to these student's successful completion of their degree paths at TCUs.

Among the thirty-eight tribal colleges/universities (TCUs) in the United States, two offer Bachelor of Social Work (BSW) programs. The Oglala Lakota College (OLC) and Salish-Kootenai College are the only tribal colleges that house Council on Social Work Education (CSWE) accredited BSW programs (CSWE, 2019). The OLC BSW program is required to align its curriculum to the CSWE Educational Policy and Accreditation Standards (EPAS) in addition to the OLC General Education and Lakota Studies core requirements (OLC BSW Handbook, 2019).

Culturally specific and relevant research on retention and success rates among schools of social work at Tribal Colleges/Universities (TCUs) is limited. Many aspiring AI/AN college freshmen still do not complete their degree goals as they drop out of mainstream primarily white

colleges as graduation rates for AIs hover around 15% in predominantly White institutions (PWIs), which is again lower than any other ethnic group (Freeman & Fox, 2005; Motl et al., 2018). Arviso et al. (2012) found that the Maori of New Zealand and various tribal nations in the United States and Canadian researchers of Indian education and curriculum development report high absence rates, high dropout rates, and low college enrollment (Arviso et al., 2012; Tumoana Williams, 2017). With data showing such low enrollment and completion rates, among American Indian college students, an important question to ask becomes: how do colleges and universities entice American Indian students to enroll toward completion of a college degree? The focus of this Banded Dissertation is on how a culture-based curriculum might enhance the persistence and completion of BSW degrees by American Indian students at a TCU. This Banded Dissertation will document the unique and organic process that has shaped the Lakota Social Work Education Framework, and will explore the need for more research and literature about cultural-based social work curriculum.

This Banded Dissertation consists of three products that explore gaps in research in the area of AI/AN student engagement, completion, and curriculum development relevant to local tribal contexts. It expands from the Educational Sovereignty theory (Moll, 2002) and Lakota cultural concepts (OLC BSW Handbook, 2019) to develop a culturally-relevant social work curriculum and culturally-competent social work practice for AI/AN students and faculty. The first scholarly product is a conceptual paper, which introduces the Lakota Social Work Education Framework, a unique cultural-based social work curriculum. The paper integrates the Lakota value system, language, and symbolism with social work ethics and values. The conclusions of the review of literature for this conceptual framework is an integration of historical wisdom from Lakota elders that is relevant to social work curriculum development, and other Indigenous

scholars who have paved a path to develop such a framework. This paper was submitted to a peer-reviewed journal for publication. The second scholarly product is a quantitative study that explored the question: what engagement indicators are associated with student degree completion at a TCU? The sample consisted of 172 AI students, ages 18 years and older, who completed degrees at a tribal college. The findings from this study showed a positive correlational relationship between engagement indicators and degree completion rates. The final product is a peer-reviewed conference that was presented at the 2020 Council on Social Work Education Annual Program Meeting (APM). In the presentation, the author introduced the conceptual framework and demonstrated how to integrate Indigenous values into the social work curriculum. All three products of this Banded Dissertation expound on decolonization, indigenization, and cultural-based curriculum development research for AI/AN populations. Products one and two advocate for decolonization away from the dominant culture toward Lakota pedagogy that speaks directly to AI populations. This framework is meant to provide a tool for non-Indigenous people to learn and to teach from an authentic cultural perspective. The presentation of the Lakota Social Work Education Conceptual Framework demonstrated how to integrate Indigenous value systems into curriculum development.

Conceptual Framework

This banded dissertation is guided by the Educational Sovereignty Theory and Lakota concepts, values, and symbols in exploring the engagement factors that are associated with degree completion of AI/AN students (Moll, 2017; OLC BSW Handbook, 2019). The use of the LSWE framework helps form a culturally relevant and useful social work curriculum and culturally informed social work practice for AI/AN students. While other institutions may talk about building relationships and being culturally relevant, faculty and students at Oglala Lakota

College live and breathe it (Lamb, 2016). This conceptual framework would add to the supportive environment of a TCU for AI/AN students and faculty, and be a model for other schools of social work to use.

Educational Sovereignty and Lakota Theoretical Concepts

Educational Sovereignty

The LSWE framework builds from the concepts of educational sovereignty and Indigenous education theories and practices (Moll, 2002). In an expression of educational sovereignty, members of the Tucson community and educators came together in 1997 to create a Mexican American Studies/Raza Studies curriculum for the Tucson Unified School District acknowledging the need for culturally relevant material to engage and empower youth in this school district where Latinxs comprise over 60% of the student population by 2010 (Holmes & Andrade, 2016). The premise of the educational sovereignty theory is to create cultural spaces for marginalized students, communities, and school systems with limited resources by funding cultural centers, development of cultural-based curriculum, and bilingual programs (Tippeconic et al., 2017). The Educational Sovereignty theory supports the self-determination and cultural foundation of the LSWE framework. It reaffirms the Lakota People's urgency to revitalize cultural teaching methodologies and theoretical concepts.

Lakota Theoretical Concepts

The Lakota value system includes the implementation or the action of respect, wisdom, fortitude, bravery, generosity, compassion and humility. This conceptual framework will guide social work students through teaching the NASW Code of Ethics by reinforcing it with the Lakota value system. This cultural value system will be interwoven throughout the BSW curriculum. Lakota theoretical concepts will be introduced in course material and assignments

for students to exercise ethical decision making on behalf of clients and fellow-social workers through critical reflection. The Lakota Social Work Education Framework integrates the medicine wheel, a Lakota symbol of wholistic balance between mind, body, emotion, and spirit. The seven sacred values are divided within each quadrant of the medicine wheel. The use of Lakota symbols creates a visual alignment of Lakota values and social work ethics.

Summary of Banded Dissertation Products

The first dissertation product is a conceptual article on the Lakota Social Work Education Framework. The purpose of the paper is to introduce a Lakota culture-based Social Work Educational framework that might improve enrollment, retention, persistence, and completion rates of Lakota BSW students at a TCU. The LSWE Framework introduces the integration of Lakota Values into a BSW program. The Lakota Social Work Education conceptual framework demonstrates a process and the objective toward completion of degree goals with the use of the medicine wheel symbol and integrates the NASW Code of Ethics with Lakota culture and value systems. The aim is to revitalize cultural constructs to guide social work educators and a model that Lakota faculty and students as well as the community can identify with.

The second product is a research-based article that studied engagement indicators associated with AI/AN student completion of a BSW degree at a Tribal College/University (TCU). The 2019 NSSE survey conducted by OLC was reviewed. NSSE Engagement Indicators (EI) were analyzed in this study. Engagement Indicators are sets of items that have been grouped into ten key dimensions of student engagement, organized within four themes: 1) Academic Challenge, 2) Learning with Peers, 3) Experiences with Family, and 4) Campus Environment (National Survey of Student Engagement, 2019). The purpose of the study is to address gaps in quantitative research on CSWE accredited BSW programs at TCUs. The National Survey of

Student Engagement - Faculty Survey of Student Engagement (NSSE-FSSE) is conducted by the OLC Assessment Department on all OLC entering freshmen and senior level students. 2019 NSSE-FSSE engagement indicator variables and degree completion rates were analyzed. Preliminary findings of this quantitative study provide correlational relationships between engagement indicators and student degree completions among AI/AN students at a TCU. The quantitative study findings were prepared for publication in a peer-reviewed journal.

Finally, the third product is a conference presentation of product one, a conceptual paper introducing the Lakota Social Work Education Framework. The presentation proposal is titled, “Integrating Indigenous Values Systems into Social Work Curriculum: Lakota Social Work Education” that was accepted as a presentation at the November 2020 Council on Social Work Education (CSWE) Annual Program Meeting.

Discussion

The Lakota Social Work Education Framework integrates Lakota concepts and values into social work curriculum, which addresses the gap in research to aid in developing a curriculum that is relevant to a specific tribe. The research on the topics of Indigenous curriculum development, decolonization, Indigenizing curriculum, Educational Sovereignty, and Lakota conceptual models revealed the need to create a cultural-tailored social work curriculum, and explore engagement factors associated with degree completion (Lamb, 2016; Moll, 2002; Tippeconic & Tippeconic, 2017). The Educational Sovereignty Theory acknowledges the need for culturally relevant material to engage and empower minority students, which supports the Lakota Social Work Education Framework that integrates Indigenous value systems into social work curriculum to engage AI students toward increased degree completion rates. The Lakota Social Work Education Framework demonstrates how teaching methodologies can infuse

cultural concepts and value systems with social work ethics and values. The knowledge of Lakota elders, traditional healers, community leaders, and educators were highlighted as evidence that Indigenous lifeways and pedagogies are relevant now as they were for thousands of years to Lakota people. This conceptual framework encourages self-determination of AI scholars, faculty and communities to exercise their rite toward improving educational systems for the needs of AI students (Moll et al., 2016). The Lakota Social Work Education Framework provides the groundwork for future social work scholars to build from.

The second product is a quantitative study. This secondary data analysis explored what engagement indicators were associated with student's degree completion at a Tribal College/University (TCU). Data from the 2019 National Survey of Student Engagement was analyzed. Of the 172 students who participated in the initial study, 33 completed Bachelor's level degrees. There were 111 females and 61 males who completed the initial survey.

SPSS software was used to conduct the data analysis to explore data of bachelor level students who participated in the survey, and engagement indicator variables toward degree completion. In addressing the primary research question, a descriptive analysis was used to describe the study sample. Correlational analyses were conducted to show the relationships among the engagement indicator variables and degree completions. The results of the data analyses showed a strong positive correlational relationship among the engagement indicator variables but not with degree completion within the sample population.

Implication for Social Work Education

The historical and current research supports the need for the Lakota Social Work Education Framework. The implications demonstrate the limitations in the research about culturally-based social work curriculum (Nedegaard et al., 2018). AI/ANs account for 1.2% of

the social work professional workforce, which also reveals a need for increased numbers of AI/AN faculty in higher education, and more specifically in schools of social work who can translate Indigenous cultural pedagogy and languages in relation to social work practice (Brave Heart et al., 2012; Brennen & Mackey, 1973; Deloria, 2006; Salsberg, Quigley, Richwine, Sliwa, Acquaviva, & Wyche, 2020). New research needs to be conducted about the percentage of textbooks and classroom materials that discuss current AI/AN social work policies, issues, and practices. AI/AN social work researchers and authors must write textbooks and develop curriculum that fits the shape of their tribal territories. The research confirms there is room for improving inclusivity measures for diverse populations in all disciplines of higher education (Moll, 2002; Nadan, 2017; Nedegaard et al, 2012; Sasakamoose et al., 2017; Voss et al, 1999).

Furthermore, the conceptual framework emphasizes increasing the availability of social work curriculum that is sensitive to the historical trauma barriers of AI/AN students and faculty that are associated with colonial, oppressive educational teaching models (Brave Heart et al., 2012; Moll, 2002). The move toward tribal colleges and schools of social work to address the negative stigma of social work stemming from its history of discriminative child welfare practices in Indian country is supported by legal advocacy groups, i.e. National Indian Child Welfare Association (NICWA), Lakota People's Law Project and the Indian Adoption Project to name a few. The implications for social work include increased advocacy work for AI communities, increasing education in social work courses about the history of AIs, and current issues faced by AIs (Thibeault & Spencer, 2019).

The Lakota Social Work Education Framework would assist in the development of a culturally-based social work curriculum to guide social work practice for Indigenous student populations. It would encourage collaboration between schools of social work and tribal

stakeholders to help construct social work curriculum reflective of the local Indigenous culture. This conceptual framework holds space for future Lakota social workers and faculty members whose numbers are too few in the world of academia (Farris, 1975; Patterson et al., 2017). The Lakota Social Work Education Framework would give Lakota social work students a recognizable value system and objectives to become helpers and healers within their tribal communities. Using Lakota symbolism and language provides the cultural optics and sounds that are inherent traditional teaching tools. Revitalization of Indigenous languages and Indigenous land acknowledgments are steps toward freeing Indigenous people from generations of colonial oppression. The findings from the quantitative analysis point toward implications for social work education to emphasize and integrate engagement indicators into social work programs to increase Indigenous student degree completion rates. The strong correlational relationships between engagement indicator variables and degree completion lead to this conclusion.

Implications for Future Research

Implications for future research include increasing recordings, and documentation of history, traditional teachings, language, social models, and healing models to develop published textbooks and resources for social work curriculum. Implications for further research would include the increase of research to track the numbers of degree completions of Indigenous students from schools of social work, and the creation of databases for Indigenous social workers to network, and share academic research and publications.

There is an urgency for young people to learn as much as they can about their culture. Many of the Lakota elders who were born during this time are dying and taking their cultural knowledge and wisdom with them. Academia can reverse culture loss and bring Indigenous elder knowledge into the classroom. Higher education must take a stronger stance in this movement

with the same fierce urgency as the tribal primary and K-12 educational systems are on the Pine Ridge Indian Reservation, South Dakota. Therefore, tribal colleges must take the lead and become the primary symbols of authority on tribal culture and traditions so that their certification is accepted by non-Indian scholars and institutions the world over (Deloria, 1993). This charge has been taken with the creation of the Lakota Social Work Education Framework, and Oglala Lakota College is leading the way.

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Lakota Social Work Education: A conceptual framework

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A Conceptual Article in Partial Fulfillment
Of the Requirements for the Degree
Doctor of Social Work

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Monique M. Apple is now at the Bachelor of Social Work program under the Social Work Department, Oglala Lakota College.

There is no known conflict of interest to disclose.

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Abstract

This paper introduces the Lakota Social Work Education Conceptual Framework (LSWE), which builds on the Educational Sovereignty Theory. The objectives of the framework are to address training needs of faculty, to improve enrollment, retention, persistence and completion rates for Lakota social work scholars. This framework addresses these issues through integration of Lakota elders' wisdom and cultural perspectives into social work education curriculum. The Lakota Social Work Education Conceptual Framework is an example of decolonizing curriculum that adds to the literature on Indigenous social work education. This cultural-based framework compliments the cultural revitalization efforts of the Lakota nation, and the mission of Oglala Lakota College's social work program. The Lakota Social Work Education framework is the first of its kind to incorporate the Lakota value system with social work ethics in an effort to enhance academic engagement of Indigenous scholars and faculty.

Keywords: Social work, education, Indigenous, decolonization, sovereignty

Lakota Social Work Education: A conceptual framework

One major challenge that schools of social work face throughout the country and internationally is the enrollment and retention of American Indian/Alaskan Native (AI/AN) students. The Maori of New Zealand, various tribal nations in the United States, and Canadian researchers of Indian education and curriculum development report similar issues in K-12 schools of high absence rates, high dropout rates and low college enrollment (Arviso, Welle, Todacheene, Chee, Hale-Showalter, Waterhouse & John, 2012; Tumoana, 2017). Many aspiring AI/AN entering freshman do not complete their degree goals dropping out of mainstream primarily white colleges. Graduation rates for AIs hover around 15% in predominantly White institutions (PWIs), which is again lower than any other ethnic group (Freeman & Fox, 2005; Motl, Multon, & Zhao, 2018). Colleges and universities are challenged with ways to entice American Indian students to enroll toward completion of a college degree.

Historical trauma is a major factor for Lakota peoples' perception of the field of social work and educational system (Brave Heart, Elkins, Tafoya, Bird, & Salvador, 2012; Voss, Douville, Little Soldier & Twiss, 1999). Hertel (2017) and Voss et al. (1999) discuss the importance of understanding how the social work profession and its methodologies are perceived as effective and ineffective for Lakota social workers and clients. Affirming tribal community member perspectives is important to understand what changes are needed to create curriculum that reflects the world view of Indigenous people that may or may not be reflective of mainstream American social work systems and ideologies (Hertel, 2017; Voss et al., 1999). The authors identify a need for development of Indigenous curriculum and frameworks to address the lack thereof.

The introduction of the Lakota Social Work Education (LSWE) Conceptual Framework is important for schools of social work to learn about how one tribal college BSW program is addressing enrollment, retention and completion issues by developing culturally relevant teaching methods and materials. AI students who study at a Tribal College/University (TCU) are eight times less likely to drop out of higher education, they continue to a four-year institution at a higher rate than students in community colleges, and nearly 80 percent end up in careers that help their tribal nation. (Patterson Silver Wolf, Butler-Barnes, & Van Zile-Tamsen, 2017). Oglala Lakota College (OLC) is a TCU that promotes integration of Lakota culture across all disciplines. The OLC Social Work Department is transforming its curriculum from teaching mostly western-social work concepts to integration of Lakota culture into the coursework. This transformation has spurred the development of a LSWE framework that builds from the Educational Sovereignty theory (Tippeconnic Fox & Tippeconnic Iii, 2017). This theory supports integration of Lakota elder knowledge for the transformation of a social work curriculum for TCUs and other schools of social work. This article will translate social work concepts through this theoretical scope and discuss the implications to AI student enrollment and completion rates and curriculum development.

Educational Sovereignty and Lakota Theoretical Concepts

Educational Sovereignty

The LSWE framework builds from the concepts of educational sovereignty and Indigenous education theories and practices (Moll, 2002). In an expression of educational sovereignty, members of the Tucson community and educators came together in 1997 to create a Mexican American Studies/Raza Studies curriculum for the Tucson Unified School District (MAS;TUSD), acknowledging the need for culturally relevant material to engage and empower

youth in this school district where Latinxs comprise over 60% of the student population by 2010 (www.tusd1.org; Holmes & Andrade, 2016). Educator Luis Moll introduced the term, he suggested that it is the product of collaboration among numerous scholars working to address issues of inequity in education (Holmes & Andrade, 2016). The premise of the educational sovereignty theory is to create cultural spaces for marginalized students, communities and school systems with limited resources (Tippeconic et al., 2017). The Educational Sovereignty theory supports the self-determination and cultural foundation of the LSWE framework. It reaffirms the Lakota People's urgency to revitalize cultural teaching methodologies and theoretical concepts.

Lakota Theoretical Concepts

The use of Lakota theoretical concepts such as the wo'ohpe sakowin (seven sacred laws and values) are used within the OLC BSW program curriculum. The seven sacred values are translated from Lakhol'eyapi (Lakota language) to English for faculty and students to familiarize themselves with as follows: wačhą̀tognaka (Generosity), Wówaħwala (Humility), Wówayuonihą̀ (Respect), Wówačhiŋthą̀ka (Perseverance), Wóowathą̀la (Honesty), Wóohitike (Courage) and Wóksape (Wisdom), (OLC BSW Handbook, 2019). The Lakota value system holds the individual accountable to their own conduct. A core theme in the Lakota way of life is that of "right action." Right action is based in you taking personal responsibility for maintaining and deepening Wo`Lakota (Lakota beliefs), (OLC BSW Handbook, 2020). The National Association of Social Workers (NASW) ethical codes and principles encompass these seven basic values implicitly (OLC BSW Handbook, 2020). The LSWE framework infuses the teachings of Lakota ancestral knowledge and laws of being more than merely helpful to fellow neighbors or community members, but to practice wótakuye (to make relatives/kinship).

Pre-colonization and pre-European contact are described in Lakota as a time of Uŋ Lákħotapi Héhaŋ (When we were Lákħota). This term refers to how a person was expected to conduct themselves in Lákħota society (R. Two Dogs, personal communication, 2008). During the time of Un Lákħotapi Héhaŋ (When we were Lákħota), Lákħota society practiced daily the concepts of Wóčhekiye (Prayer), Ihakičhikta Pi (Looking out for one another), Wókigna (Comfort/Nurture), Waúŋšila (Compassion), Wówačhiŋthaŋka (Perseverance), Wóksape (Wisdom), Wówašake (Strength), Wówičhala (Spiritual belief), (OLC BSW Handbook, 2020). There was a distinguishable higher value on family called, Mitakuye, meaning, “My people that I value forever into the future”. Lákħota people would čhekičhiya uŋpi, meaning, “address each other in a prayerful way” by using Lákħota kinship terms: Ina (mother), Ate’ (father), Čuŋkši (daughter), Čiŋksi (son), a few for example, and never addressed each other by their first names out of respect for each other. Lákħota kinship systems were a strong cohesive organized structure of families (R. Two Dogs, personal communication, 2008).

Deloria (2009), a Dakota author and the creator of the first Dakota/Lakota orthography, provides stories of Dakota social systems and ceremonies of long ago. Her stories substantiate the laws, values and family systems that are generations old for Lakota, Dakota and Nakota Peoples. Texts like hers are historical fiction, yet tell stories from the author’s experience and perspective as a Dakota person who lived during the time of Uŋ Lákħotapi Héhaŋ. This is an example of texts that provide a story to Lákħota theoretical concepts for students and faculty to understand the context in which they were used.

This framework will guide social work students through teaching the NASW Code of Ethics by reinforcing it with the Lákħota value and belief system. This cultural value system will be interwoven throughout the BSW curriculum. Lákħota theoretical concepts will be introduced

in course material and assignments for students to exercise ethical decision making on behalf of clients and fellow-social workers through critical reflection. The LSWE Framework integrates the medicine wheel, a Lakota symbol of wholistic balance between mind, body, emotion and spirit. The seven sacred values are divided within each quadrant of the medicine wheel as demonstrated in Figure 1. Lakota Social Work Education Framework.

The use of this framework would help form culturally relevant and useful social work curriculum and culturally informed social work practice for AI/AN students. While other institutions may teach building relationships and being culturally relevant, faculty and students at this TCU live and breathe it (Lamb, 2016). The LSWE framework would add to the supportive environment of a TCU for AI/AN students and faculty, and be a model for other schools of social work to follow. Collectively, [their] hope is to to collaborate and make [their] programs stronger, more effective, more culturally centered (Lamb, 2016). A literature review was conducted to search for historical trauma factors, cultural-based frameworks, and social work education related to AI/AN students and faculty.

Literature Review

A review of the literature on the topic of Indigenous Social Work showed a lack of qualitative research about TCU schools of social work and Lakota elder input on current social work student needs for growth and development. The historical and current research also revealed a need for more Indigenous social work researchers, faculty and students (Brennan & Mackey, 1973; Farris, 1975; Freeman & Fox, 2005; Motl et al., 2018). Researchers discussed topics of historical trauma barriers, challenges of social work faculty and AI students (i.e., recruitment, enrollment, and completion rates), and decolonization of social work practices and systems using tribal healer perspectives (Tippeconic et al., 2017). Most articles examined non-

TCU or PWIs and general populations of AI/AN, and Canadian First Nations (Freeman & Fox, 2005; Motl et al., 2018; Patterson et al., 2017; Sasakamoose et al., 2017). International social work and cultural competence were related topics included in the research. Two articles focused on northern plains TCU social work students and perspectives of Lakota traditional healers on social work service provisions which will be discussed in more detail. (Freeman et al., 2016; Nedegaard et al., 2018).

BSW Program Faculty and AI/AN Student Challenges

Historical research in AI/AN in higher education has shown low completion rates overall in this population. The Council on Social Work Education's (CSWE) American Indian (AI) Task Force Report (1973) focused on seven initiatives. The seven initiatives include: 1) recruitment, 2) financial assistance, 3) professional development of AI faculty members, 4) development of culturally relevant curriculum content, 5) development of training materials, 6) courses for paraprofessionals serving AI, and 7) identification of academic and social problems impacting AI students attending graduate schools of social work in the U.S. (Brennan & Mackey, 1973; Freeman, 1975). The CSWE AI task force later changed its name to the AI/AN Social Work Educators Association (AIANSWEA), and in 2016 changed its name to Indigenous Tribal Social Work Educators Association (ITSWEA). ITSWEA continues the work and initiatives of the original AI task force (CSWE, 2019).

Two of the articles reviewed were specific to AI/AN students' academic and cultural challenges that affect persistence rates. Nedegaard et al. (2018) studied the partnership between the University of North Dakota's (UND) BSW program, Turtle Mountain Tribal College, and Sitting Bull Tribal College. The article discusses lessons the UND social work professors learned through working with the tribal college social work students and tribal communities. The

pedagogical lessons concluded by UND social work professors point out the numerous challenges of daily life of students, and the need for social work educators to more assertively incorporate innovative, learner-centered approaches that are relevant to culturally diverse cohorts of students (Nedegaard et. al., 2018). The second article conducted a quantitative study at a TCU on AI/AN student persistence rates that showed AI/AN students thrive in proximity to home, family and culture (Motl et al., 2018). Both studies provide a basis for the development of faculty cultural diversity training, and opportunities for students to learn and live closer to home and within their culture. This leads to the idea of decolonization of curriculum, social work practices and systems, which will be covered in the next section.

Decolonization of Social Work Practices and Systems

Sasakamoose et al. (2017) used community-based participatory research methods to collect data from Saskatchewan elders and community members to develop the Indigenous Cultural Responsiveness Theory for development of cultural-based health services. Their theory draws from the collective wisdom of First Nations Elders, knowledge keepers, and leaders at the community level alongside provincial First Nations leadership, scholars, and health practitioners. Community-based partnerships allow new generations of Indigenous researchers to do the work from within (Sasakamoose et. al., 2017). Community-based participatory research studies like this one and others specify the importance of adhering to traditional protocols, i.e., offering tobacco to tribal elders and traditional healers before interviewing them to show respect in exchange for their knowledge (Freeman et al., 2016; Sasakamoose et al., 2017; Voss et al., 1999). These studies show that learning and following cultural protocols, and engaging the input of the tribal community is important to build trust and buy in of tribal stakeholders during research.

International Social Work Education and Cultural Competency***International Social Work Education***

Effectiveness of international social work education between social work students who have studied abroad and of those who have not has been studied. Human behavior theory is the framework used for professional development of social work students involved in international social work education (Greenfield, Davis, & James, 2012). According to the authors, the person-environment transactional relationship has provided a stronger educational exchange and understanding of the fluidity of cultures and cross-cultural intersectionality for international social work students who study abroad (Greenfield et al., 2012). Greenfield et al. (2012) attempts to fill the gap in research about international social work education with their study on its effectiveness. Their study reveals the experience of students who study abroad appear far more effective than merely reading about a culture from afar (Greenfield et al., 2012). The findings of their study would also apply to studying AI/AN populations in the US.

It would be beneficial for researchers studying AI/AN populations to visit tribal communities and consult directly with AI/AN respective tribal Research Review Boards about their research topics. There are AI/AN tribes who have constructed their own Research Review Boards (RRB) to protect the sovereignty of tribal nations and prevent potential harm to tribal residents, land, resources, culture and language (Oglala Sioux Tribe Research Review Board, 2020). Concerns of cultural protections need to be considered by researchers regarding cultural competence standards.

Cultural Competence

Nadan (2017) examines the challenges of operationalizing cultural competence within multi-cultural ideology in international social work education. According to the NASW, cultural competence refers to the process by which individuals and systems respond respectfully and

effectively to people of all cultures, languages, classes, races, ethnic backgrounds, religions and other diversity factors, in a manner that recognizes, affirms and values the worth of individuals, families and communities, and protects and preserves the dignity of each (NASW, 2001). The author examines and defines cultural competence through essentialist and constructivist views. Essentialism would view cultural competence from the traditional standpoint of culture and ethnicity as pre-determined, static and homogenous (Nadan, 2017). Constructivism however, views identities as socially constructed, continually changing and evolving under internal and external circumstances (Nadan, 2017). Constructivism considers the intersectionality of individuals within a cultural group. Therefore, cultural identities are derived from the intersections between various categories of difference, including gender, social class, religion, spirituality, age, (dis)ability, sexual orientation, marital and residential status, etc. (Davis, 2008).

Distinguishing cultural competence of a social work student and professional in this instance would become more complicated than generalizing knowledge of ethnic background, common locale, language, customs and belief system of a population. Social workers would have to be more diligent at the micro level to begin to understand and know the individual and all the factors of intersectionality involved (Nadan, 2017). One of the issues with essentialist conceptualizations is that they lead to overgeneralizations and stereotypical attitudes toward people who belong to such a broad grouping, imposing stereotypes of observed characteristics on individuals who identify with that grouping (Nadan, 2017; Stuart, 2004). In order to become more ethical and anti-oppressive, social work in international settings should adopt a more constructive and reflective view of cultural competence, acknowledging the power dynamics and political environment involved in social work curriculum development (Nadan, 2017). Again, findings in this study would apply to working with AI/AN populations.

Tribal Healer Perspectives

Voss et al. (1999) provide a comparison of social work and Lakota cultural pedagogies. This qualitative study interviewed Lakota traditional healers' historical perspective on cultural pedagogy. The authors stress that historical perspectives and cultural pedagogy must be acknowledged and utilized while providing services to Lakota clients. This article was related to service provisions and would help guide engagement of Lakota elder knowledge into curriculum development (Voss et al., 1999).

Freeman et al. (2016) reported on qualitative and quantitative findings about Lakota culture-based children's mental health services and its impacts on Lakota children. This study involved Lakota traditional healers who provided healing ceremonies such as the Inipi (Purification lodge). The Inipi is used for holistic healing of the spiritual, mental, emotional and physical manifestations of the child's trauma. The traditional healer's diagnosis is compared with a psychological assessment, and together the Lakota traditional healer and a psychologist develop what is called a "healing plan" for the child (Freeman et al., 2016).

Although, this study does not touch on social work specifically or academia, it demonstrates the effectiveness of integration of cultural pedagogies into present day tribal health care systems. The study acknowledges Lakota traditional healers as practitioners, and the significant impact of cultural-based services for this population. These studies provide research methodologies and service systems that demonstrate evidence-based models that integrate cultural interventions and pedagogy that can be used as teaching tools in schools of social work (Freeman et al., 2016; Voss et al., 1999).

Historical Trauma Barriers

Historical trauma was a common concept and theoretical framework used throughout the literature to attribute Indigenous college students' barriers to higher education and successful completion of degrees (Brave Heart et al, 2012; Freeman et al., 2016; Sasakamoose et al., 2017). Deloria (2006) discussed historical trauma effects as they related to the change of living conditions experienced by Indian people in the last century. The author attributes historical trauma to the erosion of spirituality and confinement to a foreign educational system where memorization and recitation of information substitute for the importance of cultural learning and knowledge (Deloria, 2006). Brave Heart et al. (2012) describe the impact of historical trauma and cross-generational trauma among AIs and recommends implementation of cultural competency models across all levels of social work systems. The author stresses the inclusion of historical trauma, multiple traumatic losses, and issues related specifically to AIs for educators, care providers and teachers within a cultural competency training curriculum (Brave Heart et al., 2012).

This review of the literature reveals a need for research on the topic of TCU schools of social work (Motl et al., 2018, Lamb, 2016). The research on AI historical trauma also supports decolonization of curriculum, practice and services by engaging input from Lakota elders and tribal stakeholders (Brave Heart et al., 2012, Deloria, 2006). There is also a demonstrated need for research on teaching methodologies and skills to enhance growth and development of social work students and faculty (Nedegaard et al., 2018). Studies on international social work education and cultural competency verify the need for transactional relationships between social work students to begin to understand different cultures from a constructivist lens (Nadan, 2017).

Therefore, the LSWE framework would be the first of its kind, and necessary to guide implementation of cultural-based social work curriculum.

Methodology

The conceptual model proposed in this paper focused on how Educational Sovereignty theoretical concepts support the Lakota Social Work Education Conceptual Framework with the goal of improving student enrollment, completion rates and curriculum development. This paper explained social work concepts through the lenses of the Educational Sovereignty and Lakota theoretical concepts. The examination of historical and current research consistently provided a basis to develop a culturally relevant social work education framework for the Lakota population. This conceptual paper explored and highlighted how Lakota ancestral knowledge, wisdom, symbolism, and linguistic contexts can be used to establish the need for the Lakota Social Work Education Conceptual Framework.

A Proposed Framework for Lakota Social Work Education

Educational Sovereignty

The Lakota Social Work Conceptual Framework, grounded in the Educational Sovereignty theory, would integrate Lakota cultural elements across the curriculum. Historical trauma, Lakota language, traditional Lakota family and healing systems, and values would be infused into course assignments, activities, and student conduct/class guidelines. Lakota elders would be integral stakeholders in the content and development of the curriculum. It is important to have community buy in while working within Lakota communities with any proposed research project, program model or curriculum. It is important to honor and attribute the cultural content to the tribal residents who will contribute to curriculum development, and protect cultural content and models from being culturally appropriated. It would be imperative to gain

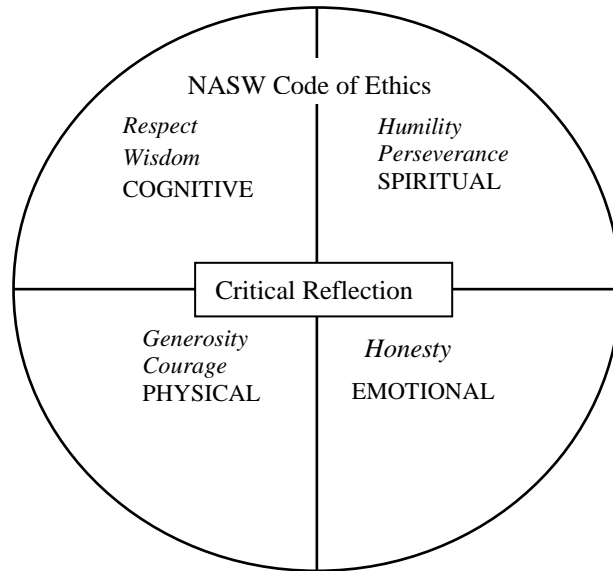
permission from tribal elders to share only what they deem shareable with the public and keep the sacred aspects of the culture hidden. Educational sovereignty would mean giving the power to the tribal community to define and determine what and how cultural concepts should be taught. The Educational Sovereignty theory supports such a framework to develop curriculum that builds upon the strengths of the Lakota culture to empower and liberate individuals, families and communities to be able to teach and learn about their own history, cultural practices and to revitalize family systems and language. The Lakota Social Work Education Conceptual Framework would utilize cultural and human resources that are organic and functioning pieces of cultural systems and models that have effectively been in place for generations. Therefore, the decolonization of social work curriculum is necessary.

Decolonization of Social Work

The Lakota Social Work Education Conceptual Framework could serve as a model for other Indigenous and non-Indigenous institutions to develop culturally-based social work curriculum. To decolonize social work curriculum, it must be culturally specific to each tribe and delivered on their ancestral lands. College campuses are located on Indigenous ancestral land anywhere in the U.S.; therefore, collaboration with local tribes would provide an inclusive measure for Indigenous social work scholars and faculty toward increasing rates of enrollment into social work programs across the country. Acknowledgment of Indigenous historical trauma within social work curriculum is necessary to engage Indigenous students. Inclusion of the Indigenous experience with social work systems and policies within the social work history timeline would acknowledge historical trauma. Social work must admonish the atrocities that occurred. Finally, the profession must set goals with Indigenous community stakeholders on how

to actively address oppressive policies that are harmful and to discourage participation of Indigenous populations in educational systems overall.

The LSWE Conceptual Framework aligns the NASW Code of Ethics with the Lakota value system. As demonstrated in Figure 1 below, a medicine wheel is a significant symbol to the Lakota people. It is a symbol that requires critical self-reflection of an individual's cognitive, spiritual, physical and emotional health. Critical self-reflection helps an individual to maintain balance of all four parts of the self. The seven virtues of the Lakota are included in the medicine wheel to guide critical self-reflection. These values are the foundation of Lakota social systems, and can apply to all human beings, but are necessary to attain as social workers. These values are learned by Lakota people at an early age to encourage positive relationship with the environment and all living creation. The LSWE framework incorporates social work ethics and an Indigenous value system to critically think through issues that occur in the field. First, a person would identify the issue. Next, they would interpret their own reaction, i.e., thoughts, feelings, physical sensations, and spiritual movement associated with the issue at hand. Third, they would consider all options to resolve the issue, and choose the best option. And lastly, the person would enact their option to address the issue, critically self-reflecting throughout the process. The LSWE Conceptual Framework would integrate the core ethics and Lakota values of a person to critically reflect how the issue was addressed. This framework could be applied in any area of social work, and would be relatable to Indigenous social work students and faculty who are familiar with these cultural constructs, and symbolism. Thus, applying cultural concepts to social work professional skills.

Figure 1*Lakota Social Work Education Framework***Discussion****Implications for Social Work Education**

The historical and current research support the need for the LSWE framework. The implications demonstrate the limitations in the research about culturally-based social work curriculum (Nedegaard et al., 2018). This also reveals a need for increased numbers of AI/AN faculty in higher education, and more specifically in schools of social work who can translate Indigenous cultural pedagogy and languages in relation to social work practice (Brave Heart et al., 2012, Deloria, 2006, Brennen & Mackey, 1973). New research needs to be conducted about the percentage of textbooks and classroom materials that discuss current AI/AN social work

policies, issues, and practices. It is important that AI/AN social work researchers and authors write textbooks and develop curriculum that fits the shape of their tribal territories. The research confirms there is room for improving inclusivity measures for diverse populations in all disciplines of higher education (Moll, 2002; Nadan, 2017; Nedegaard et al, 2012; Sasakamoose et al., 2017; Voss et al, 1999).

Furthermore, this paper stresses growing the availability of social work curriculum that is sensitive to the historical trauma barriers of AI/AN students and faculty that are associated with colonial, oppressive educational teaching models (Brave Heart et al., 2012; Moll, 2002). The move toward tribal colleges and schools of social work to address the negative stigma of social work stemming from its history of discriminative child welfare practices in Indian country is supported by legal advocacy groups, i.e. National Indian Child Welfare Association (NICWA), Lakota People's Law Project and the Indian Adoption Project to name a few. The implications for social work include increased advocacy work for AI communities, increasing education in social work courses about the history of AIs, and current issues faced by AIs (Thibeault & Spencer, 2019).

Implications for Practitioners

The LSWE framework would assist in the development of culturally-based social work curriculum to guide social work practice for Indigenous student populations. It would encourage collaboration between schools of social work and tribal stakeholders to help construct social work curriculum reflective of the local Indigenous culture. The LSWE framework holds space for future Lakota social workers and faculty members whose numbers are too few in the world of academia (Patterson et al., 2017; Farris, 1975).

LSWE would give Lakota social work students a recognizable value system and objectives to become helpers and healers within their tribal communities. Using Lakota symbolism and language provides the cultural optics and sounds that are inherent traditional teaching tools. Revitalization of Indigenous languages and Indigenous land acknowledgments are steps toward freeing Indigenous people from generations of colonial oppression.

Future Research and Study

There is an urgency for the young people to learn as much as they can of their culture. Many of the Lakota elders who were born during this time are dying, and taking their cultural knowledge and wisdom with them. Academia can reverse culture loss and bring Indigenous elder knowledge into the classroom. Some possible ways to do this would be to increase research, recordings, and documentation of history, traditional teachings, language, social models and healing models to develop published textbooks and resources for social work curriculum. Higher education must take a stronger stance in this movement with the same fierce urgency as the tribal primary and K-12 educational systems are on the Pine Ridge Indian Reservation. Therefore, tribal colleges must take the lead and become the primary symbols of authority on tribal culture and traditions so that their certification is accepted by non-Indian scholars and institutions the world over (Deloria, 1993). This charge has been taken with the creation of the LSWE framework, and Oglala Lakota College is leading the way.

Conclusion

The cultural concepts described in this paper provide some context on how schools of social work can modify curriculum to reflect AI/AN students' worldview. These modifications would meet cultural competency standards and improve social work service delivery models for AI/AN communities and other Indigenous populations internationally. The historical and current

research supports the argument that there is a need for the LSWE framework. The hunger for cultural knowledge is ever present by the young people of Indigenous lands. It is evident in their attire, young women wearing ribbon skirts, beadwork and moccasins as daily fashion. Young men growing their hair long, wearing braids and speaking their Indigenous languages without fear and shame. There is a movement that is seemingly invisible to the modern American mainstream eye, yet increasingly visible in Indigenous communities across the U.S. via displays on social media Indigenous fashion trends, and when you go into the tribal schools and workplaces you will see Indigenous aesthetics. The demands of Indigenous youth are calling on Lakota elders as a source to learn about the time of Un Lákħotapi Héhaŋ (When we were Lákħota). Tribal colleges, Indigenous language nests and charter schools like the Pine Ridge Anpo Wicahpi (Morning Star) Girls School and Red Cloud Indian School are evidence of this movement, and would benefit from ongoing developments of the Lakota Social Work Education Conceptual Framework. Finally, it would support efforts of decolonizing curriculum toward improving recruitment, persistence, retention, and completion rates of Indigenous scholars and future social work faculty.

Glossary

aŋpo wičah̄pi - morning star

ate' - father

čhekičhiya uŋpi – to address each other in a prayerful way

čiŋksi - son

čuŋkši - daughter

ihakičhikta pi – to look out for one another

ina - mother

Lak̄hol'eyapi - Lakota language

mitakuye - My people that I value forever into the future

Oglala Lakota- One of seven bands of the Lakota, Dakota and Nakota (Sioux) Tribe.

uŋ Lákhota pi héhaŋ - When we were Lákhota. This term refers to how a person was expected to conduct themselves in Lákhota society.

wačhántognaka - generosity

waúŋšila - compassion

wóčhekiye - prayer

wókigna - comfort/nurture

wóksape - wisdom

wo`Lakota - Lakota beliefs

wóohitike - courage

wo'ohpe šakowin - seven sacred laws and values

wóowathāŋla - honesty

wótakuye - to make relatives/kinship

wówačhiŋthąka - perseverance

wówaħwala - humility

wówašake - strength

wówayuonihą - respect

wówičhala - spiritual belief

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Engagement Indicators: Degree Completion among Tribal College Students

by


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Research-Based Article in Partial Fulfillment
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Abstract

This study is an exploratory secondary data analysis of student engagement indicators that are associated with degree completion among American Indian students at a Tribal College/University (TCU). Specifically, the study explored engagement indicators as correlates of student degree completion at a Tribal College/University (TCU) through a secondary analysis of data from the National Survey of Student Engagement - Faculty Survey of Student Engagement (NSSE-FSSE) that is conducted annually college-wide by the Oglala Lakota College (OLC) Assessment Department. The data was analyzed to answer the following, main question: “How do engagement indicators associated among themselves and with AI students’ completion of a degree at a TCU?” The sample consisted of 172 participants. Descriptive and correlational analyses showed positive linear correlations between the engagement indicators, but not with degree completion. Implications for the study include aspects that contribute to curriculum development for schools of social work, AI studies programs and TCUs to build toward improving enrollment and completion rates among AI students. Further implications support ongoing tribal cultural revitalization movements.

Keywords: Lakota Social Work Education Framework, Cultural Revitalization, Social Work Curriculum, Persistence, Completion, Tribal College/University.

Studies in American Indians/Alaska Natives (AI/ANs) in higher education have shown overall low degree completion rates in this population, prompting a need to consider ways to engage the students. In recognition of this problem, the Council on Social Work Education's (CSWE) American Indian (AI) Task Force Report (1973) formulated initiatives to address recruitment, financial assistance, recruitment and development of AI faculty members. This included developing culturally relevant curriculum content, developing training materials and courses for paraprofessionals serving AI and identification of academic and social problems affecting AI students attending graduate schools of social work in the United States (Brennan & Mackey, 1973, p.1). According to the American Indian Higher Education Consortium (AIHEC), tribal colleges and universities (TCUs) were established in 1973 to address the educational and cultural needs of tribal communities and to provide opportunities for Indigenous people to attend college within their tribal reservation communities (AIHEC, 2019). There are 35 TCUs in the United States of which two are CSWE accredited baccalaureate level social work (BSW) programs: Salish Kootenai College and Oglala Lakota College that were referenced from the CSWE Directory of Accredited programs in 2019 (CSWE, 2019).

The purpose of this study was to explore how engagement indicators are associated within themselves and with student's degree completion at a Tribal College/University (TCU). This study is a secondary analysis of data from the 2019 National Survey of Student Engagement - Faculty Survey of Student Engagement (NSSE-FSSE) that is conducted annually college-wide by the Oglala Lakota College (OLC) Assessment Department. Studies on American Indian college retention and college outcomes in general indicates that more studies of this kind and with this population are very much-needed (Motl et al., 2018, p. 52). The current study therefore examined the 2019 National Survey of Student Engagement (NSSE). A descriptive analysis was

used to describe the study sample, while a correlational analysis was used to assess the relationship among the engagement indicator factors and degree completion among 172 students (n=172). The study was conducted with a consideration for its implications for student support, including academic, behavioral and physical health, financial and economic education, cultural and family resources based on engagement indicators as related within and with degree completion. The main research questions were how do the engagement indicators correlate among themselves, and how do they relate with degree completion among AI students?

Literature Search Strategy and Literature Review

Due to paucity of research in this area, there is need to provide strategies used to access studies specifically related to the current inquiry. The University of St. Thomas library databases were used in the search of literature related to this study, which include the SocINDEX, Ethnic NewsWatch, Encyclopedia of Social Work, ERIC. Google Scholar also was also applied in the search. Word combinations used in searches of the databases include: *Indigenous Social Work Education, American Indians, Native Americans, Tribal Colleges and Universities, Persistence rates, Completion rates, Indigenous social work curriculum, First Nations People, First Peoples, Aboriginal, Higher Education, Quantitative study*. The scope of this literature review included primarily Indigenous/American Indian education articles with persistence rates of Indigenous students in primarily higher education institutions. The search gathered articles from other Indigenous peoples from around the world such as Australia, Canada, India, and New Zealand. The focus of the literature review is within the United States. Dissertations, some mixed methods CBPR studies were also included in this literature review.

Since the 1980s, scholars have recognized the need to emphasize multiculturalism in social work education (Sanders, 1980). In line with this emphasis, Akintayo, Hämäläinen, &

Rissanen (2018) identified multiculturalism and global standards, which provided some context about education among indigenous populations on a global level. The study specifically highlighted a need to consider student engagement indicators among AI students. Responses have included Izzo's (2018) Inventory of School Motivation (ISM), which is among a few of the most recent studies that focused on AI student populations in higher education.

Notwithstanding, current evidence shows lack of studies that are focused on BSW level students who are pursuing degrees at a TCU. Izzo's (2018) study titled, "American Indian Student Motivation at a Tribal College" was a generalized view of the entire TCU student population. Stenbom's (2018) study, "A Systematic Review of the Community of Inquiry Survey" touched on some aspects of cohesion between cohort members and the student-instructor relationship to help students to persist in online courses. Patterson Silver Wolf's (2017) study on academic performance of American Indian students was conducted at a primarily white University, which tested the impact of the Academic-social context theory. These studies were not geared toward social work curricula, nor on a specific tribe of Indigenous people, but more on a general population of American Indians from a variety of different tribes. Yet, the studies point to the need to formulate a study that is focused on one specific TCU and AI student population's engagement indicators that are associated with each other and with degree completions.

What We Know about Student Engagement

Student engagement has been identified as an important factor for motivating students to succeed in the academy. In a study of 1,399 students by Reyes et al. (2012), engagement was found to be a significant mediator between classroom environment and grades, a mark of student success. Similar findings were also documented by Shernoff and Schmidt (2007). Generally,

studies point to the benefits of student engagement efforts on student success. Numerous activities count as student engagement within the academy. Educators use the term engagement often in describing efforts to keep students successful (Krause, 2005). Hence, it has become a benchmark for preparing students for success (Kuh, 2001). But how engagement is assessed has remained unresolved, and as recognized by Bulger, Mayer, Almeroth, and Blau (2008), the relationships between engagement and learning is not an easy one to decipher. The National Survey of Student Engagement (NSSE) provides examples of student engagement factors, as exposed by Zilvinskis et al. (2017): These are higher order learning, quantitative reasoning, student-faculty interaction, supportive environment, reflective and integrative learning, collaborative learning effective teaching practice, learning strategies, discussions with diverse others, and quality of interaction. In this study, it is assumed that efforts at student engagement will correlate with each other and will be associated with degree completion.

Theoretical Foundation

This study was guided by the educational sovereignty theory (EST). Specifically, the study was built on the basic principles of sovereignty that provides a framework to promote change within the context of higher education for improved enrollment and completion rates of AI students (Tippeconic Fox & Tippeconic, 2017). This theory supports the philosophy of Tribal Colleges and Universities that promote the integration of Indigenous culture, languages, values and belief systems to benefit the unique experience of Indigenous students and faculty. Its proposition includes that systems of indigenous knowledge inform the everyday existence of AI/AN people, and those systems are a crucial component of educational programs (Tippeconic Fox & Tippeconic, 2017). The Educational Sovereignty theory as construed, supports the Indigenous researcher and OLC's overarching cultural-based curriculum requirements. This

theoretical framework supports the purpose of this study and plan to collect and explore Engagement Indicators (EI) that might enhance completion of BSW degrees among Indigenous students at OLC.

In summary, the major themes found in the foregoing review were multicultural curricula, indigenous culture-based approach, historical trauma, decolonization, motivational factors, persistence rates, and educational sovereignty (Stenbom, 2018; Izzo (2018; Wolf.2017). What is known through the literature is that AI students persist when there is a strong presence of native culture on-campus, structured in curriculum and activities, and connection to family-like system available on-campus away from home community. What is unknown is how does AI cultural concepts and paradigms relate to social work course curricula provide support for AI students who are pursuing a BSW degree, and who live in their tribal communities toward completion of a degree. What other combination of supportive factors also help AI students toward completion of a degree?

Methodology

This study is a secondary data analysis of 172 Oglala Lakota College (OLC) students who participated in the 2019 National Survey of Student Engagement (NSSE). The NSSE survey is conducted annually by OLC and was distributed to 1330 enrolled students. 1224 identified as AI/AN. Ninety-two percent of the enrolled student population in 2019 identified as AI/AN. 11% of the total number of enrolled students completed the 2019 NSSE survey. This study is a descriptive and correlational analyses of student engagement indicator variables and degree completions of AI students enrolled at a tribal college. Approval for the study was received from the Institutional Review Board (IRB), and the Oglala Sioux Tribal Research Review Board (RRB). The research design was developed to explore how student engagement

indicators are associated within themselves and with degree completions among AI students enrolled at OLC, a tribal college. This is a secondary data analysis of the 2019 NSSE survey data. Descriptive and correlational analyses were used to understand the relationship between the student engagement indicators and degree completion.

Population and Sample

The study population consists of 1,330 OLC students and was derived from OLC's 2019 spring full-time enrollment data. Ninety-two percent of the study population are AI/AN degree seeking students. Students who completed the 2019 NSSE survey were the focus of the research sample. The research sample includes all enrolled degree seeking students who participated in the 2019 NSSE survey. The sample size includes 172 students who completed the survey. This study examines overall NSSE survey data that included all OLC bachelor level students across departments.

Measurement and Operationalization of Study Variables and Data Analysis

The Engagement Indicator variables analyzed include: Each of these variables retained continuous level characteristics. Higher Order learning (HO), Quantitative Reasoning (QR), Student-Faculty Interaction (SF), Supportive Environment (SE), Reflective & Integrative learning (RI), Collaborative Learning (CL), Effective Teaching Practice (ET), Learning Strategies (LS), Discussions with Diverse Others (DD), and Quality of Interaction (QI). The ten NSSE Engagement Indicators (EI) were analyzed in this study. Engagement Indicators are sets of items that have been grouped into ten key dimensions of student engagement, organized under four themes, 1.) Academic Challenge, 2.) Learning with Peers, 3.) Experiences with Family, and 4.) Campus Environment. The number of degree completions were also explored to determine its correlation to student engagement indicators (Kuh, 2001). Degree completion was a

dichotomous variable with 0 being not completed and 1 being completed. The Statistical Package for the Social Sciences (SPSS) software and intellectus statistics were used for data analyses. In addressing the primary research question, a descriptive analysis was used to describe the study sample. Correlational analyses were conducted to show the relationships among the engagement indicator variables and degree completions. Point biserial correlation analysis was used to answer the question as to assess the relationships between degree completion and the engagement indicators.

Findings

One hundred seventy-two ($n=172$) participants completed the 2019 survey. The demographic statistics provide a detailed snapshot of the survey participants who were predominantly AI females, aged 24 years old and older, 78% are enrolled full-time, and 72% were first generation college students. Seventy-four percent of students were juniors and seniors, and 44% of the students who filled out the survey completed degrees. Demographic statistics were calculated for Higher Order learning (HO), Quantitative Reasoning (QR), Student-Faculty Interaction (SF), Supportive Environment (SE), Reflective & Integrative learning (RI), Collaborative Learning (CL), Effective Teaching Practice (ET), Learning Strategies (LS), Discussions with Diverse Others (DD), and Quality of Interaction (QI). The observations for HO had an average of 37.59 ($SD = 13.45$, $SE_M = 1.07$, Min = 0.00, Max = 60.00). The observations for QR had an average of 27.97 ($SD = 15.66$, $SE_M = 1.26$, Min = 0.00, Max = 60.00). The observations for SF had an average of 23.04 ($SD = 14.46$, $SE_M = 1.15$, Min = 0.00, Max = 60.00). The observations for SE had an average of 31.97 ($SD = 16.11$, $SE_M = 1.32$, Min = 0.00, Max = 60.00). The observations for RI had an average of 35.54 ($SD = 12.45$, $SE_M = 0.97$, Min = 2.86,

Max = 60.00). The observations for CL had an average of 26.49 ($SD = 12.92$, $SE_M = 1.00$, Min = 0.00, Max = 60.00).

The observations for ET had an average of 42.19 ($SD = 15.08$, $SE_M = 1.21$, Min = 4.00, Max = 60.00). The observations for LS had an average of 42.04 ($SD = 12.50$, $SE_M = 1.02$, Min = 0.00, Max = 60.00). The observations for DD had an average of 28.68 ($SD = 16.41$, $SE_M = 1.33$, Min = 0.00, Max = 60.00). The observations for QI had an average of 44.65 ($SD = 13.58$, $SE_M = 1.13$, Min = 0.00, Max = 60.00). When the skewness is greater than 2 in absolute value, the variable is considered to be asymmetrical about its mean. When the kurtosis is greater than or equal to 3, then the variable's distribution is markedly different than a normal distribution in its tendency to produce outliers (Westfall & Henning, 2013). The summary statistics is contained in Table 1.

Table 1*Summary Statistics Table for Interval and Ratio Variables*

Variable	<i>M</i>	<i>SD</i>	<i>n</i>	<i>SE_M</i>	Min	Max
HO	37.59	13.45	158	1.07	0.00	60.00
QR	27.97	15.66	154	1.26	0.00	60.00
SF	23.04	14.46	158	1.15	0.00	60.00
SE	31.97	16.11	148	1.32	0.00	60.00
RI	35.54	12.45	163	0.97	2.86	60.00
CL	26.49	12.92	168	1.00	0.00	60.00
ET	42.19	15.08	155	1.21	4.00	60.00
LS	42.04	12.50	150	1.02	0.00	60.00
DD	28.68	16.41	152	1.33	0.00	60.00
QI	44.65	13.58	144	1.13	0.00	60.00

Note. '-' indicates the statistic is undefined due to constant data or an insufficient sample size.

Spearman Correlation Analysis

A Spearman correlation analysis was applied in examining the relationships among Higher Order learning (HO), Reflective & Integrative learning (RI), Collaborative Learning (CL), Effective Teaching Practice (ET), Quantitative Reasoning (QR), Student-Faculty Interaction (SF), Supportive Environment (SE), Learning Strategies (LS), Discussions with Diverse Others (DD), and Quality of Interaction (QI). Cohen's standard was used to evaluate the strength of the relationships, where coefficients between .10 and .29 represent a small effect size, coefficients between .30 and .49 represent a moderate effect size, and coefficients above .50 indicate a large effect size (Cohen, 1988). Findings from the correlations was assessed using Holm corrections to adjust for multiple comparisons based on an alpha value of 0.05. A significant positive correlation was observed between HO and RI ($r_s = 0.59, p < .001, 95\% \text{ CI } [0.46, 0.69]$). The correlation coefficient between HO and RI was 0.59, indicating a large effect

size. This correlation indicates that as HO increases, RI tends to increase. A significant positive correlation was observed between HO and CL ($r_s = 0.22, p = .009, 95\% \text{ CI } [0.06, 0.38]$). The correlation coefficient between HO and CL was 0.22, indicating a small effect size. This correlation indicates that as HO increases, CL tends to increase. A significant positive correlation was observed between HO and ET ($r_s = 0.46, p < .001, 95\% \text{ CI } [0.32, 0.58]$). The correlation coefficient between HO and ET was 0.46, indicating a moderate effect size. This correlation indicates that as HO increases, ET tends to increase. A significant positive correlation was observed between HO and QR ($r_s = 0.49, p < .001, 95\% \text{ CI } [0.35, 0.61]$).

The correlation coefficient between HO and QR was 0.49, indicating a moderate effect size. This correlation indicates that as HO increases, QR tends to increase. A significant positive correlation was observed between HO and SF ($r_s = 0.34, p < .001, 95\% \text{ CI } [0.18, 0.48]$). The correlation coefficient between HO and SF was 0.34, indicating a moderate effect size. This correlation indicates that as HO increases, SF tends to increase. A significant positive correlation was observed between HO and SE ($r_s = 0.23, p = .007, 95\% \text{ CI } [0.06, 0.39]$). The correlation coefficient between HO and SE was 0.23, indicating a small effect size. This correlation indicates that as HO increases, SE tends to increase. A significant positive correlation was observed between HO and LS ($r_s = 0.53, p < .001, 95\% \text{ CI } [0.39, 0.64]$).

The correlation coefficient between HO and LS was 0.53, indicating a large effect size. This correlation indicates that as HO increases, LS tends to increase. A significant positive correlation was observed between HO and DD ($r_s = 0.38, p < .001, 95\% \text{ CI } [0.22, 0.51]$). The correlation coefficient between HO and DD was 0.38, indicating a moderate effect size. This

correlation indicates that as HO increases, DD tends to increase. A significant positive correlation was observed between HO and QI ($r_s = 0.26, p = .003, 95\% \text{ CI } [0.09, 0.41]$). The correlation coefficient between HO and QI was 0.26, indicating a small effect size. This correlation indicates that as HO increases, QI tends to increase. A significant positive correlation was observed between RI and CL ($r_s = 0.37, p < .001, 95\% \text{ CI } [0.21, 0.51]$). The correlation coefficient between RI and CL was 0.37, indicating a moderate effect size. This correlation indicates that as RI increases, CL tends to increase. A significant positive correlation was observed between RI and ET ($r_s = 0.27, p = .002, 95\% \text{ CI } [0.11, 0.42]$). The correlation coefficient between RI and ET was 0.27, indicating a small effect size. This correlation indicates that as RI increases, ET tends to increase. A significant positive correlation was observed between RI and QR ($r_s = 0.34, p < .001, 95\% \text{ CI } [0.18, 0.48]$). The correlation coefficient between RI and QR was 0.34, indicating a moderate effect size. This correlation indicates that as RI increases, QR tends to increase. A significant positive correlation was observed between RI and SF ($r_s = 0.35, p < .001, 95\% \text{ CI } [0.19, 0.49]$).

The correlation coefficient between RI and SF was 0.35, indicating a moderate effect size. This correlation indicates that as RI increases, SF tends to increase. A significant positive correlation was observed between RI and LS ($r_s = 0.41, p < .001, 95\% \text{ CI } [0.26, 0.54]$). The correlation coefficient between RI and LS was 0.41, indicating a moderate effect size. This correlation indicates that as RI increases, LS tends to increase. A significant positive correlation was observed between RI and DD ($r_s = 0.45, p < .001, 95\% \text{ CI } [0.31, 0.58]$). The correlation coefficient between RI and DD was 0.45, indicating a moderate effect size. This correlation indicates that as RI increases, DD tends to increase. A significant positive correlation was

observed between RI and QI ($r_s = 0.19, p = .025, 95\% \text{ CI } [0.03, 0.35]$). The correlation coefficient between RI and QI was 0.19, indicating a small effect size. This correlation indicates that as RI increases, QI tends to increase. A significant positive correlation was observed between CL and QR ($r_s = 0.26, p = .002, 95\% \text{ CI } [0.10, 0.41]$). The correlation coefficient between CL and QR was 0.26, indicating a small effect size. This correlation indicates that as CL increases, QR tends to increase. A significant positive correlation was observed between CL and SF ($r_s = 0.42, p < .001, 95\% \text{ CI } [0.27, 0.55]$). The correlation coefficient between CL and SF was 0.42, indicating a moderate effect size. This correlation indicates that as CL increases, SF tends to increase. A significant positive correlation was observed between CL and LS ($r_s = 0.29, p < .001, 95\% \text{ CI } [0.13, 0.44]$).

The correlation coefficient between CL and LS was 0.29, indicating a small effect size. This correlation indicates that as CL increases, LS tends to increase. A significant positive correlation was observed between CL and DD ($r_s = 0.25, p = .003, 95\% \text{ CI } [0.09, 0.41]$). The correlation coefficient between CL and DD was 0.25, indicating a small effect size. This correlation indicates that as CL increases, DD tends to increase. A significant positive correlation was observed between CL and QI ($r_s = 0.20, p = .023, 95\% \text{ CI } [0.03, 0.35]$). The correlation coefficient between CL and QI was 0.20, indicating a small effect size. This correlation indicates that as CL increases, QI tends to increase. A significant positive correlation was observed between ET and QR ($r_s = 0.45, p < .001, 95\% \text{ CI } [0.30, 0.57]$). The correlation coefficient between ET and QR was 0.45, indicating a moderate effect size. This correlation indicates that as ET increases, QR tends to increase. A significant positive correlation was observed between ET and SF ($r_s = 0.19, p = .028, 95\% \text{ CI } [0.02, 0.35]$).

The correlation coefficient between ET and SF was 0.19, indicating a small effect size. This correlation indicates that as ET increases, SF tends to increase. A significant positive correlation was observed between ET and LS ($r_s = 0.48, p < .001, 95\% \text{ CI } [0.34, 0.60]$). The correlation coefficient between ET and LS was 0.48, indicating a moderate effect size. This correlation indicates that as ET increases, LS tends to increase. A significant positive correlation was observed between ET and DD ($r_s = 0.23, p = .008, 95\% \text{ CI } [0.06, 0.38]$). The correlation coefficient between ET and DD was 0.23, indicating a small effect size. This correlation indicates that as ET increases, DD tends to increase. A significant positive correlation was observed between ET and QI ($r_s = 0.33, p < .001, 95\% \text{ CI } [0.16, 0.47]$). The correlation coefficient between ET and QI was 0.33, indicating a moderate effect size. This correlation indicates that as ET increases, QI tends to increase. A significant positive correlation was observed between QR and SF ($r_s = 0.34, p < .001, 95\% \text{ CI } [0.18, 0.48]$). The correlation coefficient between QR and SF was 0.34, indicating a moderate effect size. This correlation indicates that as QR increases, SF tends to increase. A significant positive correlation was observed between QR and LS ($r_s = 0.32, p < .001, 95\% \text{ CI } [0.16, 0.47]$). The correlation coefficient between QR and LS was 0.32, indicating a moderate effect size. This correlation indicates that as QR increases, LS tends to increase. A significant positive correlation was observed between QR and DD ($r_s = 0.35, p < .001, 95\% \text{ CI } [0.19, 0.49]$).

The correlation coefficient between QR and DD was 0.35, indicating a moderate effect size. This correlation indicates that as QR increases, DD tends to increase. A significant positive correlation was observed between QR and QI ($r_s = 0.29, p < .001, 95\% \text{ CI } [0.13, 0.44]$). The correlation coefficient between QR and QI was 0.29, indicating a small effect size. This

correlation indicates that as QR increases, QI tends to increase. A significant positive correlation was observed between SF and SE ($r_s = 0.33, p < .001, 95\% \text{ CI } [0.17, 0.47]$). The correlation coefficient between SF and SE was 0.33, indicating a moderate effect size. This correlation indicates that as SF increases, SE tends to increase. A significant positive correlation was observed between SF and LS ($r_s = 0.35, p < .001, 95\% \text{ CI } [0.19, 0.49]$). The correlation coefficient between SF and LS was 0.35, indicating a moderate effect size. This correlation indicates that as SF increases, LS tends to increase. A significant positive correlation was observed between SF and DD ($r_s = 0.31, p < .001, 95\% \text{ CI } [0.15, 0.46]$). The correlation coefficient between SF and DD was 0.31, indicating a moderate effect size. This correlation indicates that as SF increases, DD tends to increase. A significant positive correlation was observed between SF and QI ($r_s = 0.34, p < .001, 95\% \text{ CI } [0.18, 0.48]$). The correlation coefficient between SF and QI was 0.34, indicating a moderate effect size. This correlation indicates that as SF increases, QI tends to increase. A significant positive correlation was observed between SE and LS ($r_s = 0.18, p = .042, 95\% \text{ CI } [0.01, 0.34]$). The correlation coefficient between SE and LS was 0.18, indicating a small effect size. This correlation indicates that as SE increases, LS tends to increase. A significant positive correlation was observed between SE and DD ($r_s = 0.28, p = .001, 95\% \text{ CI } [0.12, 0.43]$).

The correlation coefficient between SE and DD was 0.28, indicating a small effect size. This correlation indicates that as SE increases, DD tends to increase. A significant positive correlation was observed between SE and QI ($r_s = 0.36, p < .001, 95\% \text{ CI } [0.21, 0.50]$). The correlation coefficient between SE and QI was 0.36, indicating a moderate effect size. This correlation indicates that as SE increases, QI tends to increase. A significant positive correlation

was observed between LS and DD ($r_s = 0.37, p < .001, 95\% \text{ CI } [0.22, 0.51]$). The correlation coefficient between LS and DD was 0.37, indicating a moderate effect size. This correlation indicates that as LS increases, DD tends to increase. A significant positive correlation was observed between LS and QI ($r_s = 0.17, p = .048, 95\% \text{ CI } [0.00, 0.33]$). The correlation coefficient between LS and QI was 0.17, indicating a small effect size. This correlation indicates that as LS increases, QI tends to increase. A significant positive correlation was observed between DD and QI ($r_s = 0.18, p = .042, 95\% \text{ CI } [0.01, 0.34]$). The correlation coefficient between DD and QI was 0.18, indicating a small effect size. This correlation indicates that as DD increases, QI tends to increase. No other significant correlations were found. Table 2 presents the results of the correlations.

Table 2

Spearman Correlation Results Among HO, RI, CL, ET, QR, SF, SE, LS, DD, and QI

Combination	r_s	95% CI	p
HO-RI	0.59	[0.46, 0.69]	< .001
HO-CL	0.22	[0.06, 0.38]	.009
HO-ET	0.46	[0.32, 0.58]	< .001
HO-QR	0.49	[0.35, 0.61]	< .001
HO-SF	0.34	[0.18, 0.48]	< .001
HO-SE	0.23	[0.06, 0.39]	.007
HO-LS	0.53	[0.39, 0.64]	< .001
HO-DD	0.38	[0.22, 0.51]	< .001
HO-QI	0.26	[0.09, 0.41]	.003
RI-CL	0.37	[0.21, 0.51]	< .001
RI-ET	0.27	[0.11, 0.42]	.002
RI-QR	0.34	[0.18, 0.48]	< .001
RI-SF	0.35	[0.19, 0.49]	< .001
RI-SE	0.10	[-0.08, 0.26]	.273
RI-LS	0.41	[0.26, 0.54]	< .001

RI-DD	0.45	[0.31, 0.58]	< .001
RI-QI	0.19	[0.03, 0.35]	.025
CL-ET	0.08	[-0.09, 0.24]	.371
CL-QR	0.26	[0.10, 0.41]	.002
CL-SF	0.42	[0.27, 0.55]	< .001
CL-SE	0.15	[-0.02, 0.31]	.080
CL-LS	0.29	[0.13, 0.44]	< .001
CL-DD	0.25	[0.09, 0.41]	.003
CL-QI	0.20	[0.03, 0.35]	.023
ET-QR	0.45	[0.30, 0.57]	< .001
ET-SF	0.19	[0.02, 0.35]	.028
ET-SE	0.14	[-0.03, 0.30]	.116
ET-LS	0.48	[0.34, 0.60]	< .001
ET-DD	0.23	[0.06, 0.38]	.008
ET-QI	0.33	[0.16, 0.47]	< .001
QR-SF	0.34	[0.18, 0.48]	< .001
QR-SE	0.14	[-0.03, 0.30]	.114
QR-LS	0.32	[0.16, 0.47]	< .001
QR-DD	0.35	[0.19, 0.49]	< .001
QR-QI	0.29	[0.13, 0.44]	< .001
SF-SE	0.33	[0.17, 0.47]	< .001
SF-LS	0.35	[0.19, 0.49]	< .001
SF-DD	0.31	[0.15, 0.46]	< .001
SF-QI	0.34	[0.18, 0.48]	< .001
SE-LS	0.18	[0.01, 0.34]	.042
SE-DD	0.28	[0.12, 0.43]	.001
SE-QI	0.36	[0.21, 0.50]	< .001
LS-DD	0.37	[0.22, 0.51]	< .001
LS-QI	0.17	[0.00, 0.33]	.048
DD-QI	0.18	[0.01, 0.34]	.042

Note. $n = 134$. Holm corrections used to adjust p -values.

Higher Order learning (HO), Quantitative Reasoning (QR), Student-Faculty Interaction (SF), Supportive Environment (SE), Reflective & Integrative learning (RI), Collaborative Learning (CL), Effective Teaching Practice (ET), Learning Strategies (LS), Discussions with Diverse Others (DD), and Quality of Interaction (QI).

To investigate the relationships between SE variables and completion, a point-biserial correlation was conducted, with the following findings. Degrees awarded ranged from 0, no completion to 1, for associate degree (AA/AS), 2 for bachelor's degree (BA/BS) and 3 for certification. For the purpose of this analysis, the data was recoded into a binary form with 0 being no degree completion and 1 representing degree completion. The most frequently observed category of Degrees awarded was 0 ($n = 109$, 63%). Frequencies and percentages are presented in Table 3.

Table 3

Frequency Table for Nominal Variables

Variable	<i>n</i>	%
Degrees awarded		
0	109	63.37
1	63	36.63
Missing	0	0.00

Note. Due to rounding errors, percentages may not equal 100%.

Further, I explored the relationships between degree completion or degree awarded and the SE variables. A point-biserial correlation analysis was conducted for degree completion and LS, DD, QI, HO, QR, SF, SE, RI, CL, and ET. No statistical significance was found among these variables, as re-confirmed by a bootstrap analysis that used 1000 samples. In interpreting the strengths of the relationships, I relied on Cohen's standard, where .1, .24, and .37 are small, medium, and large effect sizes, respectively (Cohen, 1988). These thresholds are founded on the assumption that both the 0 and 1 values of the dichotomous has equal chance of likely occurring (Rice & Harris, 2005; McGrath & Meyer, 2006).

The result of the correlations was examined using Holm corrections to adjust for multiple comparisons based on an alpha value of 0.05. There were no significant correlations between any pairs of variables. Table 5 presents the results of the correlations.

Table 4

Point Biserial Correlations for Degrees awarded and LS, DD, QI, HO, QR, SF, SE, RI, CL, and ET

Combination	r_{pb}	95% CI	n	p
Degrees awarded-LS	0.14	[-0.02, 0.30]	150	.508
Degrees awarded-DD	0.10	[-0.06, 0.26]	152	.817
Degrees awarded-QI	0.06	[-0.10, 0.22]	144	1.000
Degrees awarded-HO	0.12	[-0.04, 0.27]	158	.713
Degrees awarded-QR	0.15	[-0.01, 0.30]	154	.508
Degrees awarded-SF	0.19	[0.04, 0.34]	158	.142
Degrees awarded-SE	-0.02	[-0.18, 0.14]	148	1.000
Degrees awarded-RI	0.19	[0.04, 0.33]	163	.142
Degrees awarded-CL	0.17	[0.02, 0.32]	168	.199
Degrees awarded-ET	0.03	[-0.13, 0.19]	155	1.000

Note. Holm corrections used to adjust p -values. As noted before, a bootstrapping using 1,000 sample yielded an exact result as this.

Summary and Conclusion

The findings of the data analyses of the 2019 NSSE survey sample provided strong correlational evidence between the engagement indicators. The correlations ranged from low to medium, using Cohen's standard. However, some of the indicators did not have significant correlation: RI-SE, QR-SE, CL-SE, and CL-ET. In addition, although the indicators mainly showed correlations, the correlation between degree completion and the engagement indicators were not statistically significant. This could be for several reasons one of which is the sample size, and perhaps the way the nature of the data itself as it included several kinds of completion indicators which were then coded into a binary form, for the point biserial analysis. However, given that this is an exploratory analysis, additional enquiries will in the future will be helpful. It is also important to note that this study is not generalizable due to its small sample size and its non-probabilistic form. It is also important to note that, although none of the correlations turned

out to be statistically significant in terms of degrees awarded and the engagement indicators, the relationships between degree completion and each of the engagement indicators were all positive, except for degree completion and SE. This suggests that, although not statistically significant, the degree completion increased as engagement increased, except for SE.

Implications

Findings from this study show that the engagement indicators are largely associated. However, additional studies will be necessary, and will rely on primary data of current and students that have graduated their respective programs. This might help to derive direct information from them as to their perceptions regarding what factors are associated with their propensity or actual degree completion. Such a study will follow a qualitative approach, as a follow up. Such finding will help to boost BSW curriculum for a TCU, which as evident in the literature review has not been performed before. This study brings the possibility of revisiting the idea of developing a comprehensive way to construct AI and culturally relevant curricula to address the issues of recruitment of AI students and faculty into social work education and academia. The main goal of this study is to explore factors that would help AI students toward completion of a BSW degree. This study is an exciting venture to be on the cusp of something that could be very significant to developing social work programs that are more inclusive of AI students, which would lend to current trends and efforts to improve diversity, equity and inclusion of marginalized populations in social work education.

Recommendations

The recommendations of the researcher are for universities, colleges, TCUs with schools of social work to focus on student engagement indicators, specifically for AI students, to determine what factors are attributed to successful completion of degrees for this population. The

researcher also recommends that schools of social work collaborate with local tribal communities, recruit AI social work faculty, invite local tribal cultural experts to begin to develop curriculum that is culturally tailored for them. Further, programs are invited to explore with students what cultural systems worked historically and how their cultural pedagogy works for them now. Programs may also ask permission for what cultural elements are acceptable to be shared within social work curriculum and include AI researchers to the table who have been doing this type of work and support them in current and future research and writing. It is imperative to create safe spaces for AI scholars to express themselves and interactions must be culturally sensitive, meaning, research the cultural protocols and social customs of each local tribal group.

Land acknowledgements are a major part of this equation toward diversity, inclusion and equity of Black, Indigenous/AI, Mexican, Latinx, Asian and the multitude of other ethnicities that populate college campuses across the US. Collaborate with Canadian First Nations scholars who have made significant progress with establishing cohesive relationships between their cultures and the higher education institutions and social work systems in their country. Be careful to not lump all AI's into one group. Each tribal nation is unique with their own languages and cultural pedagogy.

Significance of the Study

Theoretical Significance

This study is a contribution to TCU's with limited resources to explore engagement factors; how they are associated with themselves and with degree completion. It is a contribution to Indigenous Social Work Education to further explore what are some curriculum-related factors that might enhance completion of BSW degrees for Indigenous students. This study is a

contribution to the formerly named American Indian Task Force research and recently renamed Indigenous Tribal Social Work Educators Association of CSWE who have been challenged with the continued task of improving recruitment and retention efforts for Indigenous social work students and faculty in higher education institutions.

Significance to Social Work Practice and Social Policy

This study provides significant contributions to social work practice and policy by adding to quantifiable research for social work education. This study addresses gaps in research about AI students and TCUs. This study provides a correlational data between student engagement indicators and completion rates of AI students. It offers a glimpse into a higher education institution located in a tribal community, and the factors that are associated with the successful completion of degrees within the sample population, although with its many limitations, as an exploratory study with limited data.

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Integrating Indigenous Values Systems into Social Work Curriculum: *Lakota Social Work Education*

by


Monique Apple, MSW

Presentation Submitted in Partial Fulfillment
Of the Requirements for the Degree
Doctor of Social Work

University of St Thomas

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Monique M. Apple is now at the Bachelor of Social Work program under the Social Work Department, Oglala Lakota College.

There is no known conflict of interest to disclose.

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Abstract

This is a presentation that was already given, and the abstract read thus: Based on a PowerPoint presentation, the presenter will introduce educators to the Lakota Social Work Education framework which integrates Indigenous culture into social work curriculum. The presenter will describe culturally-based teaching methods to engage Indigenous students. Through question and discussion, educators will identify tribal resources to develop culturally-based teaching methods. Using a role play activity, educators will learn how to implement an Indigenous cultural concept of governance into a classroom setting. This teaching method will model how cultural concepts reinforce accountability and team building within a decision-making process. Based on question and discussion, educators will learn how to engage Indigenous students by developing culturally-based teaching methods for social work education. This will help educators process information, share teaching resources, and course assessment methods.

Keywords: Indigenous, Lakota cultural-based curriculum, social work education, teaching methods, student engagement

Presentation Introduction

This presentation introduces the Lakota Social Work Education Conceptual Framework to guide social work students to uphold the NASW Code of Ethics by reinforcing it with the Lakota value system. This cultural value system and the field supervisor's professional wisdom is utilized to help the student with self-reflection while making decisions on behalf of clients, field agencies, and fellow social workers. The Lakota Social Work Education Conceptual Framework integrates the medicine wheel, a Lakota symbol of wholistic balance between mind, body, emotion and spirit. The seven sacred values are divided within each quadrant of the medicine wheel and align with social work ethics.

The presenter explored tribal perspectives about social work to begin to understand how the profession is perceived, and what factors are viewed as effective and ineffective for Indigenous populations. Reviewing research about tribal perspectives is important to understand the perceptions of social work, and what improvements are needed to create social work curriculum that reflects the world view of Indigenous people. The research foresees the outcome of developing culturally-based curriculum may or may not be reflective of mainstream American social work systems and ideologies (Hertel, 2017; Voss, Douville, Little Soldier, & Twiss, 1999). This presentation provides a cultural perspective on curriculum development for schools of social work with intent to improve ethical decision making for field practice. The focus is on integration of Indigenous pedagogy to improve student engagement. The Lakota Social Work Education Conceptual Framework holds space for Indigenous students and faculty whose numbers are too few in the world of academia, and shares a unique cultural perspective with the audience.

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Integrating Indigenous Values Systems into Social Work Curriculum: Lakota Social Work Education



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Making Connections: Engagement

Introductions using Lakota Protocol:

- Greetings
- Introduction of oneself & family
- Stating where you were born and where you reside.
- Stating where you work, go to school, or what your role & responsibility is within your family and community.



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Establishing Course Ground Rules

Lakota Code of Conduct

1. Wocekiye
2. Waoyuonihan
3. Woksape
4. Wowacin Tanka
5. Wacante Ognake
6. Wowahwala
7. Woohitika



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NASW Code of Ethics (2017): Overview of Social Workers' Ethical Responsibilities to Clients

1.02 Self-Determination

(a) Social workers should understand culture and its function in human behavior and society, recognizing the strengths that exist in all cultures.

1.05 Cultural Awareness and Social Diversity

(b) Social workers should have a knowledge base of their clients' cultures and be able to demonstrate competence in the provision of services that are sensitive to clients' cultures and to differences among people and cultural groups.

(c) Social workers should obtain education about and seek to understand the nature of social diversity and oppression with respect to race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, and mental or physical ability.

(d) Social workers who provide electronic social work services should be aware of cultural and socioeconomic differences among clients and how they may use electronic technology. Social workers should assess cultural, environmental, economic, mental or physical ability, linguistic, and other issues that may affect the delivery or use of these services.



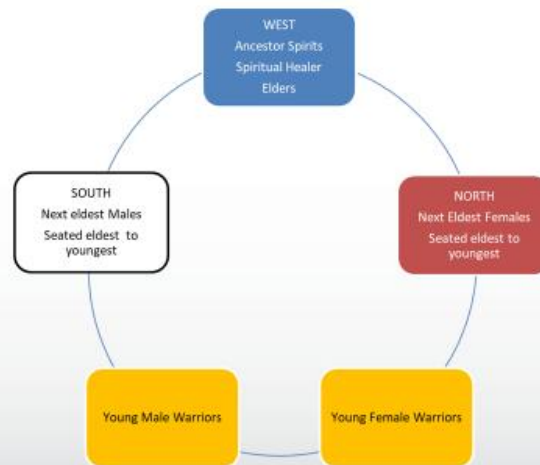
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Lakota Kinship Terms

FEMALE	MALE
Ina - Mother	
Ate' - Father	
Misun – Younger Brother	
Mitankala – Younger sister	
Cuwe' – Older sister	Tanke' – Older sister
Tiblo – Older Brother	Ciye' – Older Brother
Unci - Grandmother	
Gaka - Grandfather	

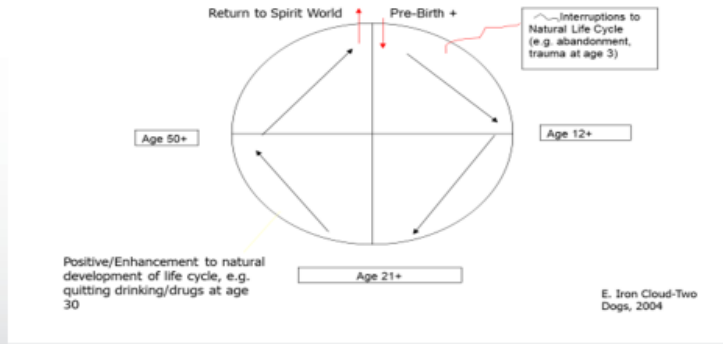


Lakota Family Governance



Lakota Traditional Healing Systems

Lakota Stages of Life Assessment

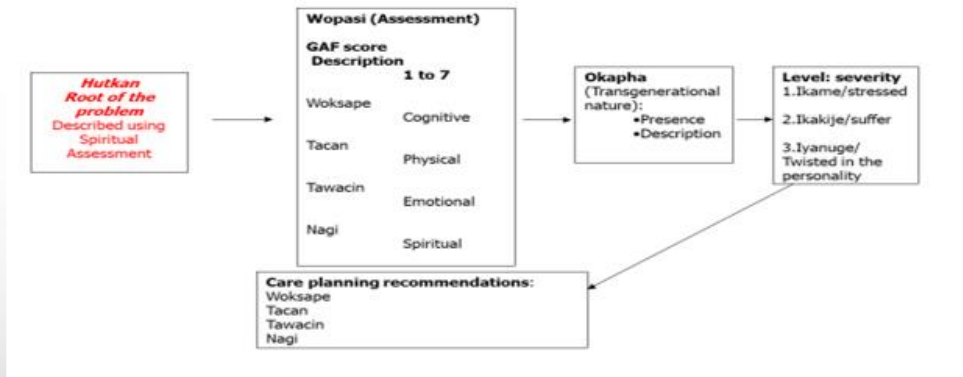


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Oglala Diagnostic Model



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Lakota Care Plan

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Conclusion



Decolonizing curriculum begins with purposeful & meaningful relationships between local tribal stakeholders and academia.

Inclusion must first start with a welcoming invitation.

Connecting students to their ancestry, heritage and language.

Pilamayapiye! (Thank you all)

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