

INDIGENOUS CULTURE AS AN ASSET FOR STUDENT ACADEMIC SUCCESS:
A FORMATIVE MIXED METHOD CASE STUDY TO EXAMINE SCHOOL LEADERS' ROLES IN
POLICY DEVELOPMENT, ADOPTION AND APPLICATION IN SCHOOLS SERVING
AMERICAN INDIAN STUDENTS.

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Doctor of Philosophy

by
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The undersigned, appointed by the Dean of the Graduate School, have examined the dissertation entitled

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presented by Mary E. Ratchford

a candidate for the degree of doctor of philosophy,

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Professor David O'Brien

Dedication

To my mothers, fathers and ancestors...the first without whom I would never have known the second, the second without whom I would never have become who I am.

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To my children, Joseph Andrew Douglass, MBA, Jonathan Daniel Douglass, Ph.D., and William Brice Douglass, SS (still studying), for their unconditional, intellectual and loving support of my own pursuits in this life...your grandparents would be proud and the ancestors thank you. Remember your Grandmother Betty B. Ratchford's motto; "for better or worse, but not for lunch", it will carry you far in this life. To my grandson, Colton Douglass, for being the world's first perfect grandson, his father's first born, and my immortality in this world with an intellect, disposition, and loving soul that makes the ancestors hopeful for the future. Colton will take kindness and respect for others into the future with him wherever he goes in this life. Remember to call your mother every Sunday at 7:00 p.m.

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ABSTRACT

The purpose of this study was to explore one Midwestern public school engaged in comprehensive systemic school improvement and construct understanding of leadership effect on policy articulation into application supporting the Indian student population toward academic achievement. Data were collected from the Hi'ishnay Nation Public School, serving American Indian students located on the tribe's Midwestern reservation. Primary data were collected during multiple site visits between June 2011 and August 2011 providing sequential opportunities to collect School Culture Survey (SCS) (Gruenert, 1998) data and follow-up interviews with stakeholder groups.

The SCS gathered data about cultural values and beliefs, patterns of behavior and relationships in the school. Interviews were conducted with multiple stakeholder groups. Secondary data included school report cards, the school website, Board of Education meeting minutes, school enrollment forms, professional development in-service training documents and miscellaneous supply lists and informational memos.

Several conclusions were drawn from this study. First, the data identified and described the school's CSSIP's key strengths including unity of purpose, collaborative and transformational leadership, faculty collaboration, professional development, equality development, contiguous and

complimentary language and culture departmental support, and the new school building. Secondly, the conscious and unconscious needs identified areas of strength in terms of the SCS factors recognized by all stakeholders as important. Thirdly, the data identified and described the robust array of tangible assets of lands, enterprises, and the school, and the intangible assets that are the people and their unique culture.

Areas of concern were historical expectation of failure, equity in measures of achievement, parent involvement and knowledge of school curriculum, discipline processes, health services, a culture clash between the school and community, attendance by students and faculty, and utility and communication infrastructure.

This study brought together American scholarly expertise and indigenous scholarly expertise from the United States, New Zealand and Canada. The findings suggest a formative comprehensive systemic school improvement plan process can be developed as recommended practice for replication in other schools serving American Indian children across North America.

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Chapter 1

BACKGROUND OF THE STUDY

Introduction

When I was a very little girl my parents took me to a farm north of town for riding lessons. My teacher, Alice, was a wonderful woman full of the beauty of life who taught far more than how to get a 1200 lb. horse up on the bit and going forward with grace and elegance. Alice taught compassion, kindness and the joy of learning from everyone and everything around us. Alice's father was adopted by the Oglala and was by the early 1960's a retired professor at the University of Missouri-Columbia. Elderly, with long snow white hair he would sit in the shade nearby with his small dogs and watch us ride. I am not sure why but Alice's father seemed to like me and we had interesting conversations about respect, knowledge, wisdom and the way all things are related. The teachings from Alice and her father have remained a constant in my professional endeavors and are the foundation of the merit of this study.

In second grade my teacher treated the minority children recently integrated into the schools very badly. My anger at her actions lit the fire in my belly that drives me still to make educational opportunities appropriate and accessible to all children. I have incorporated the old ways of teaching and learning Alice and her father taught me in my own classrooms and discovered significant success for students who cannot learn well with linearly structured curricula and settings. To understand the old ways of teaching and learning it is necessary to understand the journey the American Indians have survived through colonization via imperialism.

The American Indians have been subjected to colonizing coercive assimilation (U.S. Senate Special Subcommittee on Indian Education, 1969) through imperialism "[when the world went small](#)" (see Appendix A1 for transcript)(Neihardt,1962; Neihardt,1971) with undesirable

results for hundreds of years. Education has been, and is still today, a literacy ideology tool (Soler, 2006) used effectively to systemically strip people of their power, deny them their identities, and eliminate sovereign rights to govern themselves and their lands (Almeida, 1998). Education used as an instrument of forced assimilation destroys native languages and cultures, and creates involuntary minorities (Deloria, 1974; Harrison and Papa, 2005; Ogbu & Simons, 1998) by convincing Indigenous students they are inferior to the students of the dominant colonizing culture (Almeida, 1998). Coercive assimilation has [historically been resisted](#) (see Appendix A2 for transcript) (Neihardt, 1962; Neihardt 1971) and yet remains pervasive in the assessment and evaluation of student achievement, school improvement initiatives and the school - community relationship in schools with indigenous majority populations.

Compounding previously existing challenges faced by American Indian students are the federal Adequate Yearly Progress (AYP) measures mandated by the No Child Left Behind Act (NCLB, 2001) applicable to all schools that receive federal funding. Constructed and passed by congress with intentions to bring all American children up to a standard level of measurable achievement, NCLB remains an unfunded federal mandate schools must manage to retain federal funding. The NCLB legislation does not provide accommodating standards or measures reflecting the reality of identifiable cultures with unique definitions of success, methods of learning, ways of knowing and community structures.

Student achievement, or educational outcome, is measurable (Hattie, 2009) with minority student outcome data comparable to dominant society educational outcome data when the criteria, measures and instruments are authentic or performance-based (Tippeconnic & Faircloth, 2002) aligning with the unique culture of the students and the sending community. Data collected within a transparent, overt (Hatch, 2002), acquisition plan from schools serving Indian children and sending communities may illustrate and substantiate arguments schools with majority or significant Indian

population structure success by integrating unique social and cultural capital through policy development and application. [An interview with Witi Ihimaera](#) (see Appendix B1 for transcript) (Clip Video, 2010) illustrated the concept of how integration of his Maori culture with the Pakeha (non-Maori) education system in New Zealand can successfully provide individuals with academic achievement and retain cultural heritage and relationships.

Faircloth (2008) succinctly clarifies the reality that as unique cultures "...we, as Native people, know and always have known how to educate our children" (p136). What constitutes successful student achievement in schools serving American Indian children may differ significantly from what constitutes success in schools with non-tribal majority populations. The definition of success, the criteria and the methods used to measure success may be intrinsic and uniquely reflect the cultural Tao (Sun Tzu, 1994) and social capitals of the schools and sending communities. Current educational outcome concepts of school success and student achievement do not appear to purposefully follow the definitions of success and achievement in tribal nation schools as forms of policy processes, pronouncements or implementations.

National data reveal a paradox; the American Indian/Alaska Native student populations demonstrate lower absenteeism than other student groups (see Appendix C, Table 1) and extremely high dropout rates second only to Hispanic groups (see Appendix C, Table 2). The alarming trend that cannot be denied is American Indian/Alaska Native students are going to school as children and leaving school as young adults in high numbers prior to graduation. Previous studies by Indigenous scholars (Annan, 2008; Bevan-Brown, 2005; Bishop, 2003; Boyer, 2006; Cajete, 1998; Faircloth, 2008; Grande, 2004; Kaomea, 2000; Lomawaima, 2000; McKenzie, 2005; Ogbu & Simons, 1998; Pewewardy, 2002; Reyhner & Eder, 1994; Smith, G.H. 2000; Smith L.T., 1999; Swisher, 1994; Tippeconnic & Faircloth, 2002; Ward & Shueng, 1996; Yazzie 1990,

2000) supported the national data paradox of expressed value of education and existing student achievement outcomes in schools serving American Indian students.

Referencing data from previous scientific research provides the researcher a comprehensive comparative, informative foundation to design and implement a mixed method formative case study. Data collected with a well-informed study design produced valuable products to the participant school and community as well as the potential construction of a model viable for scale up transferability to other schools, communities and countries.

Purpose

The purpose of this study was to explore one Midwestern public school actively engaged in comprehensive systemic school improvement and construct understanding of leadership effect on policy articulation into application that uniquely supports the Indian student population toward scholastic achievement goals and measures. This study's findings provide a foundational basis for recommended practice for assessing or investigating policy development, articulation and application in other culturally-identifiable communities.

Framework

If we accept public schools are democratic institutions used to fulfill a government institutional purpose, the researcher posits we accept the exploration and assessment of schools, student achievement and stakeholder outcomes as fundamental examinations of governmental performance. Therefore, the participant school and superintendent represent a decentralized purposeful government institution receiving inputs in the form of national and state departments of education legislative and policy directives, and local school board and tribal council policy processes and pronouncements with policy implementation expectations to produce an output in the form of school improvement facilitating increased measurable student achievement.

Putnam (1993) states examining government performance must be: (1) comprehensive, (2) internally consistent, (3) reliable, and (4) correspond to the objectives and evaluations of the institution's protagonists and constituents. This study incorporates Putnam's four standards in a formative mixed method case study within a framework following three major threads of inquiry. The first thread broadly follows school improvement initiative goal free program evaluation (Davidson, 2005). Thread two adds unconscious and conscious needs assessment within the school and community (Davidson, 2005). Thread three utilizes asset mapping community development utilities (Kretzmann & McKnight, 1993) for the purpose of exploring and analyzing the inter and intra relationships of the school and community. Conceptually, the inquiry examines three integral and critical policy dependent relationship themes: (1) how school improvement effects the identity, power and strategies of stakeholders, (2) how school improvement is shaped by school/community history, and (3) how school improvement and student achievement are influenced by social contexts.

Theoretical Underpinnings

Leadership

The means and measures of student achievement as mandated by the No Child Left Behind act (NCLB, 2001) may or may not reflect measures accurate and valid to evaluate student achievement in schools serving American Indian children. School leadership effect on policy development and implementation may be critical in the discussion of school improvement amid possibly unique definitions, criteria and methods to measure student achievement. School leaders, administrators and teachers found in schools with higher measurable student outcomes, facilitate visible teaching and learning as deliberate change agents and directors of learning (Hattie, 2009).

The craft of a transformational school leader as a change agent begins in understanding the current circumstance or state of affairs, knowing who holds power (Robertson & Webber, 2000)

to demand accountability, or mandate change to achieve accountability (Robinson & Timperley, 2000). Transformative leadership actions that “distribute activities and interactions across multiple people and situations” (Timperley, 2005) can impact the capacity of the school by 57%, teacher capacity by 16%, teacher motivation 11% and student achievement 2% are critical in the design of solutions (Leithwood, et al, 2004). Distribution can be implemented within core areas of study or delivery of service such as faculty, administrative, custodial, food service and student transportation. Each of the major divisions may be assigned to various levels of application and administration. This delegated structure represents a form of distributed leadership (Timperley, 2005) utilizing networks of checks and balances.

Social Capital

Successful transformational leaders are cognizant of social capital and demonstrate understanding as applicative insight into how each stakeholder group is formed, the formal and informal networks (Hoy and Miskel, 2001), the political relationships within and between the groups, social influences, cohesiveness, group resources, member resources and functionality (Yukl, 1998). An indigenous understanding of social capital and how it binds people together as a community can be found in Witi Ihimaera’s story *The Rope of Man* (2005, p 313)

Spiraling out of nowhere was a rope stretching from the beginning to the end of time, from the beginning of the universe to the universe’s end. The rope was as breathtaking as it was immense. It was the Rope of Man, Te Taua Tangata, singing its eternal songs. This time as he swam toward the river, the rope recognized him. A strand of the rope, like a plant’s tendril, reached out to wrap itself around him and caught him as he fell.

Cultural Capital

Organizational cultural capital asks what are the systems of knowledge, ideology, values, laws, and day-to-day rituals, and do the systems of knowledge, ideology, values, laws, and day-to-

day rituals collectively construct a culture? The critical question relevant to this study is asking if the school's organizational culture reflects the culture of the students and the community they come from. For example, Robinson and Timperley (2000) illustrate the New Zealand cultural tradition of "identifying what children can do, rather than also identifying where they fall short" (p. 74) of standards or targets as a manifestation of the school culture reflecting the community culture.

It is important to remain cognizant of the intrinsic importance of indigenous cultural parameters of family and relativity. Ihmaera (2005, p 309) presents the importance of community culture for children succinctly

One child is everybody's child...every child in the world is our child. It's too easy to give up, to despair, to say it's too hard. We've got to have more courage, more determination, try harder. The questions are very simple. What will we leave our children when we are gone...will we have left them a future...?

Learning organizations

A learning organization is an organization able to identify and implement corrective measures to problematic issues and errors within organizational operations (Morgan, 2006). The process of assessment, implementation, reassessment, adjustment, reassessment and readjustment is indicative of a double-loop learning organization creating data-driven administrative decision-making and program development (Smith, M.K., 2001). The incidence of first-order change, such as streamlining a process, and second-order change, such as eliminating regressive goals and implementing new goals and processes to attain them can be identified and assessed for projected outcomes (The National Academy for Academic Leadership, 2007).

Reflective of double-loop learning and first and second-order change, Elmore (2004) describes school improvement in terms of education reform, "that the government's job is to

regulate and reward results, and it is the job of school people to produce them” (p 215). Flecknoe (2005) defines school improvement as “any change reported by teachers and supported by evidence that they regard as a positive benefit to pupils” (p. 426). The act of rewarding results supported by evidence implies accountability, and Hofman, Hofman, Dukstra and Hofman (2005) suggest that both internal and external accountability can be built into a school improvement plan. The external accountability focuses on maintaining quality standards in the school as mandated from a federal or state governments, and internal accountability focuses on the school as ‘self accountable to the school goals and mission.

Research Question

This study was framed by the following research question: How are the policies most directly related to improving student achievement articulated into actionable procedures, behaviors, and decisions in schools serving American Indian students?

Methods

Primary and secondary data sources were used to explore in detail emerging facets of the school and sending community to develop a profile of the school and communities’ strengths and weaknesses; the school and communities’ assets and needs. Primary data sources included: (1) a school culture survey (see Appendix E), (2) semi-structured interviews, and (3) situational observational field notes. Secondary data sources included (1) state data bases, (2) existing school improvement initiative artifactual documents, (3) school board meeting minutes, and (4) faculty in-service meeting agendas and materials.

The schools' programs imbedded formative evaluation procedures and processes necessary for school self-evaluation (Hofman, Dukstra & Hofman, 2005) to ensure the program was continually assessed, adjusted, reassessed and readjusted (Smith, 2001), and improved based on the changing needs of the participants (Elmore, 2004). Evaluation of the data was

expected to clearly illustrate the success of each goal, and associated components, structuring comprehensive and systemic change. All stakeholder groups received feedback from the study results in order to provide the opportunity to be aware of the participants' feedback and progress and provide a platform for stakeholders to suggest needed changes to the school improvement program (Robinson & Timperley, 2000).

Significance

The significance of this study was the exploration of policy developed, synthesized and applied by school leaders seeking to reduce student drop-out rates, and increase student re-engagement, student achievement and matriculation into post-secondary education through comprehensive, culturally-based systemic school improvement initiatives.

This study facilitates an ongoing bridging discussion of current critical education policy issues among culturally disparate education settings. The discussion of findings emphasizes the importance of policy development specifically addressing the critical needs of students experiencing educational underachievement or failure incommensurate with aptitude and abilities resulting from mainstream linearly designed curricula inappropriate for implementation in a public school serving American Indian students (Reyhner, 1992; Dingman, Mroczka & Brady, 1995). Deficiencies in academic preparation, financial resources and transportation result in underachievement as a product of the cycle of negative expectations. Historically, mainstream educational methods and practices have perpetuated the cycle of negative expectations for these disenfranchised children (Reyhner, 1992). Exploration and discussion of the similarities and differences between the participant school's data and state and federal public school data provide communities and educational leaders a better understanding of how to structure successful student achievement in schools with culturally identifiable majority populations.

Definition of Terms

This study relied on the definition of Indigenous presented by McCartney (2005)

A person, or persons, is/are regarded as indigenous on account of their descent from the populations which inhabited the country, or a geographic region to which the country belongs at the time of...colonization or the establishment of present state boundaries and who, irrespective of their legal status, retain some or all of their own social, economic, cultural and political institutions.

Putnam (Saegert, Thompson and Warren, 2001) defines Social Capital as “the bonds of community that in myriad ways enrich our lives” (p. xv). Saegert et al (2001) refine the concept to “the set of resources that are inherent in relationships of trust and cooperation between people” (p.1). Both definitions assert Social Capital is a collective asset, a common good, intrinsic to communities rather than individuals.

There are two forms of Cultural Capital, or culture as defined by Schein (1992), intrinsic to this study: First, culture defined as the customs and rituals unique to the Midwestern tribal nation(s); Second, culture defined as the climate and practices embodied or espoused by an organization, the school. Understanding multiple sets of culture occur to consider, examine and synthesize in terms of networks, interactions, mandates and outcomes is critical to understanding school improvement.

Elmore (2004) describes school improvement in terms of education reform, “that the government’s job is to regulate and reward results, and it is the job of school people to produce them” (p 215). Flecknoe (2005) defines school improvement as “any change reported by teachers and supported by evidence that they regard as a positive benefit to pupils” (p. 426).

For the purposes of this study, a school leader is a person who has actionable and accountable requisites as designated by governing bodies which he/she articulates into policy application for the purposes of school improvement and student achievement.

Schein (1992) defines a learning organization as an organization “able to make its own perpetual diagnosis and self-manage whatever transformations are needed as the environment changes (p. 363)”. Morgan (2006) describes and defines organization metaphorically six ways: (1) organizations as machines are decidedly bureaucratic and we expect them to be routinized, efficient, reliable, and predictable, (2) organizations as organisms leads us to consider an organization as a living entity, (3) organizations as brains, describes a learning organization that is able to identify and implement corrective measures to problematic issues and errors within organizational operations, (4) organizations as cultures with “systems of knowledge, ideology, values, laws, and day-to-day rituals” (p. 116), (5) organizations as political systems suggests that all organizational activity is interest based with goals, structure, technology, job design and leadership style owning a political dimension as well as power plays and conflicts, and (6) organizations as psychic prisons, states “that organizations are ultimately created and sustained by conscious and unconscious processes...confined by the images, ideas, thoughts, and actions to which these processes give rise” (p. 207).

Limitations

This study collaborated with one Midwestern public school serving American Indian Students that expressed interest in participation. The extremely small population of students, faculty, school leaders and sending communities required that only aggregate data could be referenced in all reports and publications to ensure anonymity of participant identity and data confidentiality.

Delimitations

The school that expressed interest to participate is a Midwestern public school serving American Indian children seeking to facilitate school improvement and increased student achievement.

Chapter 2

Literature Review

Introduction

For the purposes of this literature review I introduced the fictitious character Sage, the superintendent of Hi'ishnay Public School serving American Indian students actively working on comprehensive school improvement, to discuss current literature in the way the old people teach the young people what they need to know through storytelling. Sage recognized successful comprehensive systemic school improvement in a school serving American Indian students requires integrating qualitative Indigenous ways of knowing and learning into quantitative Western processes and measures (Boyer, p. 206). The pursuit of student achievement through school improvement initiatives is in essence warfare to defeat the 'industry of education' fueled by illiteracy, poverty and politics. Sun Tzu (Sawyer, 1994, p167) considered "Warfare is the greatest affair of state, the basis of life and death, the Way (Tao; the Force) to survival or extinction. It must be thoroughly pondered and analyzed".

True to a traditional native family background, Sage led the school board and tribal council members from acknowledgement of the school's status of critical student needs to sophisticated envisioning of student achievement with [the oral tradition of storytelling](#) (see Appendix E for transcript). Traditional storytelling is a system of education Sage learned from the elders to weave tantalizing stories holistic in content yet leaving the audience to think critically to synthesize and apply the knowledge offered in the story. Sage mesmerized listeners with the oral tradition of storytelling demonstrating what it is to be a teacher, to teach and provides a concept of student achievement attainment.

Sage constructed a fivefold story to share with the school board and tribal council based on Sun Tzu's five factors (1994) used to comparatively evaluate warfare; (1) The Tao or the Force, (2) Heaven, (3) Earth, (4) The General, and (5) The Laws. The five factors provide an excellent framework to grasp the linear and non-linear ways of learning and knowing essential to fully synthesize existing literature underpinning the concept of indigenous culture as an asset for student academic success.

The Tao in this discussion is represented by social and cultural capitals. Heaven is the intangible process of school improvement. Earth is tangible, measurable, and describable student achievement. The General represents the school leader(s) and his, her or their associated leadership. The Laws are the policies, organization, organizational theory, and the logistics of the educational institution the school. Each of the five factors is traditionally taught and interwoven in native cultures in the form of storytelling by the elders.

The elders, school board and tribal council gathered to hear what Sage had to say about developing a strategic plan for comprehensive systemic school improvement reflecting the strengths their children bring with them as American Indian students. The elders were aware, as John [Neihardt tells the story from Eagle Voice](#) (See Appendix A3 for transcript), and Faircloth (2008) states that as unique cultures "...we, as Native people, know and always have known how to educate our children" (p.136). The community was aware Hi'ishnay Public School's report cards indicate students are underachieving according to the standards set by the state to meet the requirements of the No Child Left Behind Act of 2001 (NCLB). The time had come for Sage to tell the school board, tribal council, and elders all five parts of the story of comprehensive systemic school improvement in a public school serving American Indian students.

The Tao

Sage began the conversation with the school's stakeholders reviewing scholarly work from Tikly (2004) and Suarez-orocho (2001) reminding us education continues to be a tool of colonization amid the new imperialism emerging as global governmentality and global markets in developing third world nations. Education, when used as an instrument of forced assimilation, destroys native languages and cultures, and creates involuntary minorities (Deloria, 1974; Harrison and Papa, 2005; Ogbu & Simons, 1998) by convincing Indigenous students they are inferior to the students of the dominant culture (Almeida, 1998).

Sage presented key demographic data (figure 1) significantly correlated to educational achievement that reveal similar critical issues for Maori and American Indians in unemployment, underemployment, dropout rate, and University degree attainment (Cassidy, 2003; Cummins, 1992; New Zealand Ministry of Education, 2007; US Department of Education, 2006). While the Maori have significantly higher incidence of diabetes, both groups face similar difficulties in attaining healthcare that meets their unique needs (Cassidy, 2003).

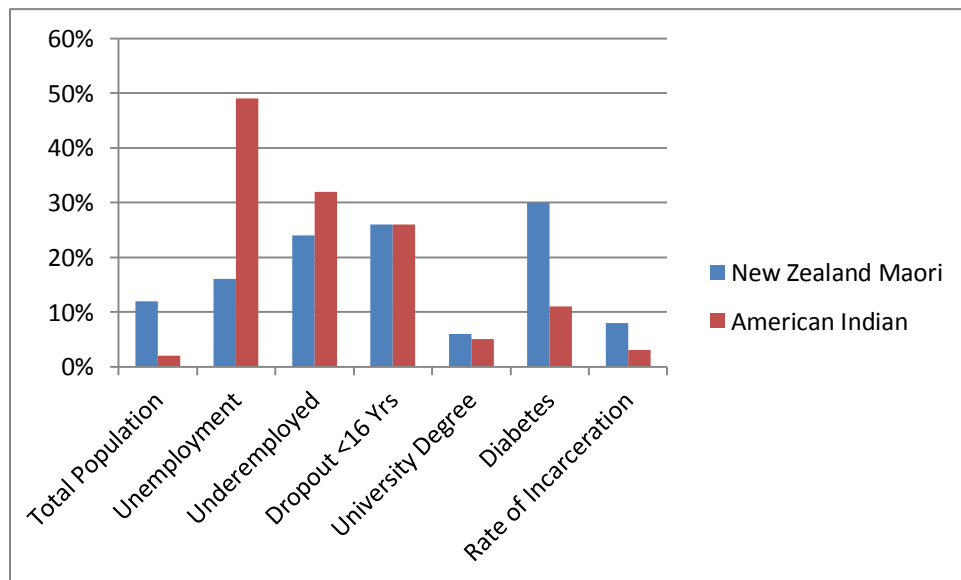


Figure 1: Comparative Key Indicators

Other documented effects are higher suicide rates, alcoholism, drug abuse, abusive relationships, dysfunctional family units, shorter life span than dominant cultures and psychological disorders (Cassidy, 2003; Guerrero, 1996; Johnston, 2006).

Sage noted O'Connell (2008) and Smith, G.H. (2000) agreed that perhaps the most devastating result of colonization through structured miss-education was the emergence of anti-intellectualism and anti-education social constructs. Sage respectfully acknowledged it is understandable how negative sentiments and actions develop into weariness and bitterness (Tocqueville, 1990) toward colonization tactics under oppression. Sage emphasized the negative anti-sentiments become self-destructive and self-oppressive driving the oppressed further from sovereignty and accelerate the separation and alienation of the colonized into a second class citizenry. The long term repercussions can be devastating to the indigenous people as the newly underclass indigenous people become dependent on social programs previously nonexistent, and become existent in the effects on student achievement (Johnson, Champagne and Nagel, 1999).

Industrialized nations are seeing unprecedented levels of immigration which puts thousands of people in vulnerable, involuntary minority positions. Sage described how and why the communications technology explosion fueling the globalization phenomenon may turn out to be the tool which emancipates the involuntary minorities, the tribe's children, from the oppression of the controlling majorities or mainstream linear education methods. Access and utilization of the power of the knowledge intensive economies can remove people from the oppression of colonization and re-establish self-rule or sovereignty for individuals and whole cultures who are people of color (Suarez-Orozco, 2001).

Sage directed the conversation by examining how Indigenous people start with internal sovereignty and ontogeny by taking control of their personal lives, families, clans and communities (Deloria, 1996; Grande, 2004; Lomawaima, 2000; McCulloch, 1996; Morris 1992; Smith, G.H.

2000; Smith, L.T. 1999; Tippeconnic, 1999; Yazzie, 2000). Laenui (2000) argues for a process of decolonization defined as “rediscovery and recovery, mourning, dreaming, commitment, and action” (p153). Sage illustrated rediscovery and recovery of the American Indian Tao [and the preservation of traditional culture within modern mainstream venues](#) (see Appendix F1 for transcript and translation) (Walela, 2002) by referencing various American Indian scholars, artists, athletes, parents and people in the United States, and by the New Zealand All Blacks Haka (see Appendix G for lyrics and translation) performance at the start of every rugby test (All Blacks Haka, 2004).

Sage pointed out Smith, G.H. (2000) is more specific about ‘how-to’ decolonize and challenges indigenous people to; 1) to engage in positive, proactive initiatives rather than resorting to reactive modes of action, 2) question what counts as science, 3) resist labeling, 4) to engage in realistic self-evaluation as people, 5) resist anti-intellectual and anti-academic stance, 6) reclaim interventionary potential of theory, and 7) resist the agency of individualism that conflicts with traditional collective solidarity. Kaomea (2000) brings a caution to the discussion of decolonization with concerns about visibility, in terms of curriculum, having the potential to do more damage than good as is evidenced through the Hawaiian elementary textbooks being more tourism than text.

The reorganization of education to benefit minority students began in the 1970’s (Newfield and Gordon, 1996) with access to the knowledge systems of the world encouraging the decolonization processes for indigenous peoples through adapted and re-acculturated educational systems, curriculum and outcomes. The existence of indigenous scholars, research, curriculum, assessment tools, and culturally appropriate expectations (Cajete, 1988; Cleary and Peacock, 1998; Yazzie, 1990) are coming together in a concerted, proactive and multipronged approach (McKenzie, 2005) to facilitate the decolonization of educational opportunities that opens the door to achievement for all children. Today, Superintendent Sage is representative that schools serving

American Indian students are more likely to have access to the transformational leadership skills, organizational analysis skills, social and cultural capital (Cohen, 2001; Putnam, 2000), and indigenous scholarly research data necessary for school improvement available to them to begin an ongoing decolonizing process that will structure success for their students, schools and communities.

Social Capital

The conversation between Sage and the school's stakeholders relied on the tribe's social networks and tenets. Sage respectfully acknowledged and emphasized the advantages of an indigenous understanding of social capital and how it binds people together as a community by sharing a Maori interpretation found in Witi Ihimaera's story *The Rope of Man* (2005, p 313)

Spiraling out of nowhere was a rope stretching from the beginning to the end of time, from the beginning of the universe to the universe's end. The rope was as breathtaking as it was immense. It was the Rope of Man, Te Taua Tangata, singing its eternal songs. This time as he swam toward the river, the rope recognized him. A strand of the rope, like a plant's tendril, reached out to wrap itself around him and caught him as he fell.

Relating examples from indigenous cultures from around the globe Sage succeeded in illustrating how Putnam (2000) emphasizes the importance of the distinction between bridging (or inclusive) and bonding (or exclusive) social capitals. Bonding capital is known to create strong within group loyalty and can also create strong negative attitudes toward outsiders. Bridging capital is known to generate broad identities and link external assets building reciprocity. Putnam notes "A society characterized by generalized reciprocity is more efficient than a distrustful society..." p.21. Hattie (2009) substantiates the importance of reciprocity in education as the leading single factor for increasing student academic achievement. Successful transformational leaders like Sage are cognizant of social capital and demonstrate understanding as applicative insight into how each

stakeholder group is formed, the formal and informal networks (Hoy and Miskel, 2001), the political relationships within and between the groups, social influences, cohesiveness, group resources, member resources and functionality (Yukl, 1998).

Sage added how Putnam (2000) presents a comprehensive discussion of how social capital can be represented, changes in social capital constructs over the last century, and the implications of social capital constructs in the future. Self-determination (PL 93-638, 1975), as an American Indian social capital construct implemented in the context of a tribal school, compliments Putnam's reliance on both collective and individual initiative to restore community for the benefit of the tribe and the individual tribal members. Boyer (2006) expands the social capital conversation utilizing a traditional story about corn grinding to exemplify the art of storytelling, multiple layers of questions and higher level critical thinking skills. Sage emphasized how Boyer and Putnam both recognize the construct of change in social and cultural capital, and described similar tangents of accountability and purpose through their own respective social and cultural lenses.

Cultural Capital

Sage moved the conversation focus to cultural capital and asked the stakeholders "do systems of knowledge, ideology, values, laws, and day-to-day rituals construct cultural capital?" Sage believed the systems of knowledge, ideology, values, laws, and day-to-day rituals of the tribe collectively construct a culture that is identifiable, measureable, and effectable. Sage noted Geertz (1973) emphasized the shared human experience through language and communication over generations and defines culture as

A historically transmitted pattern of meanings employed in symbols, a system of inherited conceptions expressed in symbolic form by means of which men [sic] communicate, perpetuate, and develop their knowledge about and attitudes towards life (89).

Nieto (2004) expanded on Geertz' concepts of culture in terms of context observing political, geographical and religious threads impacting what constitutes culture at any given time in history or within any group of people or peoples.

Sage used the exemplification of cultural capital in an indigenous context found in the Lakota story of the White Buffalo Calf Woman, a story that has been told for many generations about the origin of the Sacred Pipe and the pipe ceremony (Pritchard, 2005). Sage described how the story reflected the spiritual healing of the heart, mind and spirit, and embeds political and geographical threads underscoring the cultural capital(s) of the Lakota people.

An elder stakeholder shared how today, a sacred pipe is still carried in the crook of the left arm with the pipe bowl in the left hand. The left hand is traditionally used to hold a pipe, tobacco, cedar or other offerings as it is believed the left hand is directly connected to the heart. A ceremonial pipe is stored in a leather bag or pouch unassembled. The keeper of a sacred pipe is generally the only person to load or pack tobacco in the pipe bowl and is the person responsible for the safe keeping of the pipe, preserving it for the next generations with social and cultural capital well attached. The moral lessons in the story are like many other native stories as the details are often abstract or representational, requiring higher level critical thinking skills to analyze and synthesize the meanings for application as indigenous culture in everyday life.

Linear versus holistic.

Sage's job as a superintendent was challenged by sophisticated Indigenous concepts of place and time which are complex and vary significantly from the restrictive linear functions propagated by European colonizers. Measures were constructed from relationships within and between physical, metaphysical and intrinsic contexts. The concept of success or failure may resonate in dramatically different ways among native people. The elder who spoke of the sacred pipe recounts how Black Elk's prayer to the Grandfathers while he stood on top of Harney Peak is

an eloquent testament to the dedication of spirit and soul by one man to the life of his people. Sage shared the video of [John G. Neihardt](#) (see Appendix A4 for transcript) reading this now famous prayer from his book *Black Elk Speaks* (1932) as he heard it originally spoken by Black Elk in the early 1930's.

The critical question relevant to this study Sage asked was if the school's culture reflected the more holistic culture of the students, and the American Indian Hi'ishnay community they come from, contiguously and interdependently with the community's conceptual definition of education. For example, Robinson and Timperley (2000) illustrate the New Zealand cultural tradition of "identifying what children can do, rather than also identifying where they fall short" (p. 74) of standards or targets as a manifestation of the school culture reflecting the community culture.

Sage referred to how Boyer (2006) suggests tribal colleges are expected to advance tribes socially and culturally. Evaluating tribal college programs' impact or success is becoming more appropriate through culturally based assessment and evaluation by building capacity and expertise in the people who design, implement and analyze program evaluation plans and associated data. Yet while promoting examining tribal programs through a culturally appropriate means, Sage emphasized Boyer makes a strong argument for the Western approach to evaluation when framed within indigenous values to strengthen communities and sovereignty. Boyer implicates the funding agencies demands for information focused on return on investment for engaging college leaders in a struggle to tell the larger story of how funds actualize achievement and outcomes.

Sage has studied how Amatea (2009) suggests such interdependent system levels, both intra and inter-systems are constructed via ecological systems theory. Bronfenbrenner's Ecological Systems Theory (Bergin & Bergin, 2012) provided a concentric conceptualization of the cultural influences and input sources surrounding a child at home and school; ergo, a concentric visualization of a child centered approach to cultural, community and educational inputs (figure 2).

The concentricity emphasized the ethereal nature of relationships a student contends with on a daily basis. How a student navigates these relationships is demonstrated by placing the child at the center of the relationships, reflective of student centered relativity in teaching, learning and education policy.

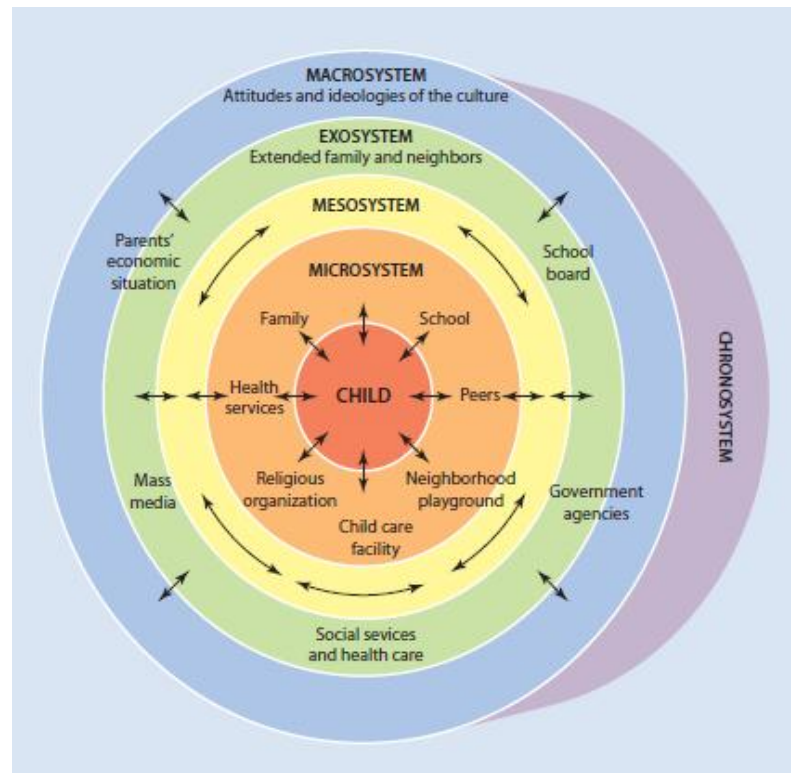


Figure 2. Bio-ecological Model. Used with permission from Bergin & Bergin, 2012. Based on Bronfenbrenner & Morris, 2006.

It is important to remain cognizant of the intrinsic importance of indigenous cultural parameters Sage represented and worked within of identity through family, of students' tribal cultural relativity. Ihmaera (2005) presented the importance of tribal community culture for children succinctly "One child is everybody's child...every child in the world is our child" (309). Interdependence between beliefs, emotional connections, organizational patterns and learning opportunities constructs identity and is demonstrated by families whose children are academically successful (Amatea, 2009). Identity has been demonstrated to be critical to student achievement

through the process of taking American Indian children forcibly from their homes, people and language to be placed in state or church run boarding schools.

Sage and the elder stakeholders were aware native languages were formally recognized as a cultural asset with the enactment of the Native American Languages Act (NALA), Title 1 of Public Law 101-477. The NALA is federal policy empowering Native Americans to preserve and integrate native languages in public proceedings and publicly supported education programs. Reyhner and Eder (1994) feel is critical to preserve culture through language. Baker (1993) elaborates on the intricacies and issues of language diaspora or bilingualism Sage encounters as superintendent encouraging language maintenance or loss (see Appendix N for table).

Heaven

School improvement

Sage began the conversation with stakeholders about school improvement using Elmore's (2004) description of school improvement in terms of education reform, "that the government's job is to regulate and reward results, and it is the job of school people to produce them" (p 215). Sage expanded on the implication of rewarding results implies accountability, and Hofman, Dukstra and Hofman (2005) suggest that both internal and external accountability can be built into the school's improvement plan. Sage felt the external accountability focuses on maintaining quality standards in the school as mandated from federal or state governments, and internal accountability focuses on the school as 'self' accountable to the school goals and mission.

Sage enhanced the conversation sharing how Flecknoe (2005) defines school improvement as "any change reported by teachers and supported by evidence that they regard as a positive benefit to pupils" (p. 426). Sage explained how a transformational administrative team uses first order and second order change processes in school improvement planning and implementation. The incidence of first order change, such as streamlining a process, and second

order change, such as eliminating regressive goals and implementing new goals and processes to attain them can be identified and assessed for projected outcomes (The National Academy for Academic Leadership, 2007).

School/community history

Sage was aware discussing school improvement strategic planning requires a historical baseline or beginning point and a future projection or evaluative point. Sage chose to begin the stakeholder school improvement conversation using school and community histories and current asset assessment providing an excellent foundation to explore the unique social contexts of school, faculty, classrooms and funding mechanisms; the comparison and contrast of holistic Indigenous epistemology and ontology with standard linear mainstream education. Kretzman and McKnight (1993) provide comprehensive community assessment and development tools in *Building Communities from the Inside Out*. Sage explained how community governance groups, associations and/or individuals can utilize the frameworks and sample instruments to begin constructive conversations about how to map the assets within communities for strategic plan development to achieve stated goals.

Sage presented to the stakeholders several examples of how artifactual data collected or gathered congruently with topic area assessment may provide basis for longitudinal comparison and analysis. Historical artifactual personnel demographic data may show a correlation or trends between faculty profile(s) and student attendance, referrals for disciplinary actions and achievement trends in any given school setting. The elder stakeholders emphasized they feel faculty and staff are critical in any school and Sage related to them some Indigenous scholars clearly state a school serving Indigenous students should have some Indigenous faculty and staff (Faircloth, 2008; Pewewardy, 2002; Reyhner, 1992; Smith, 1999; Tippeconnic, 1999).

Sage continued to explain how the presence of school leaders from Indigenous origins holding decision making positions in the educational systems has increased with the implementation of programs and policies that encourage the development of education professionals from Indigenous descent. New Zealand's practice of bringing local resources into school personnel resources are collective solutions (Ogbu & Simons, 1998; Olson, 1965) developed through academia, community articulation, and Maori collective entrepreneurialism.

Sage added collective solutions are supported by the Gallhofer, Haslam, Kim and Mariu (1999) discussion of the situation for Maori students studying accounting at the University of Waikato in Hamilton, New Zealand. Gallhofer, et al (1999) present the need for high school guidance counselors to encourage, not discourage Maori student application to University. A conversation with school leaders and community elders may provide the researcher with similar equally valuable contextual insights into the past and present constructs of the Hi'ishnay school, and future directions the community wants for the school and desirable student achievement.

Earth

Student achievement

Sage recognized the phrase "student achievement" was used in a number of contexts with different meanings depending on the speaker, the audience and the environmental or legal situation. While there are as many definitions of "student achievement" as there are entities defining the term, Sage emphasized to the stakeholders the critical point of discussion appears to fall in the crevasse between governmental mandates and the people served by the governmental entities. Ogbu & Simons (1998) describes the phenomenon of minority students' lack of achievement in public schools as "a sort of adaptation to barriers in adult opportunity structure" (p. 57) that manifests into "collective problem" discrimination.

Sage realized many American Indian students are first generation indigenous scholars whose support networks are often left behind when they attend school, specifically University. Sage has seen in his travels abroad a clear culture clash between the Maori context of extended family being equal to the nuclear family and the Pakeha family envisage as the immediate nuclear family. Indigenous students who cannot develop survival strategies, have no role models, and have no accommodations available to them often drop out and alienate those who stay by reducing the cultural network even further. Bevan-Brown (2005) articulates similar effects colonization has had on the gifted Maori students, specifically in the conception of what giftedness consists of with minority indigenous students.

Sage advocated a culturally responsive environment and described the Bevan-Brown (2005) and Glynn, Berryman, Loader and Cavanagh (2005) presentations of how the Maori culture historically provides culturally gifted children with support through individual mentors from their whanau or Kura Kaupapa Maori language immersion schools. Sage described the specific example, Wharekura O Rakaumangamanga, one of the largest Maori immersion schools in New Zealand where all subjects except English are taught in Te reo Maori, serves the lowest socioeconomic level and yet the students excel on national exams at a level comparable to the wealthiest schools (Harrison and Papa, 2005). The successful Whare Wananga Project in Whakatane (Ward and Shueng, 1996) is a Maori tertiary University that is culturally responsive using Te reo Maori as the language of instruction. Sage emphasized the importance of cultural responsiveness, based on the implicit implementation impact on Maori student achievement at Wharekura O Rakaumangamanga and Whare Wananga and interprets as evidence of successful school -community articulation.

The challenge facing Sage is the U.S. Department of Education, state departments of education, and school districts definitions of "student achievement" demonstrated though

manifestation of legislation, regulation and guidelines. The No Child Left Behind act (NCLB) of 2001 mandates all students will reach proficiency in core subjects by the year 2014. Congress left the criteria for proficiency to the discretion of each state with reporting and public access to aggregate school student achievement data via mandated annual school report cards.

Hi'ishnay school report cards data.

Sage presented historical data discussion using the Hi'ishnay Public School report cards from 2006 through 2009. The school report cards indicate the students are underachieving and not meeting Adequate Yearly Performance measures. Poverty averages over 80% in the Hi'ishnay community annually, special education placement averages over 20%, graduation rate fluctuates but remains on average less than 50%, and reading and math rates are about average with outlier years evident. Sage suspected deeper more detailed analysis of comprehensive data may reveal correlations explanatory of the variances between and within the student population any given year. Table 1 shows a comparison of Hi'ishnay school with the state average.

Table1
Hi'ishnay School Data

Data Characteristic	2006	2007	2008	2009	State Ave 2009
Poverty (%)	88.86	80.88	76.04	89.81	41.2
Special Ed (%)	31.54	24.68	19.95	22.47	15.26
Mobility Rate (%)	n/a	23.41	43.1	46.91	11.89
Graduation Rate (%)	34.69	22.64	46.88	56.67	89.85
Enrollment	377	393	434	373	
7th Grade Reading Proficient (%)	n/a	85	83.33	8.7	69
8th Grade Reading Proficient (%)	92	92.31	93.75	36.84	69
11th Grade Reading Proficient (%)	82.68	93.75	92.86	20.84	68
7th Grade Math Proficient (%)	n/a	80	78.95	84.21	91.79
8th Grade Math Proficient (%)	85	76	84.21	92.31	91.58
11th Grade Math Proficient (%)	77.92	88.24	76.47	80.95	90.28

[Data retrieved 3/19/2011 from http://www.education.ne.gov/documents/NebraskaAccountability.htm](http://www.education.ne.gov/documents/NebraskaAccountability.htm)

Given the small number of students in grades K – 12, Sage and the stakeholders remain cognizant of the influence of small populations and percentages. For this reason, Sage planned to center all school data to measure gain or growth in student learning by comparing individual student data to the school's student based norms and not national or state mandated reporting norms. Sage explained to the stakeholders how information analyzed by centering the data is more appropriate for internal school use and comprehensive systemic school improvement strategic planning but the federal reporting requires non-centered data. Centered data will be most useful to the school leaders for strategic planning and program evaluation development, implementation and analysis. Comparative analysis of prime data compared to national data will provide a measure of benchmarks and outcomes. Exploration and discussion of the similarities and differences between the Hi'ishnay public school data and publically available national and state public school data based on learning indicators with effect size measures (Hattie, 2009). Effect size (d) is a measure of impact ranging from zero for no impact to plus or minus 1.00 for absolute causation, Indicators with effect size measures over .40 ($d > .40$) provides the community and educational leaders research-based data for comprehensive systemic school improvement strategic planning for increased student achievement in schools with culturally identifiable majority populations. Both data analysis strategies have advantages Sage can use as identified tangible assets for school improvement and complimentary increased student achievement.

The General

Sage was aware school leaders, administrators and teachers found in schools with higher measurable student outcomes, facilitate visible teaching and learning as deliberate change agents and directors of learning (Hattie, 2009). Sage constructed a conversation about the craft of a transformational school leader as a change agent. Beginning with an understanding of the current circumstance or state of affairs, Sage knows who holds power (Robertson & Webber, 2000) to

demand accountability, or mandate change to achieve accountability (Robinson & Timperley, 2000), their roles, limits, and tangents. Sage exemplifies the [magnanimity of leadership](#) (see Appendix A5 for transcript) John G. Neihardt retells in his 1962 University of Missouri-Columbia instructional teaching films series. Whatarangi Winiata relates a Maori perspective of a leader [chief, rangatira] in terms of ranatiratanga [chieftainship, leadership] as

...my old people tell me that there were three things to be said about a rangatira and rangatiratanga: te kai a te rangatira he korero, the food of the chiefs is talk; number two, te tohu o te rangatira, he manaaki, the sign of a rangatira is being able to look after others, generosity; and three, te mahi a te rangatira he whakatira i te iwi, the work of the rangatira is binding the iwi" (Diamond, 2003).

Elmore (2004) describes leadership as a "Reciprocity of accountability: For every increment of performance I require of you, I have a responsibility to provide you with the additional capacity to produce that performance (p 89)". Sage engaged reciprocity of accountability structuring and embedding accountability into the school's comprehensive systemic school improvement strategic plan.

Transformational

Sage began the conversation with stakeholders about transformational leadership being instrumental and highly influential to school improvement when strategically and democratically distributed throughout an organization or society (Friedman, 2004; Leithwood, Jantzi, Earl, Watson, Levin, and Fullan, 2004). Transformative leadership actions that "distribute activities and interactions across multiple people and situations" (Timperley, 2005) can impact the capacity of the school by 57%, teacher capacity by 16%, teacher motivation 11% and student achievement 2% are critical in the design of solutions (Leithwood, et al, 2004). Sage described how transformational leaders are able to work in complimentary ways to address the obstacles they face as site based

managers to serve their students and community (Annan, 2008) by developing creative processes and cultural systems of knowledge (Cajete, 1988). Division can be by Elmore's (2004) 5 categories of leadership roles: (1) policy, (2) professional, (3) system, (4) school, (5) practice, or, core delivery of service areas such as faculty, administrative, custodial, food service and student transportation. Each of the major divisions may be assigned to various levels of application and administration. This delegated structure represents a form of distributed leadership (Timperley, 2005) utilizing networks of checks and balances.

Sage was aware a school leader such as a superintendent exhibits professional control (Leithwood, 2001) and pluralistic leadership (Kezar, 2000) when using direct influence, or intra-individual transactional processes in day to day delegation of assignments such as supervision duty rosters. Kezar's (2000) study on pluralistic leadership suggests there are multiple ways that leadership is understood, and power conditions (Hackmand & Johnson, 2000) influence leadership, perspectives, and professional standards.

Sage demonstrated professional standards with indirect transformational influence in a collaborative work culture (Fullan, 1996) in a dyadic or a group process such as distributing a management issue, not just tasks (Timperley, 2005), to a subordinate individual or a collaborative committee. The combination of direct and indirect leadership produces both immediate results and delayed effects or results, thus the need for a comprehensive review to develop a school improvement plan designed to accomplish the mandated AYP.

Sage's presentation illustrated to the stakeholders the most frequent obstacles with site-based management are power struggles, political conflicts, and parent attitudes and beliefs (Parker and Leithwood, 2000). Power struggles and political conflicts may arise intra-organizationally and inter-organizationally (Morgan, 2006). Sage believes engaging the community, staff and students as partners in a team atmosphere allow the superintendent to develop and implement

transformational leadership skills. Parker and Leithwood (2000) emphasize the collateral benefit of consensus building and collaboration as adding to the commitment to foster student learning.

Sage advocated consensus building and collaboration work best when all stakeholders groups are involved and include school staff, students, community groups and parents at a minimum. Sage suggested the school board, faculty and staff might choose to consider Parker and Leithwood's (2000) eight areas of specific concern when considering parental attitude and beliefs:

1. Parental adherence to traditional roles.
2. Parents often see only their own children's needs.
3. Parents that have low expectation for children,
4. Parents who are negative about school response to social inequities.
6. Parents that have a lack of respect or distrust teachers.
7. The lack of available parent time to spend on school and educational issues.
8. The historical precedent of lacking parental involvement.

Ogbu & Simons (1998) emphasizes that for teachers and administrators to accomplish productive school / community articulation as transformational leaders, it may be necessary for teachers to personally solicit the participation of parents and community.

Transformational leaders like Sage successfully build trust, develop culturally responsive instruction and curriculum, mentor as role models, and set high standards for students through personal interaction with parents and community (Littlebear, 1992a). Subsequently, Elmore (2004) elicits five principles of distributed leadership focused on large-scale improvement: (1) the purpose of leadership is the improvement of instructional practice and performance, regardless of role, (2) instructional improvement requires continuous learning, (3) learning requires modeling, (4) the roles and activities of leadership flow from the expertise required for learning and improvement, not

from the formal dictates of the institution, and (5) the exercise of authority requires reciprocity of accountability and capacity.

Methods of leadership

Sternberg's (2005) eight forms of creative leadership represent or present different ways or methods transformational leaders can articulate leadership into actionable policy for comprehensive systemic school improvement for increased student achievement. The eight forms of creative leadership Sage might consider as the school improvement plan is developed are:

- 1) *Replication* by preserving the strengths identified through asset mapping the school and community.
- 2) *Redefining* the goals and roles to remediate the identified needs by systemic inclusion of cultural alignment between the school and community.
- 3) *Forward incrementation* following an established school improvement process in a logical, longitudinal, step-by-step method.
- 4) *Advance forward incrementation* by moving ahead quickly to remove regressive or failing curriculum or processes.
- 5) *Redirection* from current status to new goals as established by mandates or stakeholder groups.
- 6) *Regressive redirection* to new goals using an old starting point and data showing successful achievement in previously used methods and curriculum to begin again.
- 7) *Reinitiate* starting over from a new point such as mandated testing competency and moving toward the new goal.
- 8) *Synthesis* of paradigms and application in ways not previously experienced by using data driven methods from other cultures or districts.

Means of leadership

Argyris, writing in Schon (1978), discusses six phases of intervention strategy transformational leaders like Sage and the elder stakeholders might consider as they plan implementation and future assessment of leadership methods reflecting the “wider economic, political and social contexts of which schools are part” (Leithwood and Earl, 2000, p.1) that drive the call for accountability.

1. Mapping the problem as clients see it.
2. The internalization of the map by clients.
3. Test the model.
4. Invent solutions to the problem and simulate them to explore their possible impact.
5. Produce the intervention.
6. Study the impact.

School leaders and governing bodies may find it useful to follow Argyris' six phases utilizing a quasi-experimental intervention implementation utilizing a framework including randomly assigned participants to a control group and a separate group to receive the intervention (Bergin & Bergin, 2012). Correlations derived from a quasi-experimental structure may be useful to develop statements of need for funding proposals and broader program implementation or development. Sage recognized the elder stakeholders need a clearer understanding of how each phase supports transformational leadership practice is useful to the researcher for future data analysis and strategic plan development and presents the six phases as follows.

Phase 1: Mapping the problem.

A transformational leader acting as a change agent begins in understanding the current circumstance or state of affairs, knowing who holds power (Robertson & Webber, 2000) to demand accountability, or mandate change to achieve accountability (Robinson & Timperley, 2000). A

school leader becomes a change agent developing and implementing change agency to develop a teacher core with momentum for sustained change (Freidman, 2004) when structuring, or restructuring a school's organization and delivery of service. A comprehensive foundational knowledge of current school and district status is required to begin developing a strategic plan for comprehensive systemic school improvement.

A school leader can develop a profile of a school within the community by reviewing demographic data following a list of items and processes useful in developing detailed organizational profiles that include the purpose, the people, the structures and social systems (Leithwood, et al. 2004).

- Inventory all school physical assets.
- Inventory all school personnel assets.
- Inventory all community associated assets.
- Compile a comparative analysis of school funding in the last 5 years.
- Compile a comparative analysis of school AYP reports for the last 5 years.
- Generate a schedule of mandated reports and reporting schemes.
- Review past and projected demographic trends and data for the district and community.
- Generate an Organizational Analysis.
- Generate a logic model(s) for school improvement using a logic model builder.
- Generate a program evaluation(s) using a program evaluation plan builder.

A school leader might first generate a complete inventory of assets both tangible and intangible that synthesizes into a Hierarchical Profile of Strengths and Need (HPSN). The utilization of the Innovation Network (2005) organizational analysis tool, logic model builder and program evaluation tool are useful to further analyze and develop a detailed HPSN for a school. The

inventories, comparative analyses, reports and associated data can be compiled into a set of working documents that represent the inputs, content-process and outputs of a systems model (Davidson, 2005). A systems model (Behar-Horenstein, Mitchell and Dolan, 2004) that utilizes micro classroom level and macro program level classifications is suggested as a framework to help stakeholders understand the HPSN of intra-level and inter-level issues, interactions and networks.

The HPSN can be used by transformational leaders to initiate discussion and inquiry with various stakeholder groups associated with the school and the community. Such inquiries can contribute to the success of a school leader's change agency (Robertson and Webber, 2000) to address the HPSN to increase student achievement in ways not found through mandated testing. As each identified need is considered and prioritized a plan or policy to address each need can be formulated. The initial remediation plan or policy becomes part of a master plan for comprehensive school improvement, progressive student achievement and satisfactory AYP reports.

Phase 2: The internalization of the map by clients.

For this discussion, Sage considered *stakeholders* to be *clients* and recognizes each stakeholder group has unique organization, leadership and network structures. Transformational leaders need insight into how each stakeholder group is formed, the formal and informal networks (Hoy and Miskel, 2001), the political relationships within and between the groups, social influences, cohesiveness, group resources, member resources and functionality (Yukl, 1998). A school leader might construct an organizational analysis for each key group using Morgan's (2006) six metaphors of organization as a reference and guide.

Morgan's (2006) first metaphor is organizations as machines. Mechanical organizations are decidedly bureaucratic and we expect them to be routinized, efficient, reliable, and predictable (p. 13). Attendance reports and other evaluative checklists are indicators of the depth of mechanical methods used administratively across the school setting. Being tax funded, as opposed

to a private enterprise being subject to market forces, provides the school organization the stability necessary to perform straightforward tasks that are precisely replicable. While the replicability found in forms and reports can be seen as strength, Morgan notes there is a concern of being a static non-learning organization stuck in a routine, making change and adaptation difficult to implement. School organizations that are predominantly mechanical tend to view students as “objects to be treated rather than customers to be served” (Leithwood & Earl, 2000) with leaders identified as utilizing transactional leadership instead of more desirable transformational leadership skills.

The second metaphor, organizations as organisms, leads us to consider an organization as a living entity. Such a concept allows a school leader to consider “the relationships between an organization and their environment, their systematic attention to need, the existence of a range of options, their ability to create innovation to meet contingency and the ability to network inter and intra-organizationally” (Morgan, 2006, p. 65). Examples in a public school setting include division by core areas of study, division by delivery of service such as faculty, administrative, custodial, food service and student transportation. Each of the major divisions is assigned to various levels of application and administration. This delegated structure represents a form of distributed leadership (Timperley, 2005) utilizing networks of checks and balances.

The third metaphor, organizations as brains, describes a learning organization that is able to identify and implement corrective measures to problematic issues and errors within organizational operations. The identification and implementation of corrective measures to enhance techniques to reach existing goals, values or frameworks illustrates a single-loop learning (Morgan, 2006) situation which might be exemplified in a public school by updating technological hardware to record and analyze information previously recorded by hand. Evaluation to establish the goals, values or frameworks to formulate which data should be collected, the data collection

processes, instruments, and criteria represent double loop learning (Smith, M. K., 2001). The process of regular self-assessment is indicative of a mature learning organization.

Organizations as cultures is the fourth metaphor presented by Morgan (2006) which defines culture as “systems of knowledge, ideology, values, laws, and day-to-day rituals” (p 116). Sage conceptualized this metaphor as a question asking, first, what are the systems of knowledge, ideology, values, laws, and day-to-day rituals, and do the systems of knowledge, ideology, values, laws, and day-to-day rituals collectively construct a culture? If ‘yes’, then to Sage the critical question was asking if the school’s culture reflects the culture of the students and the community they come from. For example, Robinson and Timperley (2000) illustrate the New Zealand tradition of “identifying what children can do, rather than also identifying where they fall short” (p. 74) of standards or targets as a manifestation of the school culture reflecting the community culture.

Critically questioning the stakeholders about the community’s culture and their definition of success and achievement for their children may provide Sage with insight into the cultural variables (Behar-Horenstein, et al, 2004) necessary to bring the school’s mandates and the student’s cultural history into harmony. Specifically, is a school meeting the community’s definition of success regardless of AYP? If the answer is yes, the challenge is to re-invent the educational processes available to continue to meet the cultural norms and at the same time reflect progressive AYP as student achievement. If the answer is no, the re-inventing challenge includes the community’s cultural norms as a goal in addition to progressive AYP.

The fifth metaphor of organizations as political systems suggests that all organizational activity is interest based with goals, structure, technology, job design and leadership style owning a political dimension as well as power plays and conflicts (Morgan, 2006). School leaders need to consider hierarchy, associations, relationships and the integration of systems within the school and community. Each stakeholder group plays a role in a school society, and influences the outcomes

of the school either directly or indirectly, alone or in conjunction with others. Understanding the nature of the stakeholder groups' political system(s) enables Sage to develop comprehensive transformational processes and programs that will incur the least resistance from stakeholders and help gain their support and assistance.

Morgan's sixth metaphor, organizations as psychic prisons, states "that organizations are ultimately created and sustained by conscious and unconscious processes...confined by the images, ideas, thoughts, and actions to which these processes give rise" (p. 207). Sage can design and implement appropriate transformative policy and programs to break the cycles of constriction that inhibit progressive student achievement by identifying the confining processes that hinder student achievement. A discourse analysis (Gee, 1999) of everyday administrative interaction may reveal some disabling thought processes. Sage is always amazed at the ability of a decision maker to fall into the traps of rules, procedures and precedent. Sage can argue that the longer the rules, procedures and precedents are strictly adhered to with no avenue for amendment or accommodation, the more likely the decision maker has become a non-thinking, non-learning substantive inmate of the industry of education prison. A school leader such as a superintendent is in a position that may require a change in the rules and procedures in order to set a new precedent as a reflective thinking, learning organization (Leithwood, Leonard and Sharatt, 1998).

As each stakeholder group is considered and placed into a category of organizational structure, a broader picture emerges of how a school fits within a community. Complimentary and contradictory relationships may emerge facilitating the construction of a comprehensive school improvement plan. The complimentary relationships can be built upon as strengths, while the contradictory relationships need to be addressed to minimize undesirable or counterproductive efforts.

Phase 3: Test the [map] model.

Reviewing a school's historical practice in a longitudinal frame may derive testable predictions (Argyris, 2001) and illustrate substantive structural relationships. For instance, if over time repeating program "A" clearly shows improvement in achievement for the students involved, then "A" should be kept and used as a framework. If over time repeating program "B" shows no improvement or even regression in achievement then the model map should be modified to accommodate the change or elimination of program "B". The goal at this stage of school improvement plan development should be; 1) the identification of relationships, networks, and processes that collectively construct the successful structures a school leader has to build from, and 2) the identification of relationships, networks, and processes that collectively construct unsuccessful structures or undermine other structures; to identify the strengths and weaknesses with which a school leader has direct or indirect association.

Phase 4: Invent solutions to the problem and simulate them to explore impact.

The solutions to the identified needs may lie with reinforcing known strengths, rather than addressing each need directly. School leaders like Sage are in the position to develop solutions using transformative and distributed leadership skills and methods that facilitate school improvement, student achievement and progressive AYP. Transformative leadership actions that "distribute activities and interactions across multiple people and situations" (Timperley, 2005) can impact the capacity of the school by 57%, teacher capacity by 16%, teacher motivation 11% and student achievement 2% are critical in the design of solutions (Leithwood, et al, 2004). Longitudinal incorporation of a school improvement team as part of a transformational school improvement plan may reveal the value in becoming a learning organization by embedding multi-stage double-loop learning processes (Smith, M.K., 2001) as part of the school culture to provide a strong foundation and framework for ongoing school improvement and student achievement.

Phase 5: Produce the intervention.

When a school leader has a clear vision to implementation of changes, adaptations and new demands while focusing on short and long term goals (Leithwood, et al, 2004), this stage of school improvement can be structured for success by utilizing the vested interests of stakeholders with empowerment through distributive leadership skills (Timperley, 2005). An appreciation for interdependence and strategic stewardship as Leithwood, et al. described by allocating and delegating responsibilities and ownership of outcomes through division of labor, enhances opportunities and member capitalization.

Phase 6: Study the impact.

Flecknoe (2005) defines improvement as “any change reported by teachers and supported by evidence that they regard as a positive benefit to pupils” (p. 426). The incidence of first-order change, such as streamlining a process, and second-order change, such as eliminating regressive goals and implementing new goals and processes to attain them, should be identified and assessed for projected outcomes (The National Academy for Academic Leadership, 2007).

Stakeholder ownership of outcomes may facilitate reflection on the level of successful school improvement and student achievement. Continual data collection, analysis and reporting are required to assess the results of a collaboratively developed school improvement plan for successful school improvement implementation and achieving the mandated AYP. If the stakeholders and programs have been evaluated critically and accurately, the school will articulate successfully with the community and become a learning organization (Morgan 2006).

As part of the ongoing self-reflection inherent in a learning organization Hofman, Dukstra and Hofman (2005) suggest that both internal and external accountability can be built into the school improvement plan. The external accountability focuses on maintaining quality standards in the school as mandated from a federal or state governments, and internal accountability focuses

on the school as 'self' accountable to the school goals and mission. Sage agreed any instruments utilized in school self-evaluation should consider

“..six dimensions: (1) reliability of the instrument, (2) scientific standards and validity of the instrument, (3) usefulness and standards for evaluation of the instrument, (4) cover of quality dimensions at different educational levels, (5) suggestions and tools for school improvement, and (6) focus or purpose of the instrument.” (Hofman, et al, 2005, p. 270).

The Laws

Policy

Sage began a conversation with the elder stakeholders about policy emphasizing Colebatch (1998) suggests policy is (1) a process as well as an artifact, (2) concerned with creating coherence in the face of continuing ambiguity and contest, and (3) problematic and graduated rather than definitive and absolute (p 111). Sage demonstrated scholars Bobrow and Dryzek (1987) suggest three similar central elements of policy design: (1) values, (2) context, and (3) the creation of form (which can apply to both the content and process of policy) (p201). Sage explained these abstractly similar concepts or perspectives of policy reflect the complexity of what policy is and how policy or cycles of policy are developed, interpreted and applied at various levels of policy making. Clearly Sage was aware policy makers must determine what information or data substantiates the value(s) of the policy audience, collect the data, and, analyze and synthesize the data to produce actionable forms of policy fully informed to address (1) timing or life of the policy, (2) amount or impact of the policy, and (3) inter and intra relationships of policies developed.

Bobrow & Dryzek (1987) emphasize policy context is fundamental to the success or failure, the adoption and implementation of policy as intended by policy makers. Sage pointed out to the elder stakeholders the five contextual dimensions the authors deem important to policy design and analysis, and theoretically follow Sun Tzu's five factors are: (1) complexity and

uncertainty (heaven), (2) feedback (earth), (3) control (the general), (4) stability (the laws), and (5) the audience (Tao). Keeping these five contextual dimensions actively engaged as guiding parameters, the third element of policy design, coherence (Colebatch, 1998) and the creation of form (Bobrow & Dryzek, 1987) can be successfully addressed to produce policy both actionable and culturally appropriate for the audience served.

Sage detailed for the elder stakeholders how the three elements of policy design and five contextual dimensions described by Colebatch (1998) and Bobrow & Dryzek (1987) can be used to review each existing level of policy or laws governing a school. Sage recognized for this formative mixed method case study of one rural public school serving American Indian students, the levels of policy making are Federal, the school's home State Department of Education, and the local Board of Education. A brief review of the Federal Law, the No Child Left Behind Act of 2001 (NCLB) governing public schools serving American Indian students situates the parameters, circumstances and mandates school leaders must work within.

The NCLB act is arguably the most far reaching federal legislation to impact the American public school system in modern history. The United States Department of Education recognized in a January, 2009 archived information statement about NCLB that

High-quality state standards and assessment systems are a cornerstone of NCLB. They provide a wealth of information that teachers, administrators, and policymakers can use to identify problems, customize and improve education, and target resources and interventions to those students who are most in need of help. By setting standards, measuring progress, and holding states accountable for their students' achievement, states can ensure that no child lacks the basic skills needed to succeed in our increasingly competitive, global economy.

Elmore notes that "...little more than a decade ago most states did not have the capacity to collect, analyze, and report data on individual schools" (2004, p 51) and the school becomes the unit of accountability reporting data on individual schools, that "the hallmark of standards-based reform is school-site accountability for common measures of student performance" (p 53). The core of educational decisions about what should be taught, how it is taught, expectations, grouping, assessment and evaluation structures resides in classroom and the loosely coupled (Weick, 1976) educational organization.

School leaders like Sage utilize their professional expertise and become part of the "loose coupling" (Weick, 1976) found within cultural organizations of collective educational entrepreneurialism by presenting multiple scenarios to school boards for decision making purposes (Deloria, 1996). A loosely coupled culturally based education organizational structure suggests, and may support to a limited degree, "Administration in education, then, has come to mean not the management of instruction but the management of the structures and processes around instruction" (Elmore, 2004, p46).

Summary

Sage presented a comprehensive conversation to the community elders and school stakeholders about comprehensive systemic school improvement for increased student achievement. The process of utilizing Sun Tzu's five factors of warfare has helped Sage illustrate for the audience the interconnectedness of what and how students achieve in any school. Informing the stakeholders in a respectful and holistic manner, Sage has demonstrated transformational leadership, and generated bridging and bonding social and cultural capitals with each stakeholder group. The elders and other stakeholders now understand how and why their culture can and should be utilized as the asset(s) Sage and the school board need to build the educational opportunities their children deserve.

Chapter 3

Research Design and Methodology

Introduction

This chapter is divided into seven sections. The first section reviews the research question. The second section outlines the rationale for the research design. The third section describes the study design in detail. The fourth section presents the tactics to ensure case quality. The fifth section presents the ethical considerations. The sixth section acknowledges the researcher's biases and assumptions. The last section suggests potential resulting products of the study.

Research Question

This study was framed by the following research question: How are the policies most directly related to improving student achievement articulated into actionable procedures, behaviors, and decisions in a school serving American Indian students?

Rationale for Research design

A formative mixed method case study utilizing the significant threads from previous studies supported a comparative exploration of one public school serving American Indian students and the school's sending community. This formative mixed method case study can be considered a pilot or understudy structured to contribute significant complimentary and collaborative expertise to a school's existing professional resources for the purpose of comprehensive systemic school improvement.

A formative mixed method case study format focusing on the Hi'ishnay Public school with 100% indigenous student population explored institutional design, socioeconomic factors and sociocultural factors (Putnam, 1993) allowing the researcher to advantage existing quantitative and qualitative data from federal and state departments of education data bases, tribal data resources

and generate new data in collaboration with the participant school. Exploration of one school contiguously with the dominant sending tribal community broadened the scope and depth of the data collected and analyzed. A formative case study approach provided flexibility through multiple means and methods to explore the research questions and simultaneously imbedded triangulation of data to establish reliability, validity, and trustworthiness of data collected.

Autonomy at the school level may articulate student achievement goals, definitions of success, and the criteria used to determine success uniquely to each school, community, and/or culture (Sharpes, 1982). Cajete (1988), Swisher (1994) and Pewewardy (2002) emphasize the significance of unique learning styles and foundational characteristics of indigenous education. Therefore, the methods used to identify, measure, and/or explore criteria for comprehensive systemic school improvement and expected resulting student achievement must be based on or derived from the cultural and social capitals (Putnam, 2000) of the school, community, and/or culture. In essence, all data collection instruments and methods must be reviewed and adapted as necessary for appropriate implementation and fit to produce trustworthy, reliable and valid data (Douglass, Cockrell & Valentine, 2008).

School leader and community investigations utilized surveys, structured and semi-structured interviews, site visits, online data retrieval of demographic data, and publicly existing resources and networks constructing a collaborative exploration of how the school's leaders acquire, construct and articulate policy into comprehensive school improvement initiatives. Data collected and analyzed may be used as a foundation for applications to various granting entities to further comprehensive systemic school improvement initiatives in schools specifically serving indigenous communities.

Study Design

The Researcher

The researcher has been studying unique indigenous educational settings focusing on student achievement strategies and outcomes in multiple countries since 1999. Past employment in various education settings in the United States and New Zealand collectively construct a foundation of invaluable expertise, resources and networks of scholars around the world. International conference attendance and presentations in the US, Canada and New Zealand further enriched the quality of her research and the potential to contribute significant research outcome products to the participants of this study.

The researcher's ultimate goal is a concise and transferable comprehensive systemic school improvement model or process developed through sound scientific methodology appropriate for replication in schools with indigenous majority populations. Such a model or process is expected to be useful in mainstream public schools with unique culturally identifiable majority student populations.

The Participants

American Indian reservations are sovereign lands with their own governance structures. While there is no physical gate and no customs or immigration office to greet people entering the Hi'ishnay reservation, upon entering you are a guest of the Hi'ishnay Nation. The Hi'ishnay people are highly intelligent as reflected in the preservation and maintenance of their culture and language as part of their governance systems and everyday life. The art of bringing the modern world into their culture and community to fit their traditional way is indeed a remarkable accomplishment and talent. The single most viable and ongoing means to teach this art to the young people is the Hi'ishnay public school. The elders recognize the importance and the role of school to their people as a community and to the future of their young people as individuals.

Access to information and infrastructure within an American Indian reservation, and specifically the schools serving a tribe's children on their reservation, is extremely difficult to attain regardless of being a public school or tribally owned and operated private school. This study was made possible with access to community and school leaders through relationships with scholars who are from the tribe and have family who reside on the reservation and have children or grandchildren who attend Hi'ishnay public school. The formative design of this study embedded reciprocity and respect that was critical to gain trust from and access to information from the community and school.

The Hi'ishnay reservation and school is about an 8 hour one-way drive from the University of Missouri-Columbia campus. Overnight accommodations were available off the reservation in a nearby town 25 miles away. Multiple trips to the reservation were required to conduct ongoing analysis with follow up questions and member checking for accuracy. The approximate total time spent traveling was about 110 hours for seven trips to the site with time spent in the school and community about 12 days. The expense of travel and accommodations prohibited long term visits of more than a few days. Limited funds also precluded offering any sort of participation incentive to the participants in the school and community. Description of the geography, samples of the Hi'ishnay language, pictures of buildings or people would have made the participants easily recognized and identified. Due to the potential to do harm, the descriptions are overtly generic and as free of identifiers as possible.

The Hi'ishnay community.

The Hi'ishnay reservation and community are located in the Midwestern United States. The Hi'ishnay reservation is near a major river with two larger cities about equal distance from the Hi'ishnay community providing access to shopping, air transportation, medical resources and higher education opportunities. The community's 2010 demographics describe a town population of

under one thousand people that is predominantly female with a median age of about 19 years old and median annual income of approximately \$25,000. Ethnically the population was roughly 92% American Indian, 3% white, 4% Hispanic and 1% black. The cost of living index in the local community was low, 74.3, compared to the national average of 100. Among the population over 25 years of age about 70% had a high school education or higher with 9.4% holding a bachelor's degree, 5.0% holding a graduate or professional degree and unemployment was 33.6%. The tribe had reservation lands, a casino, housing development improvements, a convenience store, community building, tribal council offices, powwow grounds, churches, post office, tribal court, police station, fire department and a health services clinic. Issues described by stakeholders included water utility infrastructure and cell phone and internet infrastructure. Specifically, water main breaks have caused the school year to be extended last year.

The Hi'ishnay Public School.

The participating Hi'ishnay PK-12 public school is a Midwestern public school serving American Indian students with a total student population averaging 400 students per annum; 99% of the student population is American Indian. The majority of the American Indian students are enrolled members of the federally recognized Hi'ishnay tribe. Established in the early 1970's the school strives to provide a unique educational experience through the incorporation of traditional Hi'ishnay tribal values and culture. The school has a faculty of about 50 with about 10% of Native American descent. School infrastructure includes one main building with segregated designated areas for three grade levels: PK-5 (elementary), 6-7-8 (middle school), and 9-12 (high school). Hi'ishnay public school is a school-wide Title I school and has *Success for All Reading and Math* in the elementary school and *Expeditionary Learning* in the high school as comprehensive school reform projects. A total of about 400 students have graduated from the School since 1973. The

board of education consists of 6 elected members. The school is currently developing a multi-year strategic plan as part of a comprehensive systemic school initiative.

The State's Department of Education 2009-2010 Hi'ishnay Public School district report states 99% of the approximately 400 students are American Indian, 89.81% of the students live in poverty and 92.86% receive free or reduced lunches. Most are lacking significant achievement at grade level. Historical student data demonstrate Adequate Yearly Progress (AYP) student achievement goals and graduation rates are deficient. Existing demographics demonstrate the academic foundational resources students bring with them as they begin school (Sergiovanni, 1991).

The Hi'ishnay Public School mission statement.

The mission of the Hi'ishnay Public School, through positive interaction with the Hi'ishnay Tribal community, is to provide student-centered education in a safe and respectful learning environment allowing our students to strengthen Native American traditions yet flourish in other cultures.

The Hi'ishnay Public School vision statement.

The vision of the Hi'ishnay Public School is to establish a child-centered approach in an environment where "all children can learn".

Unit of Analysis

This study was a formative mixed method case study of the Hi'ishnay Public School serving American Indian students. Stakeholder groups include the sending community, parents, school leaders, faculty, staff and students.

Sources of Data

Primary and secondary data sources were used to explore in detail emerging facets of the school and sending community to develop a profile of the school and communities' strengths and

weaknesses; the school and communities' assets and needs. Primary data sources include: (1) a school culture survey (see Appendix D1), (2) 15 semi-structured interviews with responses either audio recorded with participant permission or hand written notes, (3) situational observational field notes hand recorded during training sessions, casual interactions and artifactual document collection. Secondary data sources include (1) national and state data bases, (2) existing school improvement initiative artifactual documents, (3) school board meeting minutes, (4) faculty in-service meeting agendas and materials.

Data Collection

The goals, objectives and measures as described by the Hi'ishnay Public School provided a means to map sources of primary data to examine longitudinal change over time. The school improvement initiative imbedded formative evaluation procedures and processes necessary for school self-evaluation (Hofman, Dukstra & Hofman, 2005) to ensure the program is continually assessed, adjusted, reassessed and readjusted (Smith, 2001), and improved based on the changing needs of the participants (Elmore, 2004). Evaluation of the data was expected to clearly illustrate the success of each school improvement goal, and associated components, structuring comprehensive and systemic change.

Primary data collection.

1. Stakeholder groups were requested to complete a brief school culture survey. The School Culture Survey was developed in 1998 by Gruenert and Valentine to study the nature of collaborative school culture. The 35-item instrument asks participants to respond to the degree to which each statement is descriptive of their school using a five-point, Likert-type scale from Strongly Agree to Strongly Disagree. The 35 items provide school culture data on six factors, including Collaborative Leadership, Teacher Collaboration, Collegial Support, Unity of Purpose, and Learning Partnerships. The instrument has been used in scores of research studies by

university faculty and doctoral students since development. It has also been translated in numerous languages and use in multiple countries on the continents of North America, Europe, Asia, and Africa.

2. Semi-structured interview questions were derived from the school culture survey analysis providing formative focused threads intra- and inter-related among stakeholder groups. School stakeholders, community leaders and individuals were interviewed in alignment with community development asset mapping strategies (see Appendix H stakeholder interview questions).

Fifteen interviews were conducted in the location convenient and comfortable to each participant. The audio recordings were made using procedures and techniques as described by Cresswell (2009), Richards (2005), Strauss & Corbin (1998), and Weiss (1994). Audio recordings were recorded with a Pulse pen that recorded both written notes and audio. Verbatim transcription was not required as the Pulse pen allows the researcher to locate dialog by tapping on a written note location and the linked audio replays. Thematic threads were identified and organized using word processing software to inform findings, discussion and suggested further study through levels of data saturation, replication and redundancy.

3. Situational observational field notes were recorded by hand on paper during training sessions, casual interactions and artifactual document retrieval as a running record of data collection to provide a richer and more comprehensive understanding of all other data sources. Observational field notes created a structure to understand relationships between the different forms of data in terms of validity and reliability.

4. The purpose of using program evaluation was to determine the absolute and relative merits of the tribal school's school improvement initiative program(s) (Davidson, 2005). The program evaluation questions are

- How effective or valuable is/was the school improvement program?
- Is/was the school improvement program worth the resources invested?
- How does the school improvement program compare to similar programs?

A multidimensional goal free program evaluation (GFPE) model (Behar-Horenstein, Mitchell & Dolan, 2004; Davidson, 2005) was used to collect both quantitative and qualitative data in a mixed method program evaluation design. This goal free program evaluation design implemented contiguously with unconscious and conscious needs assessment to identify the positive and negative effects manifested by the school improvement program was utilized to reduce goal bias and enhance discovery of intended and unintended outcomes. A critically designed needs assessment can identify and prioritize (1) conscious and unconscious needs, (2) met versus unmet needs, and (3) performance versus instrumental needs (Davidson, 2005). As needs were identified and prioritized, the broader goal free program evaluation developed efficiently and effectively to inform all stakeholders of the intended and actual program outcomes.

5. Community development asset mapping strategies included community interviews and artifactual investigations to identify the capacity of individuals, associations, organizations and local institutions, and the status of the local economy.

Secondary data collection.

Secondary artifactual data gathered from national and state education data bases, meeting records, professional development documents and aggregate student achievement data were contiguously analyzed as related primary data was collected and analyzed to evaluate a longitudinal, progressively expansive, culturally founded comprehensive systemic school improvement plan for Hi'ishnay public school. The formative study goal was construction of a research based longitudinal profile of the school including baselines and benchmarks useful to the

school and community in designing a comprehensive systemic school improvement strategic plan to significantly reduce student drop-out rates and significantly increase student achievement and matriculation into post-secondary higher education enrollments. While small scale at the outset, the intent of the study was to build an initiative which can be scaled up for widespread adoption in other tribal nation schools and schools with other culturally identifiable majority populations.

Tactics to Ensure Case Quality

Following Denzin & Lincoln's (2000) definitions of credibility, transferability, dependability, confirmability and trustworthiness of data collected was built into research design through multiple means of data collection over an extensive time period with multiple stakeholder groups. An audit trail designed specifically to follow triangulation of data, member checking and peer debriefing documented and substantiated the quality of study design, implementation and conclusion.

Ethical Considerations

Research Protocol

This study followed and met all requirements for Institutional Review Board approval, Tribal council approval and school board approval.

Researcher's Biases and Assumptions

The researcher was aware and considerate of the potential for personal bias or assumptions to influence the study and results. Past experience advocating in education settings for disenfranchised student populations was acknowledged as a driving motivator in designing and implementing a formative case study in the Hi'ishnay Public School. Conversely, as a formative case study, the detailed on-site investigations and observations of a comprehensive school improvement initiative was a unique opportunity for primary data collection and subsequent analysis.

Study Products

A by-product of this study was the development of data valuable to the leaders of the Hi'ishnay Public School district as they define the direction of their school and develop a multi-year school improvement plan. The establishment of a comprehensive data base for the purposes of long term longitudinal data collection and quantitative analysis to support the ongoing school improvement initiative for sustained student achievement was identified as a need having significant future value to the district. In addition, the data collected and analyzed may be used as a basis for applications for grants from various funding agencies and foundations as part of the comprehensive systemic school improvement initiative to inform school improvement in American Indian schools.

All stakeholder groups received collective feedback from the study results in order to provide the opportunity to be aware of the collective perceptions and responses. These data provide a platform for stakeholders to suggest needed changes to the school improvement program (Robinson & Timperley, 2000).

Chapter 4

Data Analysis and Interpretation

Introduction

Previous studies conducted by Indigenous scholars (Annan, 2008; Bevan-Brown, 2005; Bishop, 2003; Boyer, 2006; Cajete, 1998; Faircloth, 2008; Grande, 2004; Kaomea, 2000; Lomawaima, 2000; McKenzie, 2005; Ogbu & Simons, 1998; Pewewardy, 2002; Reyhner & Eder, 1994; Smith, G.H. 2000; Smith L.T., 1999; Swisher, 1994; Tippeconnic & Faircloth, 2002; Ward & Shueng, 1996; Yazzie1990, 2000) have explored the unique issues supporting or undermining student achievement in public and private education settings with Indigenous American Indian, Maori and Native Hawaiian students. Conclusions of these studies identify similarities and differences between North America, the Hawaiian Islands and New Zealand education systems and suggest school leadership structures including indigenous persons in decision making capacities significantly influence the level of scholastic achievement outcomes for Indigenous students they serve.

These previous studies also illustrate schools with majority indigenous student populations have difficulty attracting and retaining school leaders and teachers who are Indigenous, are significantly more likely to be underfunded and under resourced, and have difficulty successfully effecting comprehensive system school improvement. There have been few opportunities to conduct collaborative formative study with Indigenous school leaders in a public school serving one tribe on an American Indian reservation. Hi'ishnay public school is fortunate to have Board of Education members and some school administrators, faculty and staff who are indigenous, educated and professional. The children served in the Hi'ishnay public school are the future of the tribe, a reality the community cherishes, protects fiercely and is determined to provide the best

educational opportunities for them that is humanly possible. A formative structure was chosen to make the best use of study resources, participant's professional time invested in the study, and to specifically address the issue of research being accomplished collaboratively with a federally recognized tribe as a people, their community and school.

Study Design

The purpose of this study was to explore the Hi'ishnay Public School serving American Indian students actively engaged in comprehensive systemic school improvement and construct understanding of leadership effect on policy articulation into application that uniquely supports the indigenous student population toward scholastic achievement goals and measures.

Unit of Analysis

The participant groups included the Hi'ishnay community and the Hi'ishnay Public School leaders, faculty, staff and students.

Research Questions

This study was framed by the following research question: How are the policies most directly related to improving student achievement articulated into actionable procedures, behaviors, and decisions in a school serving American Indian students?

Conceptual Strategy

The conceptual strategies and methods utilized to explore the research question include goal free program evaluation (GFPE), needs assessment, and asset mapping. The sub-questions explored contiguously provided information both unique and comparative supporting the formative study design. The three strategies and methods obtained primary and secondary data to explore sub-questions best asked by each strategy or method context.

The program evaluation questions were; 1) how effective or valuable was the school improvement program, 2) was the school improvement program worth the resources invested, and

3) how did the school improvement program compare to similar programs? The needs assessment questions asked what were the conscious and unconscious needs, the met versus unmet needs, and the performance versus instrumental needs. Asset mapping questions identified the capacity of individuals, associations, organizations and local institutions and status of the local economy.

Descriptive Findings

Participant Demographic Data

The Hi'ishnay community.

The Hi'ishnay reservation and community are located in the Midwestern United States. The Hi'ishnay reservation is near a major river with two larger cities about equal distance from the Hi'ishnay community providing access to shopping, air transportation, medical resources and higher education opportunities. The Hi'ishnay people have maintained and preserved their unique traditions, history, culture, and language. The community utility infrastructure is antiquated with inadequate water supply, cell phone and internet services.

The Hi'ishnay Public School.

The participating Hi'ishnay PK-12 public school district serves American Indian students with a total student population averaging 400 students per annum; 99% of the student population is American Indian. The majority of the American Indian students are enrolled members of the federally recognized Hi'ishnay tribe. Established in the mid 1970's, the school strives to provide a unique educational experience through the incorporation of traditional Hi'ishnay tribal values and culture. The school has a faculty of about 50 with about 10% of Native American descent. School infrastructure includes one main building with segregated designated areas for three grade levels: PK-5 (elementary), 6-7-8 (middle school), and 9-12 (high school). Hi'ishnay public school is a school-wide Title I school and has *Success for All Reading and Math* in the elementary school and *Expeditionary Learning* in the high school as comprehensive school reform projects. A total of

about 400 students have graduated from the School since 1973. The board of education consists of 6 elected members. The school is currently developing a multi-year strategic plan as part of a comprehensive systemic school improvement initiative.

The home state's Department of Education 2009-2010 Hi'ishnay Public School district report indicates 99% of the approximately 400 students are American Indian, 89.81% of the students live in poverty and 92.86% receive free or reduced lunches. Most are lacking significant achievement at grade level. Historical student data demonstrate Adequate Yearly Progress (AYP) student achievement goals and graduation rates are deficient. Existing demographics demonstrate the academic foundational resources students bring with them as they begin school (Sergiovanni, 1991).

The Hi'ishnay Public School mission statement.

The mission of the Hi'ishnay Public School, through positive interaction with the Hi'ishnay Tribal community, is to provide student-centered education in a safe and respectful learning environment allowing our students to strengthen Native American traditions yet flourish in other cultures.

The Hi'ishnay Public School vision statement.

The vision of the Hi'ishnay Public School is to establish a child-centered approach in an environment where "all children can learn".

Sources of Data

Primary data sources included a school culture survey, semi-structured interviews, and situational observational field notes. Secondary data sources included home state department of education data bases, school enrollment forms, online school and tribe websites, meeting agendas and records, faculty in-service professional development materials, and miscellaneous artifact documents.

Primary data.

School Culture Survey data.

The School Culture Survey (SCS) (Gruenert, 1998) was used to gather data about the cultural values and beliefs, patterns of behavior and relationships in the school. The SCS consists of 35 Likert-type questions with six response options: strongly disagree, disagree, somewhat disagree, somewhat agree, agree, and strongly agree. Each of the six SCS factors described below used the same scale. There are six factors of the SCS and all six factors of the SCS were used in the data collection. The six SCS factors are (1) Collaborative Leadership, (2) Teacher Collaboration, (3) Professional Development, (4) Unity of Purpose, (5) Collegial Support, and (6) Learning Partnership. The higher the score on the respective factor of the SCS, the more the respondents agreed with the factor statements. The SCS was distributed to all school building personnel and the Board of Education members, and community members prior to interviews and conversations. Multiple data group sources allowed the data to be analyzed and used comparatively to explore the sub-questions for each strategy or method. A copy of the SCS is provided in Appendix E.

The survey results were analyzed for the school as a single data set, and separately for each of the stakeholder categories of Community members, Administration, Board of Education, faculty, certified staff, and classified staff. The data of the SCS including the minimum and maximum score, and the school-wide mean score are outlined in Table 2.

Table 2

School Culture Survey Stakeholder Groups and School-wide Response Mean

	Community	Admin	BBOE	Faculty	Cert Staff	Class Staff	Mean
Collaborative							
Leadership	3.06	4.18	3.73	2.33	2.17	2.91	3.06
Teacher							
Collaboration	2.76	3.42	3.33	2.73	2.29	3.10	2.94
Professional							
Development	3.08	3.40	4.20	3.6	3.46	3.46	3.53
Unity of Purpose	3.35	3.90	4.20	3.38	3.75	3.32	3.65
Collegial Support	3.03	3.38	3.13	3.97	3.38	3.15	3.34
Learning Partnership	2.78	3.00	2.50	2.85	2.69	2.85	2.78
# of Responses	8	2	1	10	12	6	

The stakeholder average or mean score was: Collaborative Leadership (3.06), Teacher Collaboration (2.94), Professional Development (3.53), Unity of Purpose (3.65), Collegial Support (3.34), and Learning Partnership (2.78). The perception of collaborative leadership, the degree to which school leaders establish and maintain collaborative relationships with school staff (Gruenert, 1998) varied from the administrative mean of 4.18 to the certified staff mean of 2.17. Teacher collaboration varied from the administrative mean of 3.42 to the certified staff mean of 2.29. Professional development varied from the Board of Education mean of 3.33 to the administration mean of 3.4. Unity of purpose varied from the Board of Education mean of 4.2 to the certified and classified staff mean of 3.46. Collegial support varied from the faculty mean of 3.97 to the classified staff mean of 3.15. Learning partnership varied from the administrative mean of 3.0 to the Board of Education mean of 2.5.

Semi-structured interview data.

Interviews were conducted as casual conversations with individuals or small focus groups of two interviewees. Semi-structured questions derived from the SCS factors were used to begin and direct the conversation. Participants were encouraged to expand on the questions and their responses to the questions. Interview participants included school board members, school administration, faculty and staff, and community members representing multiple age groups, level of education, parents, non-parents, grandparents, married and single, men and women. Handwritten notes or audio recording was used to record comments, quotes and keywords or phrases as per the participants request or consent. Analysis of the responses to the semi-structured interview questions revealed commonalities, complementary, and divergent perspectives. The semi-structured interview questions and the respondent themes and tangents are described as follows.

Question 1: Please take just a moment and describe how school leaders collaborate at Hi'ishnay school.

The district superintendent and the schools' principals described school leaders collaborating in person through monthly leadership team meetings as a district group and weekly in smaller grade level or topic areas. All participant school leaders described the leadership team meetings generating positive outcomes. School leaders also communicate and collaborate through school email both informally in conversational modes and formally through directives sent out as memos or notices to targeted groups or recipients. The email service is a contract service through the home state's Department of Education, regional education service unit #1. Internet social networks are not used due to control issues with third party internet service provider security and privacy mechanisms or the lack thereof.

Community members described the school leaders' collaboration as very structured. One community leader who has had children and grandchildren attend the school states

My perception is that school leaders, they collaborate within their own structure of their organization, and with the school board and then utilizing their delegation of authority to communicate with high school, middle school or maybe elementary. They within their knowledge, their ability and skills, they use their communication process”.

Another community member talked about the fact the school has a new superintendent who is starting from scratch again.

We have to start all over again, and all we hear around here is rumors, nothing that's for sure. The last superintendent kinda left us in debt so this guy has kinda got to carry the ball now. He is new, just started last year and has had a hard time adjusting to the community because of budget. They had a lot of layoffs and a lot of people are mad. There was a lot of change over and we really won't know what's going to happen a year or two from here. Even our school board is new, so everybody is starting new.

Question 2: From your perspective, how do teachers collaborate at Hi'ishnay school?

Community members described teacher collaboration happening mostly through committee meetings. The meeting times and dates are posted in the school in public areas and around the community in locations such as the post office, the tribal council building, and a local culturally based store in a neighboring town. A concern about collaboration in a negative context was expressed regarding the No Child Left Behind act (NCLB) mandated testing process creating a teaching to the test culture within the school. Stakeholders in the school and community are aware of NCLB and the repercussions of meeting or not meeting AYP as defined by NCLB.

Question 3: As you think about the school and its future, what form/areas of professional development do you think would be most valuable to the school?

There were two school administrators who commented specifically about shifting faculty assessments from a teacher evaluation focus to a teaching process focus. Both individuals described a more supportive process they expect to be collaborative and thus more constructive with measureable positive outcomes for the faculty and overall quality of education provided to the students.

Community members are as a whole not involved with professional development and noted they cannot speak from personal experience with the school's professional development plan. Comments were shared from the perspective of the multiple outcomes they see or hear about from the school. The repeating theme from multiple community respondents was a desire to see more reciprocity with the community to help the school focus the school's goals.

Specifically, community members and leaders observe teachers have to follow guidelines, qualification and criteria. Using the topic of teaching native language one leader commented

I, you know, take the language for example. It can be done. Language has been taught for a good many years within the institution there. And the process of developing the understanding within the teacher itself, knowing the teachings of being Hi'ishnay. Taking into consideration clanship, taking into consideration they have high expectations within their grandpa, their grandma, mom, dad, the guardian, and that has to, they have to achieve those in a way, in a fashion that they understand that they it is part of being Hi'ishnay and they have to understand that and accept it, and to be successful in the system over there, you know, they have to, there's criteria that's developed, there's a school board that has put together and identifies the process of how they progress with the language and their awareness of how much tradition and culture knowledge that they

have. That's kind of, I'd say real hard to explain to someone because a lot of it is, you know, oral teaching that is, that takes a lot of teachings, it takes a lot of, you know, quality effort of the individuals undivided attention to be able to concentrate and be able to fulfill, has those values within it.

The community leader then shared for the teachers to implement traditional ways of teaching they would have to follow the elders guidance "because the elders are the ones here within the reservation that would give that permission, that certification and approval" to teach from the Hi'ishnay culture and language".

Alternatively, community members expressed an interest in hiring all native teachers as a goal for the school. One community leader felt the likelihood of hiring all native teachers is

Very slim. I say very, very because it is very hard. There's not that many...and it could be accomplished, by, you know the efforts of partnering with Universities and Colleges. I know that's something they are looking at and it's a goal. There are some, the boarding schools; some of the boarding schools have accomplished that. But I would say within the state community, or state ball field, the public schools, that's kinda, you know I never heard of one. I'm not aware of any. It can be accomplished. Maybe with some of the mandates, the mandatory things, the school will put it together. In our tribe, within our community I think we are too small a tribe if that will ever happen. I don't think I will ever see that in my time. But is the institution itself marketing for that? Make that reality. How are they doing that? How are they preparing for that?

Question 4: The mission of a school describes the basic role and purpose of the school. How would you describe the school's mission? And, do you have any suggestions about how the school's leadership and faculty could more effectively foster that mission?

One community member felt the school's mission is being met through school activities and is demonstrated by the fact "...that they are, the schools efforts with grade point averages is increasing. So I believe they are. They are. The message is being heard, and their response is by the student increasing their knowledge and capability to utilize their skills". When asked to substantiate the increase in grade point averages increasing, the respondent did so by sharing

According to the people in the district there's a, I don't know if it's a newsletter, but they share with the districts within the schools the average grade points within the school, and that's how I became aware of it. Here within our district just between Hi'ishnay, Town B and Town C, is that Hi'ishnay Nation has raised their grade point where now they are the leader within their system. Probably through the ESU, or the district, like I said, they do their annual reporting, their quarterly reporting.

When asked if the majority of the people in the community would understand what the numbers in the mandated reports mean, the community leader felt that "yeah, they understand. And they understand it creates an impact, that there is, you know, the mission is being shared, and that the students have an understanding they are the motivators that create the success and achievements for the school".

Some stakeholders associated the new school infrastructure as important to support the school mission. One elder woman in the community commented "The school makes us proud. We have the newest school in the area. All that is lacking is a swimming pool. We have long, long time dedicated teachers who know the kids well". I must emphasize it is not just the mothers in the community who are paying attention as one father in the community noted

The new facility being an encouragement to the kids to want to go to school, because before the school was old and run down, but now they have nice new facilities. Band instruments...they received all new band instruments. And extracurricular activities, things that they enjoy.

Question 5: Do you have any suggestions about how school leadership and faculty could include parents in the school's effort to help all students be more successful academically?

Conversation with community leaders about how to better include parents and the community elicited the topic of teaching in traditional ways familiar to the community culture. When asked if traditional Hi'ishnay teaching methods might impact student achievement and specifically grade point averages one community leader responded energetically

Oh yeah, that would, I believe it would impact them because of their being able to understand that they are coping with two worlds here, and some point they have to compromise with that, you know they walk this way at a point in time, whatever decision that they make, is you know, they have a review process that they utilize. I know my culture, I know my teachings, but then also there is, you know, here they have to look at the education process. It has its value, it has its, you know respect to the education process they've got to uphold, you know, their own knowledge and wisdom has to be applied to creating a successful and meeting the teachers and the parents expectations. The student's expectations are, are, sometimes I believe that, you know that they are not being heard. But then, from the understanding they themselves, they have to use, you know they make a decision and their expectation is to always be, to try to gain the most knowledge, try to achieve, try to be a future leader or whatever the endeavor is they've got to share and communicate with the leader, the teacher and create these objectives and goals.

Another community member described how many students fall through the cracks as a result of teachers not understanding how to teach Indian children in a public school. The respondent shared from personal family experience as a parent of a student who had attended the school and as a parent had attended parent-teacher conferences, volunteered time at the school and has at least one relative employed at the school. The respondent stated

There is a difference here. Our school and children are different than other public schools out there. We have unique issues here. I have asked the officials here to have orientation for at least two weeks before they start teaching here. They just throw them in there and some quit because they just can't handle it. Our school counselors who are supposed to be dealing with situations with encouragement, but their answer is to send kids home instead of sitting down and working with them. These are the kind of things we run into here. There is a difference between an Indian school and a non-Indian school.

A community member who as a father has children attending the school explained he is informed about what is happening at the school and in his child's classroom through

The syllabus you get for the class, this is what you are expected to do for the semester....and like if there is a sex ed class you have to sign a permission slip, OK, we're going to be teaching this and this to the 7th grade group, is it OK if your student participates? Because of cultural biases and stuff, they don't want to force it on someone who is uncomfortable with that.

When asked about homework and materials from class coming home, the father commented

We don't see much homework but I see a text book every now and then. It's not like you have five subjects and you have 5 pages of homework to do. It's not like that. You might have two papers a week is about it. I don't know if they go through the lesson plan real quick and you have the rest of the class time to do your work. I don't know.

An elder from the community stated by example the parents do not get information about what their children will be taught

How do I, as a parent, know what my fourth grade student should learn in their fourth grade year? I don't think that's communicated. And I am not sure it is in any school. I don't recall having access to that information when my kids were in school. I'm wondering if there are very many parents, I think they know there are state standards, but do they know what they are...exactly. I don't think they know they can look at that state standard and take this is the lesson plan my child has and this is the state standard...does it meet or not? They count on the school district to do that for them. And in larger districts, I think they take confidence in the volume, the sheer numbers. But when you have a small district like this, I don't think the parents, and again, you have to remember the internet access here, not everybody has a computer and internet access to be able to look at those state standards.

A male elder's description of commonly held perceptions among the community members about standards and expectations was that the school had a history of giving students diplomas they had not legitimately earned.

In the past I felt the teachers just set them up to fail. They weren't really, they didn't really care if they completed the work or not. If you are a senior and didn't do the work, so what, here's a diploma and push them out the door to face the realities of life, they were setting them up to fail. I have heard a lot in the community. It hasn't been so much in the near past, but further back, you know, the teachers just collected a paycheck, they didn't really care about the students. The non-native they are referring to, because we have a lot of teachers from local colleges all around the area. A lot of them did not care if the students succeeded or what they went on to do.

Several stakeholders commented on the alternative school available for high school students experiencing academic failure incommensurate with aptitudes and abilities

They do have in-school suspension and alternative school which I guess is a partial solution because if you just kick the kids out of school and send them home, then they're going to have three days they're not going to get back the education they missed out on. But if they can't function correctly in a normal classroom atmosphere, you know they put them, these kids sit in this alternative school sit in the same classroom all day. They bring them their lunch and they are in that one room all day. And they kinda work at their own pace. Like I said, they don't push the students hard enough to excel academically.

An elder grandmother described how the school deals with discipline issues and how the discipline policy is counterproductive

There is one thing I don't like about the school, if you miss-behave you are sent home...if your child is not there to be educated they get behind and stay behind. They need a time out room. We should be able to say, here, here's a book, or here's something draw, if you want to lay down and think about it, do it! But give them time out, let them think about it.

A woman community elder commented she felt the school should "develop a master plan to raise the level of expectations for the students. And around here a large problem is parental involvement". Parental involvement was demonstrated to be a concern and frustration as one deeply concerned community elder and grandfather stated

We don't know how to help our children learn what they need to know today. We did not learn these things when we were in school. We need the teachers to help us know how to help our children.

Another parent respondent said "The world has changed. There are different things to learn today".

When participants from the community were asked about the community based publications or newsletter and literacy level as factors effecting parental involvement, one parent responded “there is no tribal newspaper. But I am pretty confident everyone can read the flyers posted around town for information. I’m pretty sure, yes, they could”. Another community elder stated “I do not know anyone who does not have basic literacy in our community”.

Question 6: Do you have any suggestions about how the school leadership and faculty could more effectively include community stakeholders in support of student achievement?

A community leader shared

I think what they are doing good, is, is communication. Communicating with the community. In return the community, needs to, you know, share more input of their own thoughts. Maybe they have a recommendation they could put to the table. I guess allowing them to have a voice, you know, be a part of that more. How can we better utilize our efforts with them, trying to increase the education level and what are the pro and cons ... how do we improve weaknesses to improve outcomes? We have information within us, and we talk about that.

An elder community woman shared

I see we have a very young group of people. I could say easily over a thousand young people whose time, because of their energy and time, we should have big facilities where we can house the people, where we could house the youth to do activities, to play basketball...that need to stay open until 8:30 or 9:00. We have no homework here because the kids lose their work...few if any...I was so shocked when I found that out with my child. I called the school and asked why doesn’t my child have homework? How is my child going to learn? Because the kids lose their papers.

A community member and father commented

The faculty, they do a fairly decent job of keeping the parents notified of incidents that happen at the school, when, whether it be a physical altercation or a verbal altercation, even academically when the students start to fall below the average progress line, we do receive weekly progress reports. The downside to that is, around here, academically, to me they don't push them hard enough, they don't require you have to do this much by this time. And during basketball season, the parent involvement is really high. And it seems like after basketball season, if they lose out in districts and don't go to state then that's pretty much it for the school year. They don't realize that you have to continue to work and strengthen your mind and your knowledge for the upcoming school year. They don't realize it don't stop here, they have to continue to gain knowledge and educate themselves. Because just because sports is over does not mean your learning stops. But around here, the way I've seen it, and I've been here since I graduated and I've seen, and it's kinda pathetic to say, but all they have to look forward to is athletics. The academic standards are pretty low. There are some exceptions to the rule; every now and again you will have a straight "A" student who goes on to college. But then again, the parents just don't push their kids, the parents just don't force their kids to go to school. For a minute they tried to involve the court system. If your kid missed so many days, the court would get you a letter and you would have to appear in court; well why isn't your child going to school? I don't know how, but that came to an abrupt halt. I think it was an empty threat.

One elder mother observed and spoke eloquently at length about how the changes at the school are positive, how some changes have occurred, and the importance of building changes and programs from Hi'ishnay cultural base can support and foster more stakeholder contributions to the school

They have a good cooking staff. They are learning how to cook nutritiously. Before it was French fries and little junkie foods that we eat at home. But they are changing nutritionally. This happened because we had some visitors come through, some other concerned people concerned about nutrition, so they looked at the diets. And here's the cultural aspect. We live in that cultural environment where we are used to hand games, the dances, anything that goes on with the sweats, the Native American Church and we have younger and younger people that are going to the Native American Church and going to sweats. We are a very young tribe. And we have the ability to learn, we have some really smart people here. We have people who can speak eloquently, who are learning their language, who are painters, who can sing...we have all this talent and lots of it is hidden. Let's take this comparison; a child comes in late because they went to a dance that lasted maybe two, three maybe four in the morning here, and they are going to oversleep and they are all going to come in at nine or ten o'clock they are going to come to school and the teacher doesn't understand that because the normal procedure is you are in your classroom by 8:20. Well that doesn't happen. But on the other hand, its culture. It's the normal procedure, you oversleep when you go to the dances, and they are dancing themselves. And they are having their giveaways and the way we do things traditionally. So, they come into the classroom all sleepy and sleep in class.

An elder grandmother expressed concern over attendance issues when Hi'ishnay children miss up to 4 days at a time for the traditional Hi'ishnay funerals. A child can miss 12 days of school to attend funerals for relatives any one year as the familial relationships are far reaching and complicated.

One father in the community described how the community functions through their culture and relationships

Around here they are more culturally based. It is important to know what clan you come from, who your parents are, who your grandparents are, your Indian name, the beliefs and the values of your clan...I think amongst the tribe they are really stressing the cultural aspects. And that is a very big positive.

A mother who left the community for most of her adult life and returned to the reservation described the process of re-assimilating into her own people when

It took two or three years to adjust to living here, home. Today I am home. Truly am home and I care about what goes on in our community, on our reservation. I grew up speaking our language and I still do. It is my greatest asset.

Several stakeholders expressed concern about acute health care needs that are currently not addressed on the reservation, meaning the nearest services are 20 or 30 miles away.

There is no drug prevention program or treatment facility for our children here on the rez and our reservation is filled with drugs. There are no mental health services for youth unless they are ordered by the court. There is no prevention or intervention for children prior to court order. Our juvenile probation is currently redeveloping, but there are no counseling services. Early intervention is a critical need. There is an economic handicap to finding those services.

Secondary Data

Analysis of secondary data utilized emergent themes and keywords from the SCS and semi-structured interview questions. Each set of interview records was analyzed to identify themes, keywords, and contextually similar words or phrases unique to the school and community.

Home State school report cards.

Publicly available data from school years ending in 2007 through 2010 for the key indicators enrollment, poverty, special education, and graduation rates are presented in Table 3.

Table 3

Hi'ishnay Public School Report Card Data

	2007	2008	2009	2010
Enrollment	377	393	434	373
Poverty %	88.86	61.98	76.04	89.81
Special Ed %	31.54	24.68	19.95	22.47
Grad Rate %	34.69	22.64	46.88	56.67

Enrollment has fluctuated with a spike in the 2008 – 2009 school year just prior to opening the new school in fall 2009. The Poverty rate declined from the school year ending in 2007 to the school year ending in 2008 but climbed steadily from school year ending in 2008 to the school year ending May-2010. Special education enrollment has declined from school year ending in 2007 through school year ending 2009 and rose slightly in year ending 2010. Graduation rate decreased from 2007 to 2008 and had increased significantly in 2009 and 2010.

Achievement data.

The Hi'ishnay Public School Adequate Yearly Performance (AYP) school report cards from academic calendar years ending in 2007 through 2010 indicate students in all grade levels met AYP criteria, and declined in meeting AYP in reading for all levels in from years 2009 through 2010 as shown in Table 4.

Table 4

Hi'ishnay Public School AYP Outcomes

	2010	2009	2008	2007
Elementary Reading	NOT MET	MET	MET	MET
Middle School Reading	NOT MET	MET	MET	MET
High School Reading	NOT MET	~	~	~
Elementary Math	MET	MET	MET	MET
Middle School Math	MET	MET	MET	MET
High School Math	MET	~	~	~

~ group has < 30 students

School enrollment forms.

There are six forms a parent or guardian must complete to enroll a student in Hi'ishnay public school. Form one of the school enrollment forms ask for students' name, grade, date of birth, Social Security number, birth certificate on file, immunization record on file, tribal enrollment number, parent / guardian details, name of housing project, address, phone numbers, emergency notification designate, busing needs, permission to see the school counselor, attend field trips and inclusion in the school's online directory, and release of information by the school to various governmental agencies for the procurement of funds. Form two is a consent for school based health services including physical examination, routine laboratory and x-ray procedure, skin tests for tuberculosis, dental examinations, routine dental care of fluorides, sealants, emergency care for accidents or illness, diabetes screening, state immunizations and permission for the school to transport child to and from the health facilities for services. Form three is consent to treat a minor

for children not eligible for Indian Health Care Services. Form four authorizes the school and tribal enrollment office to include a child's / family's information for the purposes of Johnson O'Malley federal funding. Form five is the U.S. Department of Education, Office of Indian Education, title VII eligibility certification. Form six is the free and reduced price school meals family application.

School website.

The Hi'ishnay school website provides comprehensive information to the public including a school Calendar, Board of Education member contact information, faculty and staff directories, newsletter, graduation requirements, graduate information by year of graduating class, library information, school daily bell schedule and many pictures illustrating the school, student activities, employees and students. There are literally hundreds of pages of material available on the internet. However, the information is out of date with the last newsletter dated December of 2010, and the faculty pages do not reflect current employees and associated positions within the school. The reduction of force at the end of the last calendar school year resulted in a number of changes in placement and resources which are not reflected in the information available to the public.

Tribal website.

The Hi'ishnay tribe has a website with information about the tribe, the Tribal Council, departments, enterprises, a directory, employment opportunities and the Legal department. The Hi'ishnay tribe is a federally recognized Indian tribe with a reservation located in the Midwest. The Hi'ishnay Tribal Council consists of seven council members elected at large by the enrolled members of the Hi'ishnay tribe. The Tribal Council is organized as a Chairman, Vice-Chairman, Treasurer, Secretary and three general members. The departments are not listed under the department web page. Inquiries can be made to the contact information provided. Enterprises include a casino run by a tribally owned corporation, and a second tribally owned corporation operates all of the tribe's non-gaming interests. The directory page lists emergency numbers first,

tribal administration second, government departments third and tribal enterprises fourth. When opportunities for employment with the tribe are available they are listed on the employment page. The page for legal issues is under construction. Links to other websites include local media and other tribal organizations' media outlets and sources. The website has a search function.

Current demographics cited a town population of under one thousand people that is predominantly female with a median age of about 19 years old and median annual income of approximately \$25,000. Ethnically the population was roughly 92% American Indian, 3% white, 4% Hispanic and 1% black. The cost of living index in the local community was low, 74.3, compared to the national average of 100. Among the population over 25 years of age about 70% had a high school education or higher with 9.4% holding a bachelor's degree, 5.0% holding a graduate or professional degree and unemployment was 33.6%.

Board of Education meeting minutes.

The official Board of Education meeting minutes are legal documents that are public record as stated by the BOE president, superintendent and board secretary. The Board of Education meeting minutes from July 2007 thru May 2010 were selected to correspond with the available school report cards for discussion purposes. The documents were provided to me as Word documents in digital form on a removable external data storage unit or via email. Board meetings were not held each month, and some records were not available.

Hi'ishnay Board of Education meeting minutes records from 21 different monthly meetings were analyzed using the keywords derived from the School Culture Survey's six factor areas. The keywords were; 1) leader, 2) leadership, 3) collaborate, 4) professional development, 5) valuable, 6)asset, 7) mission, 8) vision, 9) achievement, 10) faculty, 11) staff, 12) parent, and 13) student. Passages containing a keyword(s) were extracted along with content delineating thematic thread for analysis and discussion. Keyword search analysis discovered "students" was the most used

keyword and context through all of the Board of Education minutes analyzed with 48 identified references. The keyword “parents” was second most referenced word and context with 10 identified references. The keyword “staff” was third with 5 references, and “leader”, “leadership”, “collaborate”, “asset”, “achievement” and “faculty” each had one reference. Appendix I contains the table of meeting dates, keywords and number of references.

The significant themes discovered were building a new school building and associated finance conversations, student discipline, personnel issues, school policies, language and culture in the classrooms and school, travel, funding mechanisms, construction conflicts, student council, enterprise opportunities and faculty union negotiations. The meeting minutes in their original form demonstrate the meetings were held and run formally in accordance with Robert’s Rules of Order (Robert, Honemann & Bach, 2011) and the minutes were recorded in accordance with public school board records. Members were identified with a roll call for attendance and voting purposes. The findings construct a chronological running record of topics, and inter and intra relationships of the tribal council, school board members, superintendent, faculty, staff and community.

Faculty / Staff In-service training documents.

The faculty in-service training occurred the full week, Monday thru Friday, prior to the first day of class. Each day was begun with a coffee and donuts mingling and comments session to update any schedule changes and share common news. The week had been planned in morning and afternoon learning session for elementary or high school teacher groups in the areas of collaborative learning, language and cultural presentations, new teacher orientations, work in classrooms, leadership development, insurance information presentations, social media legality and liability, and frameworks for teaching and teacher evaluation.

Collaborative Learning, Inc., a set of comprehensive curriculum improvement modules, was provided to elementary and high school faculty in half day increments with the other half of the

day allotted to other in-service activities. The company representative and trainer had prepared comprehensive handouts including information on the State standards, worksheets on how to develop lesson plans based on and including the state standards. The collaborative learning materials to develop curriculum aligned with state standards included keywords, target verbs, alignment of taxonomies, skills checklists, and worksheets for the core subject areas were provided in a sample packet for reference.

Additional materials specific to Collaborative Learning, Inc. software being implemented in the school this year included a designing curriculum and instruction planner and resource packet, and an instruction planner packet for the Collaborative Learning, Inc. program training modules.

The cultural presentations were conducted by the language and culture center that is part of the school. The presentations centered around recommended readings available from the center, basic use of the tribe's language in the school, a brief history of the tribe, how death and grief are observed in the community and effects student attendance, etiquette expected at tribal functions and specifically the harvest powwow celebration, and trivial facts about the tribe and the impact of American Indian politics and policies on the formation and implementation of the Declaration of Independence and United States of America government.

New teacher orientation included an agenda driven overview of permissible candy or snacks in the classroom, discipline, schedules, recess, reading, dress codes for teachers and staff, classroom organization, substitute teacher folders, school nurse do's and don'ts, and student hall pass use. The elementary school afternoon bus duty schedule for the entire year was handed out to all elementary staff and faculty with dismissal time designated as 3:30 p.m.

Miscellaneous artifactual documents.

A supply list is available in the main office for parents and guardians delineating what students need for each grade level. A reminder is included supplies will need to be replenished as

needed and parents are encouraged to supply healthy snacks for their children. The list is printed with a school logo at the top in the letterhead and as a watermark in the body of the document. Class schedules are available in two forms; 1) large print basic table, and 2) color coded comprehensive table cross referencing faculty, class times, room numbers, planning time, lunch shifts and unspecified duties. The school calendar is constructed by month and color coded for days not in session, early dismissal, parent teacher conferences, staff work days and graduation. The lunch, Physical Education, Music, Art and Band class schedules are provided on one page and available in the main office. Varsity and junior varsity sports including football, volleyball basketball and track event schedules are available on one color flyer printed on heavy cardstock with the school mascot, dates, times and location in large easy to read font. A smaller version of the athletics schedules is printed on heavy paper with paid advertising / sponsorships included. A flyer for a student that made champion in the state track meet was printed in color on oversized paper, with his picture centered on the flyer, to congratulate the student and invited the public to a Handgame to celebrate the student's State Champion achievements. A color flyer on oversized paper with information on the tribe's harvest celebration was available in the tribal council office and the school's main office.

Summary

Previous studies suggest transformative school leaders structure student achievement in schools serving American Indian students by embedding the students' culture as a foundation in comprehensive systemic school improvement. In addition, inclusion of native administration, faculty and staff positively support and facilitate transformative leadership outcomes in all stakeholder groups within those schools. The primary and secondary data findings from this mixed method case study reflectively substantiate previous studies' findings, discussion and conclusions in contexts unique to the Hi'ishnay Public School and the Hi'ishnay tribe.

Triangulation of data was established through and followed threads derived from the six SCS factors. The six factors, collaborative leadership, teacher collaboration, professional development, unity of purpose, collegial support and learning partnerships were investigated in each form and method of data collection. The data representing each factor area revealed the stakeholder groups have overall consistency in their perspectives and priorities of what school improvement is and how to achieve it to support improved academic student achievement for the Hi'ishnay children. In Chapter 5 the findings are reviewed and discussed. Also discussed are the implications and recommendations for further study.

CHAPTER 5

DISCUSSION OF FINDINGS

Introduction

The implications derived from the findings presented in Chapter 4 will be discussed in this chapter. First, the data will be discussed through three purposefully different contexts with theoretical, methodological and replication attribution similarities as demonstrated in previous studies and literature; 1) goal free program evaluation (Behar-Horenstein, Mitchell & Dolan, 2004; Davidson, 2005), 2) needs assessment (Davidson, 2005), and 3) asset mapping (Kretzmann & McKnight, 1993). These contexts enabled the researcher to ask convergent questions in divergent ways resulting in focused analysis and tailored discussion that is both comprehensible and presentable to stakeholders including the school, parents and guardians, and the community. Next, methodological implications and implications for practice and future research will be discussed. Finally, a summary of conclusions with suggestions for application will be presented.

Overview of the Study

The purpose of this study was to explore the Hi'ishnay Public School serving American Indian students actively engaged in comprehensive systemic school improvement and construct understanding of leadership effect on policy articulation into application that uniquely supports the indigenous student population toward scholastic achievement goals and measures.

Data were collected for this study from one Midwestern public school, the Hi'ishnay Nation Public School, serving American Indian students located on the tribe's reservation. The primary data were collected during multiple community and school site visits occurring between June 2011 and August 2011. Multiple site visits provided sequential opportunities to collect School Culture Survey (SCS) data and conduct follow-up interviews with multiple stakeholder groups. The

secondary data included school report cards, school board minutes, professional development training materials and miscellaneous artifactual documents were collected from online sources, school records and the tribal council office.

The School Culture Survey (SCS) (Gruenert, 1998) was used to gather data about the cultural values and beliefs, patterns of behavior and relationships in the school. The SCS consists of 35 Likert-type questions with six response options: strongly disagree, disagree, somewhat disagree, somewhat agree, agree, and strongly agree. Each of the six SCS factors described below used the same scale. There are six factors of the SCS and all six factors of the SCS were used in the data collection. The six SCS factors are (1) Collaborative Leadership, (2) Teacher Collaboration, (3) Professional Development, (4) Unity of Purpose, (5) Collegial Support, and (6) Learning Partnership.

Interviews were conducted as casual conversations with individuals or small focus groups of two interviewees. Semi-structured questions derived from the SCS factors were used to begin and direct the conversation. Participants were encouraged to expand on the questions and their responses to the questions. Interview participants included school board members, school administration, faculty and staff, and community members representing multiple age groups, level of education, parents, non-parents, grandparents, married and single, men and women. Handwritten notes or audio recording was used to record comments, quotes and keywords or phrases as per the participants request or consent.

Secondary data included school report cards that provided aggregate student achievement data and basic demographic information, the school website, Board of Education meeting minutes, school enrollment forms, professional development in-service training documents and miscellaneous supply lists and informational memos.

Research Questions

The study was framed around the following research question: How are the policies most directly related to improving student achievement articulated into actionable procedures, behaviors, and decisions in a school serving American Indian students?

Summary of Findings

To discuss the findings and construct an answer to the research question(s) for the scholarly community that is respectful and reflective of the participants and their culture and useful to school leaders engaged in comprehensive systemic school improvement, this writer has chosen to write chapter five as a narrative presented through the wise words of Superintendent Sage. Superintendent Sage carefully crafted a conversation with three focused threads through the traditional story of *The Door and the Rock*. Sage organized a special meeting of the Hi'ishnay Board of Education, the Hi'ishnay Tribal Council, and parents and guardians in a traditional setting to respectfully draw on the honor, dignity and integrity of each individual.

The Story of *The Door and the Rock*

In times past our elders taught our young people the things they needed to know in ways our young people knew how to learn. Today it is more difficult to teach our young people when their teachers are not their tribal elders and are not educated in the ways of the people as they once were. Our new school is good and the young people like coming to this school much more than the old school. But this new school building is hard, made of bricks, glass and steel. Not long ago there was a very hot day. The school was uncomfortable and the young people could not learn in such heat. The wind could not blow through to cool the rooms. That hot day I needed to open a door to let in the wind, but these new doors are not made to stay open, they swing closed behind you when you enter or leave.

I did not know, but an elder had been watching me testing for the wind to blow through as I held each door open, one and then another. After I had tried each door, the elder came to me and said I would find three ways to open the right door, but only the fourth way would hold the door open for learning to blow into the school with the wind. The elder asked me to hold out my hand, and placed a small reddish brown rock in my upturned palm and said “the rock appears small and unimportant, but it will eventually come to help you understand the fourth way to open and hold open the door to let the winds of knowledge blow freely into the school”.

The elder spoke no more.

As I put the rock in my pocket, the elder turned and walked off a ways to sit against the trunk of a very old gnarly tree with ratty, torn leaves up the hill from the school. I was not sure what the elder meant about four ways to open the door. My thought was there are two ways to open a door, push or pull. I went back to my office to work on how I would discuss the findings of my study. I realized there were in fact three ways I had collected and analyzed data to try and understand how the policies most directly related to improving student achievement articulated into actionable procedures, behaviors, and decisions in Hi'ishnay Public School. As the elder had said, there were three ways to open the door to let knowledge blow in with the wind. The first way opened the door through the lens of goal free program evaluation data analysis. The second way opened the door through the lens of needs assessment data analysis. The third way opened the door through the lens of community asset mapping strategies data analysis. What, I wondered, might the fourth way be to open the door and also hold the door open?

I took the rock out my pocket and placed it on top of my computer monitor as a reminder there would be a fourth way to not just open the door, but hold the door open. I puzzled about the rock and knew I would have to be patient; that in time the elder's words would reveal themselves

as meaning and I, too, would learn something new in the traditional way the old ones teach the young ones. I then began to construct my presentation to the stakeholders.

First I described four key indicators found on the school’s annual report card we could use as baseline and benchmark school improvement outcome measures. The four key indicators were; 1) enrollment, 2) poverty rate, 3) special education placement rate, and 4) graduation rate. Poverty rate, special education placement and graduation rate percentages are as shown in Chart 1.

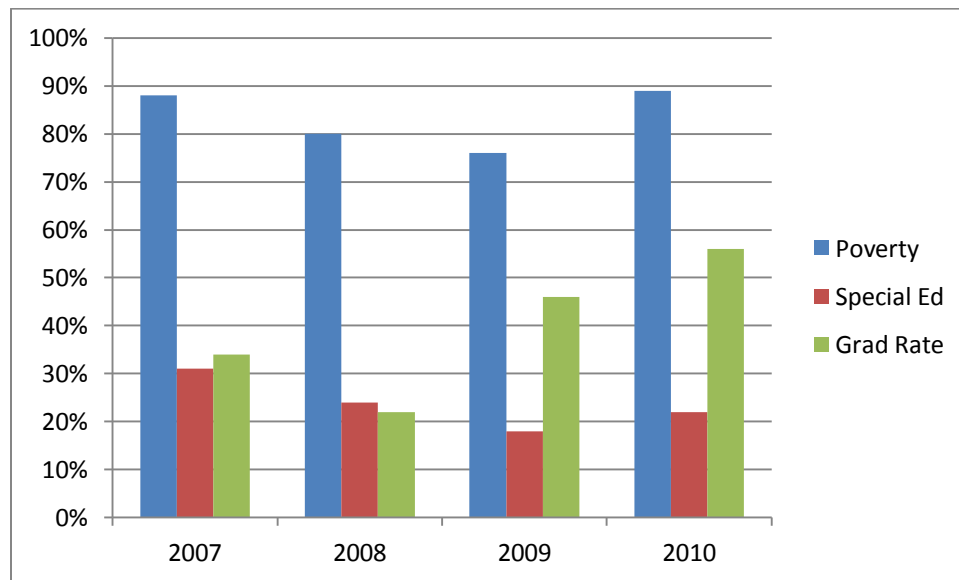


Chart 1 *Hi'ishnay Public School Report Card Data*

The key indicator enrollment fluctuated from 377 students in 2006 to a spike in the 2008 – 2009 school year of 434 students just prior to opening the new school in fall 2009 with a decline in enrollment to 373 as shown in table 3 (pg. 73). The 2009 influx of more students may be a result of anticipation of the new school opening, the broader national economic recession or a combination of factors reflecting normal generational shifts in demographics. As the superintendent it is my job to accommodate every student regardless of how many we have enrolled in any given year. Understanding the trends of population shifts does help us plan our school budgets to better serve our students with high quality academic offerings through cost effective means. The information

currently available for planning is not comprehensive and is incomplete. I would like to work more closely with the tribal council to develop an accurate demographic data base useful in school planning as well as community economic development initiatives to improve housing, media and utility infrastructures. I am confident student achievement will increase in proportion to the standard of living the young people are provided.

I pointed out the decline in the poverty rate from the school year ending in 2007 to the school year ending in 2008 had been reversed and had climbed steadily from the school year ending in 2008 to the school year ending May 2010. The increase could be reflective of the national recession with more parents likely to be out of work resulting in reduced levels of ability to purchase necessary goods and services. The demonstrated increase in poverty percentage among our total student population indicates the community has fewer resources to support the school and children this year and may be a continuing trend in immediate years to come. The long term trends are elusive with inaccurate and incomplete data provided to the tribal council and school administration.

The implications of increasing poverty in the community to the school are increased hunger, lack of school supplies and other student needs not being met from home. Students coming to school hungry and without supplies or appropriate clothing are more likely to be welfare recipients. In terms of effect size, a measure of impact ranging from zero for no impact to plus or minus 1.00 for absolute causation, poverty has an effect size (p) of -0.12 on learning (Hattie, 2009). The negative effect size indicates some influence on learning and suggests students living in poverty are generally more likely to fail at school (Hattie, 2009). For Hi'ishnay school as poverty level increases among our student population the more likely our students are to be underprepared for school, experience reduced academic achievement and are less likely to graduate from high school.

Without comprehensive and accurate demographic data we cannot empirically correlate school actions or non-actions with reduction in poverty rates or increases in employment among the community members. Without empirical correlation information as well as qualitative information to interpret and give meaning to correlations we cannot develop data driven policies to best serve the students and community through the school and school programs. Our decisions and planning are only as good as the information we have to work with. If our data are deficient, our decision and plans will be deficient. If our data are robust, our decisions and plans will be robust. I felt it was a critical need to develop a comprehensive data base rich with demographic, programmatic, and student achievement data useful to both the school and tribal council decision making processes.

I also wanted to talk about how the third indicator special education enrollment declined steadily from the school year ending in 2007 through the school year ending 2009 and rose slightly for the school year ending in 2010. The school report card data reflects a pattern of change inverse to the pattern of enrollment and relatively similar to changes in poverty levels. This suggests a relationship between poverty at home and levels of placement in special education programs. However, I feel that is overly simplistic. Special education programs are more likely to receive ongoing supporting funds than non-special education programs. It is possible the increase in special education enrollment is partly a result of access to funds otherwise unattainable without special education enrollment. Again, our data base limited my ability to determine correlations among and between policy and outcomes.

The graduation rate showed our students are achieving and attaining credits sufficient according to the state requirements for graduation from high school. The school report card data suggested the new school may be a correlation to the increase in the graduation rate. It is also possible the very poor economy left no funds for the student's to do other things and they had been

attending school more as a result. It is also possible as the younger generation of parents were sending their children to school they may with a broader knowledge of the workplace requirements outside the reservation and were better able to reinforce the value of basic education requirements for work opportunities as an adult outside the reservation. Again, there really was no way to form definitive correlations empirically without the comprehensive data required to do so. I suggested to all stakeholders that even though the graduation rate decreased from 2007 to 2008 and had increased significantly in 2009 and 2010, the positive rise in the graduation rate should be viewed with caution and perspective due to the small number of senior level students in a PK12 school with total student population of about 400 students across all grade levels.

Hi'ishnay public school has met AYP in math at all levels for the years ending 2007 through 2010 (Table 4). In reading AYP has been met years ending 2007 through 2009 in elementary and middle levels, and has been unmet at all levels in the year ending 2010. It is unclear why there has been a drop in successfully achieving AYP in reading across all levels. More extensive investigation requiring broader access to student achievement data might discover underlying strengths and weaknesses malleable to improve AYP attainment.

Goal Free Program Evaluation

After reviewing the four indicators in the context of baseline and benchmark measures, Sage went on to discuss the study data findings and Hi'ishnay CSSIP in terms of goal free program evaluation (GFPE). A GFPE is a logical sequential process comprised of four steps; 1) Establish the objective of the evaluation; determine the impact a program, policy, strategy, or course of action played in achieving a specified outcome, 2) Select appropriate outcome measures, 3) Conduct the evaluation to generate evidence of outcomes and impact, and 4) Share the evidence ensuring results are clearly and effectively communicated to stakeholders with feedback opportunities.

The objective of the goal free program evaluation in this study was two-fold. First to embed a formative evaluation component in the form of a suggested longitudinal semester based evaluation with an effect size of 0.90 (Hattie, 2009) which supports the CSSIP in a transformational leadership and policy context. Second, to identify and analyze a tangible CSSIP for outcomes and impact to contiguously address three CSSIP quality questions; 1) How effective or valuable is/was the school improvement program, 2) Is/was the program worth the resources invested, and 3) How does the school improvement program compare to similar programs?

The outcome measures were the four indicators previously described, SCS data, interview responses and school board meeting minutes. The evaluation was conducted using planned assessments and was relatively simple to do in sequential order during the summer months when school was not in session.

How effective or valuable is/was the school improvement program?

I found the CSSIP effectiveness and value discussion utilized a historical baseline of expectation of underachievement. The expectation of underachievement is no longer acceptable in any context at Hi'ishnay Public School or in the community. We have made significant changes in administration, faculty, staff, curricula, teacher / teaching evaluation, and student discipline procedures between the last school year and the current school year. Shifting personnel into positions that better match their professional expertise, updating teaching evaluation processes and providing intensive professional development for lesson plan construction were key modifications that were made to support the effectiveness and value of the CSSIP.

There were concerns the NCLB mandated AYP attainment was driving the district to teach with a testing centered rationale as opposed to a student centered focus. The outcomes of 'teaching to the test' had developed a skill set uncomplimentary of the skill sets students actually need to matriculate into higher education or skilled workforce. The data findings in this study

suggested the school's focus might choose to follow the example of other schools that have refocused their programs and schools with teaching evaluation instead of teacher evaluation focus, transformative leadership programs, and adapting curriculum to be assessed with both standardized scoring and centered data scoring for in-house use. The findings imply our students would benefit from a shift toward equity in baselines, benchmarks and assessment measures resulting in higher student achievement and associated standardized test scores that more accurately reflect student ability.

I found the data from the School Culture Survey (SCS), semi-focused interviews and secondary existing data demonstrated comprehensive school improvement is a school-wide and community priority. The SCS indicated there was unity of purpose to attain increased student achievement demonstrated by the stakeholder mean score of 3.65. The stakeholder mean score represents stakeholder sub-group mean responses from the community of 3.35, school administration 3.9, BOE 4.2, faculty 3.38, certified staff 3.75, and classified staff 3.65. Other documents that supported the unity of purpose to attain increased student achievement included historical school board meeting minutes, beginning the new school year faculty and staff in-service session agendas, memos, and software module training texts. Individually each document stands alone representing a form or thread of school policy and leadership in purpose and audience; collectively the documents represent a considered and calculated approach to ongoing development and implementation of the Hi'ishnay CSSIP to attain the goal of increased student achievement. Unity of purpose was also demonstrated by the unsolicited comment made by each interviewee describing pride in the new school infrastructure and the better educational opportunities the new school building offers to the tribe's children.

Unity of purpose among stakeholders is critical for school leaders to design, implement and assess outcomes of school policies intended to increase student achievement. We can link

school improvement initiatives with the unity of purpose developed community wide through the processes and outcomes that are the new school building. The community assets and social and professional networks still exist that brought the new school infrastructure to reality. We can utilize these same assets and networks to support our CSSIP in new and creative ways. We demonstrated our ability to come together as a community to build a new school; we can use the same mechanisms and resources to build better in-school resources effectively serving more community needs through student services and academic achievement.

For example, a travel agency is a small business enterprise we could develop and run as a joint venture between the school's business and marketing classes and the tribal council or one of the tribally owned business enterprises. A travel agency requires minimal infrastructure investment. A native owned travel agency would enjoy preference in contracts with all federal and state agencies that must contract with minority business owners when possible. Such an enterprise run as a teaching and learning site as well as being an economic development initiative would rely on the existing unity of purpose resources and networks developed to successfully build the new school. Students would gain transferrable work skills valuable in gaining employment outside the reservation post high school graduation and the tribe would have a self-sustaining and replicable small business model.

However, I pointed out the SCS analysis revealed a split within the stakeholders' perceptions of collaborative leadership with average responses of 3.73 from the BOE, 4.18 from school administration, and 3.06 from the community. The above school-wide mean of 3.06 implies a higher degree of collaborative leadership was believed to exist among and between the BOE, school leaders and community. My concern was the average response from faculty was 2.33, certified staff averaged 2.17 and classified staff averaged 2.91. The groups with mean scores below the school-wide mean of 3.06 implied a perception of less collaboration among school

personnel the further distanced from school leaders and leadership they worked. I want to investigate further to try and understand why community members who do not work in the school have a higher perception of collaborative leadership than do community members who work in the school in non-teaching staff positions.

Collectively the survey results, interview analysis and artifactual documents support the perspective the leadership at Hi'ishnay public school was transformative and may generate outcomes in the future demonstrating significant improvement in student achievement with continuity in leadership, curriculum and funding. The survey factor based results supported existing school leadership was transformational and was corroborated with concrete examples of transformational leadership in the form of comprehensive professional development in key areas, new discipline processes, and new technology facilitate higher quality curricula and accountability. Interview analysis and artifactual documents completed the triangulation of data to further support the findings that the school leadership appears to be working in transformational contexts that may in the future be documentable qualitatively and with longitudinal evaluative benchmark points may be empirically correlated to improving student achievement.

While exploring measured student academic achievement outcomes for future empirical investigation of possible correlations with the CSSIP policies, processes and programs, it was important to consider what constitutes successful student achievement for the Hi'ishnay students. As the superintendent I felt the value of the CSSIP could be described in terms of student achievement as defined broadly and holistically in the Hi'ishnay culture.

The elders described student achievement to me as people learning the things they need to know. Prior to colonization people needed to know vastly different things than they do today. They were taught what they needed to know by their family, extended family and community. People who could not learn were cared for by the people who could learn. The systems of learning

were different and achieving or not achieving was demonstrated by our people being fed, clothed and housed or not. Modern day student achievement requires learning knowledge content and learning methods many of our parents and elders are unfamiliar with. Today, our students are demonstrating achievement, though many of our students are not achieving what they need to know to feed, clothe and house themselves and their people as well as our people did prior to colonization. I must emphasize the CSSIP was designed to be a set of tools, a living set of policies and documents, processes and programs capable of adaptation to meet the changing horizon of what our students need to know.

At this point I felt the CSSIP had significant ongoing value to all Hi'ishnay Public School stakeholders but had not been as effective as we need it to be to see significant improvements in student achievement. We can see the tangible improvements of the new school and the policy and staffing changes that have been made to accommodate a smaller budget with fewer people. Given the ongoing reduction in funds and employment opportunities nation-wide being so poor right now, I think it is likely the small increases we have seen in poverty and special education enrollments reflect significantly less increases than we might have had without the tangible improvements and policy and staffing changes. In other words, poverty and special education placements may actually be increasing at a decelerating rate. Both poverty and special education placement rates were indicators seen as useful for future empirical analysis with baseline and benchmark data points for longitudinal correlational investigations.

I suppose this is the "got milk?" moment in Hi'ishnay education. Analytically the rise in graduation rates in relationship to the reduction in funding is similar to the dairyman culling the least productive 60 percent of his herd resulting in a 40 percent increase in milk production efficiency. The singular difference between the dairyman and our school is the dairyman keeps copious detailed comprehensive records of each cow and production outcomes. If we, the school

and community, had a data base as well informed as the dairyman our policy development and program planning would far better serve the students and community resulting in greatly increased outcomes in terms of student achievement.

Is/was the school improvement program worth the resources invested?

I can say with confidence the new school building has made a significant positive impact on the community and students. The new school infrastructure and facilities have already made an improvement in parent and community perspectives of the school. There were areas the investments were demonstrating their value and worth to the students and CSSIP as documented through the interviews with stakeholders and artifactual documents. The unsolicited comment about the new school infrastructure is testament to the importance the new school has in the community. The school website has multiple pictures of the school and students demonstrating what are important to the community through sharing on the internet. I do not think we can empirically place a value on the desire of students to attend school, attain graduation and become adults in a challenging world. In my opinion, if the investments generate young adults who have learned how to ask the right questions before they become spouses and parents themselves we will have done our job well and the investments will have been well made. I think many years will pass and we will have to build comprehensive data collection processes within the school and tribal council governance structures for comprehensive, systemic analysis before we can truly say which investments have made the most impact for the most people. The fact we are having this conversation is a testament to the value we know is in the new school, policies and procedures. The question of how to quantify that value will be answered over time by many people.

One area of focus representing a significant resource investment financially and with teacher time was the professional development training with modules for curriculum development, lesson plan construction features, and tracking system for administration. I emphasized the

significant impact professional development may have on student achievement with an effect size of $d=0.62$ (Hattie, 2009) and illustrated how the new system worked with a live demonstration of how a lesson plan was constructed in coordination with the State standards complete with measurable expectations and benchmarks. Intellectually, the new system did the same functions as a teacher would by hand. As a tool, the new system had the capacity to greatly reduce professional time doing similar tasks enabling teachers to spend more time with students. More time spent with students through attendance and efficiency of service with a reduced workforce was a strategy and a goal of the professional development sessions with reciprocal teaching between teacher and student likely to significantly impact student achievement with an effect size of $d= 0.74$ (Hattie, 2009).

Reducing teacher administrative task time is cost effective and efficient in financial terms and increasing teacher time spent with students is expertise effective and efficient in pedagogical terms. Reducing administrative task time could be further accomplished by using existing student demographic data more comprehensively. The enrollment forms reflect the information historically collected and could be used to better identify fit between the school and community as a key piece informing the CSSIP.

The topic of fit brings the school board meeting minutes to the CSSIP conversation. Analysis of the meeting minutes using the keywords from the SCS is illustrated in Appendix R. The excerpts provided a thread of conversation about priorities issues and processes the school board and administration have dealt with over the last four years. The minutes with excerpts removed demonstrated the internal workings and shifts within the school board meetings and agendas. In essence, what was left with keyword excerpts removed was parliamentary procedure outlining power shifts and structures juxtaposed to our traditional ways of governance. Paradoxically, as our school board members become more skilled with parliamentary procedure, the minutes illustrate

how the board meetings become less reflective of the community and students we serve. This paradox may well be a vicious cycle undermining student achievement.

Parliamentary procedure is a deeply entrenched bastion of colonization used to control and administrate the schools. History shows us if we control knowledge we control the people, and if we control the people we own the people's future. While we cannot disband parliamentary procedure entirely, specifically for roll call votes of the board for decision making, we can construct our meetings in ways that better serve our native culture and identity. The comments from elders and parents in the community seeking better communication and help from the school and the teachers were seen by this researcher as subtle yet critical measures of the dysfunction caused by parliamentary procedure without modification for cultures founded and governed from a traditionally defined foundation of respect. An elder and scholar from another tribe many miles away described the paradox

The foundation for all Indigenous people throughout the world and the foundation in which they survived for thousands of years are because of their understanding of respect.

Respect from an Indigenous understanding and not of European interpretation. Native peoples know when that foundation is in place, from it, you can draw on the honor, dignity and integrity each individual has to operate with. When the aforementioned is in place, it allowed for the development of different societies and allowed the clan system to function more effectively. When the people know how all are functioning it gives each a clear understanding of their own position within the culture they live in.

My conclusion is the resources invested directly or indirectly toward a CSSIP in the form of professional development sessions, realignment of faculty and new technology was worth the investment when we measure both intrinsic and extrinsic factors using mixed method research methods identifying baselines and benchmarks that are accurate and culturally appropriate. Direct

investments such as new technology and curricula are supported by indirect investments such as community volunteers. However, what constitutes a good investment may change over time as student needs change with economic conditions, state requirements for graduation, and national standards of AYP. Further, it is relevant to consider what is important in the community for the students to learn in the form of application of academic achievement.

Opportunities to learn how to work in the tribe's entrepreneurial enterprises in various occupational contexts is certainly an asset and a tangible factor in future school planning, but is not the only context of school to work we must consider. Investment in learning the language of education for those students who chose to matriculate out to surrounding communities with higher education institutions need added support to navigate the move from reservation to any larger community to attend those institutions that are not online offerings. Online offerings may develop into a significant educational opportunity through home bound students for disciplinary, health or access issues for the community and high school classes we cannot afford to offer due to reduction in funds and faculty, such as most foreign language courses for high school or college credits.

How does the school improvement program compare to similar programs?

The new school building, curriculum software, discipline program, band instruments and teaching evaluation process are all mainstream designs for schools serving primarily non-Indian students. Hi'ishnay students now have access and exposure to learn a broader range of knowledge and skills to help them succeed in pursuits after graduation. However, I also have concerns that while these same advantages may offer similar or more equality from the CSSIP compared to larger mainstream public schools, the issue of equity in appropriateness of opportunity dictates a need for the CSSIP to be reviewed and assessed for adaptation to be appropriate for use in a school serving 99% American Indian children from one tribe.

The comparison that may be most important is if the CSSIP was designed to meet the needs of mainstream students or if the CSSIP was designed to meet the unique learning and cultural needs of the Hi'ishnay people as described in stakeholder interviews. Previous studies conducted by Indigenous scholars from around the globe (Annan, 2008; Bevan-Brown, 2005; Bishop, 2003; Boyer, 2006; Cajete, 1998; Faircloth, 2008; Grande, 2004; Kaomea, 2000; Lomawaima, 2000; McKenzie, 2005; Ogbu & Simons, 1998; Pewewardy, 2002; Reyhner & Eder, 1994; Smith, G.H. 2000; Smith L.T., 1999; Swisher, 1994; Tippeconnic & Faircloth, 2002; Ward & Shueng, 1996; Yazzie 1990, 2000) support the Hi'ishnay school's language and culture program approach of teaching with and from the tribe's culture to increase student achievement.

I want to mention the data implied the stakeholders were supportive of the school's goals of comprehensive systemic school improvement and improved student achievement. There was community-wide motivation to be more involved with the school and school activities such as parent-teacher conferences, yet there is reticence to do so. There have been a number of instances or issues preventable or resolved through appropriate cultural etiquette. For example, at an all faculty and staff pot-luck lunch the elders were not invited to fill their plates first. Traditionally, the elders always are invited to fill their plates first as a simple matter of respect. I feel it is important to emphasize disrespect from the students toward the faculty and administration is reinforced when students see faculty and administration doing what the students are raised to believe is disrespectful to their elders. The new discipline processes do not appear to clearly demonstrate the local definitions of respect and reciprocity for integrity among clans and tribal elders.

In conclusion in terms of goal free program evaluation the findings from the SCS, focused interviews and secondary data sources identified and described the Hi'ishnay public school's efforts to construct and implement a CSSIP and associated key elements. Areas of strength

included evidence of unity of purpose within the school and community, collaborative and transformational leadership, improved faculty and staff collaboration through reassignment, increased professional development, substantial equality development in programs with updated curriculum and discipline processes, contiguous and complimentary language and culture departmental support, and the new school building. Areas of concern for further consideration were historical expectation of failure, equity in measures of achievement, and increasing parent involvement and community communications.

I found the first door of investigation, GFPE methods, provided a set of baseline measures and identified potential benchmark measures for future assessment, interpretation, planning and implementation of formative CSSIP adjustments. I suggest internalization of GFPE methods while contiguously developing a comprehensive data base may provide Hi'ishnay school administrators and community leaders with accurate and timely data useful in CSSIP and community economic development.

Needs Assessment

Next I would like to discuss the findings in the context of needs assessment. Our students, families, school and community all have unconscious and conscious needs as expressed or demonstrated through the primary and secondary data collected through this study. The SCS and focused interview questions derived from the SCS factors provided the opportunity for participants to respond anonymously and in person. The SCS factors may be seen as needs that are met in schools considered successful in student achievement.

I asked the SCS survey questions in a value assignation context, a subtle way of assessing the SCS factor areas which may be seen as latent or unconscious concepts of need. The higher or larger on the response scale, the more a factor when viewed as a need appeared to be met. The lower or lesser value on the response scale, the less a factor when viewed as a need

appeared to be met. The SCS response data indicated the community responded with a perspective of more need in some areas. Specifically, the community mean score was 3.06 for collaborative leadership compared to 4.18 from the administration and 3.73 from the BOE; 2.76 for teacher collaboration compared to 3.42 from the administration and 3.33 from the BOE; 3.35 for unity of purpose compared to 3.9 from the administration and 4.2 from the BOE; and, 3.03 for collegial support compared to 3.38 and 3.13. The data implied communication between the school and community is focused through immediate faculty and student interactions and events with an overall positive perspective of the school culture formed by the community as a result.

Let's now discuss the conscious needs as described in the focused interviews with administration, faculty, staff, community members, and other documentation utilized or collected as part of this study. Needs identified by the parents and guardians indicated the areas of mutual concern among interviewees and the area unique to the community member interviewees. Mutual concern was expressed about how the students have to learn much not required by older generations, how discipline is handled in the school and how the discipline policies effect student learning when a student is suspended from school. One father explained how some kids just cannot function and learn in the regular Hi'ishnay public school classroom, become repeatedly suspended and end up in the alternative classroom setting not being challenged academically.

One elder mother shared the elders do ask the young people what they want to learn and how to learn. I suggest the alternative classroom structure is more complimentary to the Hi'ishnay culture as a community, but noted the academics are linear in structure in accordance with the state standards which may be a core issue for student achievement at Hi'ishnay school. Evidence the mainstream non-Indian public school linear academic learning structure is not effective for the Hi'ishnay students is demonstrated by students not being assigned homework and the

standardized testing results that appear to be incommensurate with the abilities of the students as described by students, parents and faculty.

There was a clash between traditional time contexts and the set schedule of a public school. Specifically there was a concern with bereavement leave. Hi'ishnay children might miss up to 4 days for a funeral. How the children make up the missed work and re-integrate into the classroom is an on-going concern. Other community time conflicts occur when there are celebrations, dances and powwows that last until late into the night. The findings from the SCS and interviews implied the school and the community both desired more conversation between the community and the school to address the issues of attendance, cultural norms, and health of the community.

Health services available through the Indian Health Services (IHS) clinic are limited with some services such as routine school nurse care are available at the school as documented through the school enrollment forms. All students must meet the state and federal guidelines and requirements for vaccinations prior to entering or enrolling in a public school. Indian Health Services provides all vaccinations and routine medical care related to school enrollment as part of the federal trust agreement with all federally recognized tribes. More specialized and acute care is not as readily available for drug or alcohol rehabilitation or mental health needs. There appeared to be a clear understanding of the urgent need for critical pro-active physical and mental healthcare services. More importantly it appeared the needs were being discussed amongst all stakeholder groups seeking solutions to these critical issues rampantly effecting the young people and their educational outcomes.

In conclusion I found the data from the SCS, focused interviews and secondary data sources identified and described both conscious and unconscious needs effecting student achievement. The noted areas of strength in terms of the SCS factors were recognized by all

stakeholders as important, the factors are school needs, to fulfill the unity of purpose of the CSSIP. Areas of concern included parental knowledge of school curriculum, discipline process outcomes, health services for acute issues, and a clash between the Hi'ishnay culture and public school concepts of time and attendance.

Asset mapping

I organized the study findings to present to the tribal council and community members in the context of asset mapping strategies commonly used in community development studies and applications. Observed existing demographics and identifying assets tangible and intangible associated with the community and/or school was a positive way to open the conversation. I summarized the local demographics as the vast majority of the people in the community were Hi'ishnay and their relations, with most of the people being well educated in their culture. I noted most people over age 25 have achieved minimum high school or GED equivalent mainstream education credentials, they live in an area with low cost of living and significantly high unemployment compared to other Midwestern non-reservation communities.

Tangible assets held by the community included the new school infrastructure, administration, faculty and staff, and the Johnson O'Malley funds for activities such as reimbursing parents for half the cost of athletic shoes. Outside the school assets the tribe had reservation lands, a casino, housing development improvements, a convenience store, community building, tribal council offices, powwow grounds, churches, post office, tribal court, police station, fire department and a health services clinic. Proximity to larger towns provided access to air travel, higher education opportunities, shopping, cell phone services, recreational opportunities, multiple media sources and restaurants. Three areas I shared as being identified by the study findings as critical to future development in the community and held potential significant impact on the school and student achievement outcomes were utility infrastructure, wireless internet access community-

wide and cell phone service. I pointed out the school was closed a number of days the last school year due to water main breaks in the communities' old antiquated water supply lines resulting in an extended school year to make up the days missed.

Being in school to learn was a clear priority among all participants. Student attendance was cited as a concern by an elder woman in the community who explained parental responsibility falls primarily with the mothers. I commented improved utility infrastructure for water, wireless internet, and cell phone service could significantly improve attendance by students and faculty and by association increase student achievement.

In conclusion, I found the data from the SCS, focused interviews and secondary data sources identified and described the robust array of assets within the Hi'ishnay community and school. Strengths included tangible assets of lands, enterprises, and the school, and the intangible assets that are the people and their unique culture. Areas of future development included improving community utility and communication infrastructure.

The Door, the Wind and the Knowledge

I had found three ways to open the door to let knowledge blow in with the wind, but was still unsure of the fourth way that would hold the door open. I went back to my office to tidy up my presentation documents for my digital files. As I was preparing to focus on the immediate task at hand, a very young student from a traditional family and clan wandered in with a curious look and asked me why I had a Catlinite rock sitting on top of my computer monitor. "How will the spirits of the ancestors know how to find their way into the school if the sacred pipestone cannot breathe with the wind?"

Stunned with the simplicity of the question, I finally understood the complex meaning the elder meant for me to learn. I placed the rock in the student's hand and we walked out to the door facing the wind. I pushed the door open and asked the student to place the rock at the edge of the

door to hold the door open. The rock was small and did not appear large enough or heavy enough, but still held fast, the door held open for the wind. I walked out to the tree to thank the elder for sharing the lesson of the sacred pipestone, that sometimes we overlook wisdom that is truly right before our eyes.

But the elder was not there.

As I looked about for the elder I realized the tree had changed. The limbs of the tree had sprouted new growth reaching for the sun and were covered with lush green leaves of all shapes and sizes casting shade over prayer ties of white, red, yellow, green, blue and black wound about the trunk painted with pipestone dust. Sitting in the shady grass beneath the tree was a group of our young people listening attentively to their teacher explaining the natural cycles of mother earth as songbirds of many colors darted amongst the sun ensconced canopy. I walked back to the door of the school and glanced back to the tree and for an instant, one brief moment, I am quite sure I saw the elder sitting with the children beneath the tree.

As I went through the doorway with the door held open by the pipestone rock I felt a gentle breeze wrap around me and moved with me all the way back to my office. I realized then the sacred pipestone rock represented and held the culture of the Hi'ishnay people. The culture of the people is the fourth way to open the door and the one way to hold the door open. The culture of our people is the rock that will hold the door open letting knowledge and wisdom blow into the school with the wind.

Methodological Implications

This study has several methodological implications that can be utilized in future formative mixed method studies in the area of comprehensive systemic school improvement plan development in schools serving unique identifiable cultures, specifically Indigenous peoples across the North American continent. The methodological purpose of this study was multiplistic; 1) embed

known value commonalities of American Indian culture and ways of knowing and learning, 2) establish baselines and benchmarks of transformational leadership in the methods using mainstream measures of expertise as a formative foundation to examine existing and developing comprehensive systemic school improvement plans, and 3) explore the policy developed and implemented through collaborative leadership supportive of student achievement through comprehensive systemic school improvement.

Cornel Pewewardy (2012) describes five values that typify Native American / Alaskan Native cultures over more than five hundred tribes and three hundred reservations; 1) sharing and cooperation, 2) noninterference, 3) a cyclical orientation to time, 4) the importance of extended families, and 5) building relationships with all things. Each of these five values can be demonstrated in each method and means of data collection in this study as documented by the data collected and analyzed. The participants shared and cooperated as much as they felt was appropriate in their role in the community. Reticence to participate or contribute more appeared to be founded in not overstepping their role into some other person's role and area of expertise; the participants were always mindful of mutual respect among and between the community members. Participants were skillful at not interfering with other people's responsibilities and areas of expertise; they were not critical of another person's expertise as seen by the community.

Conversations and interviews reflect the cyclical nature of time in the Hi'ishnay community through references to generations, elders, and major community events over recent years or hundreds of years as documented in the conversations and community history of the Hi'ishnay tribe. The importance of extended families cannot be overstated as the majority of the tribe is related to one another in familial relationship contexts unfamiliar to mainstream society. A person can literally have 17 grandmothers depending on tribal enrollments, intertribal marriages, adoptions and role in the tribe; a student may literally lose several grandparents in one school year resulting

in 12 days or more of school missed in total for the Hi'ishnay traditional 4 day funerals. The Hi'ishnay relationship to all things is ethereal yet substantive and the Hi'ishnay children are taught their actions effect many things related in the tribe and on the reservation regardless of intent, to be respectful with their actions and words.

This study has identified and described a baseline and suggested possible benchmarks to evaluate school leaders' success in transformational leadership. School leadership has embedded significant transformational threads through personnel reassignment, curricula, technology and communication building with school stakeholders. Future evaluation demonstrating successful transformational leadership will reflect school leaders are cognizant of social capital and demonstrate understanding as applicative insight into how each stakeholder group is formed, the formal and informal networks (Hoy and Miskel, 2001), the political relationships within and between the groups, social influences, cohesiveness, group resources, member resources and functionality (Yukl, 1998). Participation in a formative mixed method case study also provides the school leaders and community with concrete data to begin conversations and solicit on-going expertise from sources outside the reservation as they themselves identify any need to do so to further the Hi'ishnay Public School comprehensive strategic school improvement plan.

Implications for Practice and Future Research

While reviewing the school board minutes with the key word and theme excerpts cut out for analysis, I realized what remained was outline after outline of Robert's Rules of Order, parliamentary procedure. The Hi'ishnay Board of Education is to be commended for following the rules comprehensively as boards everywhere are drilled to do. The board members are clearly working diligently to effectively run the school to the best advantage of their students. However, I realized as I was reading outline after outline Robert's Rules of Order had in fact created varying levels of dysfunction along with order. Had I not gone back to review the minutes for any

overlooked keyword excerpts I would have missed a significant and unexpected finding from this study.

I suggest the unexpected and addressable outcome from this study was the emergence of the impact of Robert's Rules of Order on the communication both intra and inter school, Board of Education, Tribal Council and community. Robert's Rules of Order are in fact an identifiable lingering formal bastion of colonization and forced assimilation. Parliamentary procedure is in direct contrast to the traditional ways of American Indian nations, tribes, clans, and family governance structures. In effect, Robert's Rules of Order is intended to create order and does create an order in schools serving American Indian students replete with Eurocentric manufactured shifts in power and control counterintuitive to the functional power structures and control traditionally still found in the home environments within the communities. Robert's Rules of Order contiguously and effectively structures dysfunction within boards and councils in Indigenous settings as a result of the chasm of difference in the traditional community culture governance structures described by stakeholders and Eurocentric parliamentary procedure. While there are parts of Robert's Rules of Order that cannot be abandoned such as roll call votes, there are ways to blend traditional governance through the indigenous understanding of respect. Each nation or tribe has their own unique fine points on how to accomplish opening communication in their own traditional ways while keeping any required processes for accountability and legal reasons.

One example of a minor yet possibly positive change might be eliminating the tangible barriers, tables and lecterns, from the board or council discussion sessions. Scheduling regular sessions that are strictly open discussion with the public in less structured settings could open the door for more community and parent participation. Meeting time posting requirements can still be met, audio recording may be an option in some areas to be sure everything that must be included in the minutes can be retrieved for inclusion, and a more welcoming environment may result. It may

be possible to schedule meetings by topic or priorities to meet known or emergent needs. A formal meeting for roll call votes can still be included within the less formal structure, or organized on a regular basis to meet all federal or state reporting and legal requirements. I certainly do not propose to know all the answers for alternative structures and do suggest each community consider how and what they need from their boards and councils. This is not to say all boards and councils are dysfunctional as there are no doubt boards and councils that function very well.

My conclusion from the findings from this study is there is merit for boards and councils to consider alternative meeting structures if they themselves identify time and or effort wasted through inefficiency, unproductive or argumentative discourse in meetings versus productive time well spent governing. The data attained from all other sources does demonstrate the merit of the unexpected findings regarding Robert's Rules of Order within the school board minutes. The findings and discussion also supports the advantages of a formative mixed method study design and the value of reciprocity in learning. Further formative study with carefully considered and planned implementation and evaluation can produce positive improvements with virtually no cost to anyone except time to try new formats and review results.

The distinct advantage to using formative mixed method study design is the ability to engage both the community and the school participants and stakeholders in constructive conversation and positive action to attain comprehensive data while sharing professional expertise otherwise not available to the school and community. Reciprocity represents a genuine vested interest and is a key element of respectful engagement with a school serving American Indian students and the school's stakeholder community. Mixed method study design enables the researcher to embed triangulation of data in covert or subtle yet substantive means reflective of the value of building relationships with or in all things. The five values as described by Pewewardy (2012) can be embedded in all research with schools serving American Indian students and

thereby produce findings and discussion uniquely appropriate for the participants and the academy of sciences. Everyone wins with studies accomplished with appropriate design, implementation, interpretation, and sharing of results.

Conclusion

Results of this study support the statement of significance in Chapter 1, that is, school leaders in schools serving American Indian students develop, synthesize and apply policy to reduce student drop-out rates, and increase student re-engagement, student achievement and matriculation into post-secondary education through comprehensive, culturally-based systemic school improvement initiatives. Based on the preceding discussion of the results, several conclusions were drawn from this study. First, it appeared the data from the SCS, focused interviews and secondary data sources identified and described the Hi'ishnay public school's CSSIP's key elements. Identified areas of strength included unity of purpose within the school and community, collaborative and transformational leadership, improved faculty and staff collaboration through reassignment, increased professional development, substantial equality development in programs with updated curriculum and discipline processes, contiguous and complimentary language and culture departmental support, and the new school building. Secondly, the data from the SCS, focused interviews and secondary data sources identified and described both conscious and unconscious needs effecting student achievement. Identified areas of strength in terms of the SCS factors were recognized by all stakeholders as important. The SCS factors are needs common to all schools to fulfill the unity of purpose of a CSSIP, and the physical need of facilities was met with the new school building. Thirdly, the data from the SCS, focused interviews and secondary data sources identified and described the robust array of assets within the Hi'ishnay community and school. Strengths included tangible assets of lands, enterprises, and the school, and the intangible assets that are the people and their unique culture.

Areas of concern for further consideration were historical expectation of failure, equity in measures of achievement, increasing parent involvement and community communications, parental knowledge of school curriculum, discipline process outcomes, health services for acute issues, a clash between the Hi'ishnay culture and public school concepts and demonstrations of respect, time constructs, attendance by students and faculty, and community utility and communication infrastructure.

In conclusion, this study implemented a formative design combining traditional American mainstream public school scholarly expertise and indigenous scholarly expertise from the United States, New Zealand and Canada. The findings and discussion suggest policies most directly related to improving student achievement were articulated into actionable procedures, behaviors, and decisions utilizing a formative comprehensive systemic school improvement plan that can be further developed as recommended practice through future formative study in other schools serving American Indian students.

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Appendix A

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Appendix A1

When the World Went Small Transcript

So the world went small. But 'mid the wreck of things remembered tall an epidemic rumor murmured now. Men leaned upon the handles of the plow to hear and dream; and through the harrow-smoke the weird voice muttered and the vision broke of distant, princely acres unpossessed.

Neihardt

160 acres of land just for going out and taking it.

Again the bugles of the Race blew west. That once the Tigris and Euphrates heard.

Neihardt

You know our people, the Indo-European peoples, ah, who speak the Aryan tongues, the Aryan group of tongues, began their westward migration long, long ago in Asia. They crossed the Tigris and Euphrates, the Hellespont, and they crossed Europe, and they crossed the Atlantic, and they crossed our own continent to the Pacific coast. And the last lap of that great journey is considered in our *Cycle of the West*.

Again the bugles of the Race blew west. That once the Tigris and Euphrates heard. In unsuspected deeps of being stirred the ancient and compelling Aryan urge.

Neihardt

The compelling Aryan Urge. What was it that made us want to go west? Always westward, always following the sunset.

A homing of the homeless,

Neihardt

Many of these soldiers coming back had no, had no place for their families.

A homing of the homeless, surge on surge, the valley roads ran wagons, and the hills through land and by-way fed with trickling rills the man-stream mighty with a mystic thaw. All summer now the Mississippi saw what long ago the Hellespont beheld.

Neihardt

It was the same thing, the same breed of men, that crossed the Hellespont were now crossing the Mississippi.

All summer now the Mississippi saw what long ago the Hellespont beheld. The shrewd, prophetic eyes that peered of old across the Danube, visioned naked planes beyond the bleak Missouri, clad with grains, jeweled with orchard, grove and greening garth--Serene abundance centered in a hearth to nurture lusty children. On they swirled, the driving breed, the takers of the world, the makers and the bringers of the law.

Appendix A2

Man Afraid Speaks Transcript

Then the summer drowse came back, the vibrant silence of the heat; for Man Afraid had gotten to his feet, his face set hard, one straight arm rising slow against the whites, as though he bent a bow and yonder should the fleshing arrow fly. So stood he, and the moments creeping by were big with expectation. Still and tense, the council felt the wordless eloquence of Man afraid; and then:

Neihardt

Notice how he prepared for his speech. Stand up, keep silence for a long time and point at the white man. Then when he did speak everybody heard what he said. Now he's speaking.

"I tell you no! When Harney talked to us ten snows ago he gave us all that country.

Neihardt

They'd made a treaty. Harny had made the treaty, General Harny for the government.

Now you say the White Chief lied. My heart is bad today, because I know too well the forked tongue that makes a promise when the moon is young and kills it when the moon is in the dark!"

Neihardt

That's oratory, too, they were great orators.

..because I know too well the forked tongue that makes a promise when the moon is young and kills it when the moon is in the dark!" The Oglalas roared;

Neihardt

They loved that. Just as we'd cry atta boy, you know.

The Oglalas roared; and like a spark that crawls belated when the fuse is damp, the words woke sequent thunders through the camp where Cheyennes heard it and Arapahos.

Neihardt

As the word reached out through the crowd to the Cheyenne and Arapahoe, they cheered, too, you know.

Then once again the chieftain's voice arose: "Your talk is sweet today. So ever speak the white men when they know their hands are weak that itch to steal. But once your soldiers pitch their tepees yonder, will the same hands itch the less for being stronger? Go around. I do not want you in my hunting ground! You scare my bison, and my folk must eat. Far sweeter than your words are, home is sweet to us, as you; and yonder land is home. In sheltered valleys elk and bison roam all winter there, and in the spring are fat. We gave the road you wanted up the Platte.

Neihardt

We gave them the right to build the Union Pacific, the road up the Platte.

Make dust upon it then!

Neihardt

We gave you a road, go and make dust on it.

But you have said the shortest trail to find the yellow lead

Neihardt

That's gold.

runs yonder. Any trail is short enough that leads your greedy people to the stuff that makes them crazy! It is bad for you. I, Man Afraid, have spoken. Hetchetu!" So it is.

Appendix A3

Eagle Voice Education and Horses Transcript

Neihardt

Today I want to give you something about Sioux child life, and uh, Sioux education. Um this is, uh, in the words of an old man whom I may call Eagle Voice, he was 93 years old at the time and he was telling me about when he was a boy.

In the old days, before the hoop of our people was broken, the grandfathers and grandmothers did not just sit and think about the time when things were better. Even if they were as old as I am.

Neihardt

The old people sit around and think about when times were much better.

Maybe a man was so bent and stiff that he could not hunt or fight anymore and maybe he could hardly chew his meat, but he had happy work to do because there were always little boys who had to learn how to be good hunters and brave warriors, and he would tell them stories about brave men and these were teaching, too. When I listened to my grandfather I used to think and think about how tall men must have been when he was young. I remember the first bow and arrows he made me, and how he taught me to grasp the bow

Neihardt

The old man was showing me how, you know.

like this, and put the arrow on the string, like this, pull with the fingers, like this, and let the arrow fly, so, twang. And I remember the day when I came home with my first kill.

Neihardt

You know the grandfather at first give him blunt arrows because he didn't want him to hurt anybody, and says

I remember the day when I came home with my first kill. And he laughed hard and said he could see already that I was going to be a great hunter and a great warrior. I wondered why he laughed. But I thought maybe it was because he was so glad. It was just a little bird.

Neihardt

He's shot a little bird, you know.

But it was a bison bull, anyway, and I was more surprised than my grandfather was. For I had been shooting at rabbits in the brush along the creek for a long time, and even when I hit them they would just wiggle their white rumps at me and hop away. When my grandmother saw the bird, she did not laugh at all. She just said hmmmmmm, high up in her nose, like that, for she was even more surprised than my grandfather was. Then she told my mother we would have to make a victory feast for this young man.

Neihardt

Gonna have a victory feast and a victory dance because he killed a bird.

And was so because my grandmother said it. She invited some old men and old women to come over and eat. And when they came into our tipi and saw the little bird lying there, they all said hmmmm, high up in their noses, and while we were eating, they made me stand up and tell just how I did it, and so I did like a warrior making a kill talk after a victory.

Neihardt

After a victory, you know the heroes would stand up and tell how they killed their enemies.

Then the women all made the terminal with their hands upon their mouths like this, and then men called hi yea, hi yea. And maybe there was an old grandmother who was getting fat and heavy because she not, uh, chop much wood anymore or carry much water. But she could peg green hides and tan them with ashes, and sit down and beat them until they were very soft. And her hands were never still for there always moccasins to make and warm things of deer hide for the winter, and all fine with beads and porcupine quills. Or maybe there was meat to be cut into long fine strips and hung on the drying racks. Such thin strips that it was just like unwinding a bundle of

meat, around and around. The women used to hold their strips up to see whose was longest. And the strips my grandmother cut were always a little thinner and a little longer than the others. And maybe there was going to be a new baby in a teepee. And it would need a good start in this life for it is not easy to live on this earth. So the parents would think of two women who were good and wise, and nobody could say anything bad about them. They would be grandmothers of course, for who could be wise and young at the same time? And the parents would ask these old women to come over and help the baby to get started. So they would come when it was the right time. And when the baby was brought into this world, the first grandmother would cut and tie the cord, then she would clean out the baby's mouth with her forefinger, and when she did that her good spirit would get into the baby so that it would be like her when it grew up. Then the second grandmother would take some of the inside bark of the chokecherry that had been soaked and pounded soft. With this she would wash the baby, and if it was a girl she would say to it while she was washing it, I am a good woman. I have worked hard. I have raised a family and I always try to get along with everybody. You must always try to do the same way. After that she would make it dry and rub it all over with grease and red paint because red is a sacred color. Ah, then she would, ah, take some soft powder that she had made by powdering dried buffalo chips

Neihardt

The droppings of the buffalo. They would make a sort of talcum powder out of it.

And she would put this in a piece of hide that had been tanned very soft and fasten it around the baby's rump so that it could be kept dry and clean. And always there were little girls who had to learn how to be good women. And a grandmother would teach them, because she had been a woman so long she knew how to be one better than her daughter did, and anyway, everything was done better when she was a girl. The first thing this grandmother gave to a little girl was a deer hide pouch with everything in it that a woman needs to make a home. There would be a knife, an awl, a bone needle, and some fine sinew for sewing. And ah, the grandmother would say to the little girl, you must always keep this with you whatever happens, and never let it go if you want to be a real woman and good for something, with this you can always make a home whatever happens. It was the way a grandfather gave a little boy a bow and arrows, a knife and a rawhide rope for taming horses. And when a little girl was still so little that she could not yet do much with a knife or needle, the grandmother would teach her the rolling game.

Neihardt

This game, the little girl had to learn it.

There was a stick about as long as my finder with three short twigs on one end so it would stand up. And the little girl had to roll a small, round stone at this stick to knock it over.

Neihardt

It was like ten pins only much more difficult to

It was very hard to do and she had to keep on trying and trying, so that she learned to be patient, like a good woman.

Neihardt

A good woman has to have patience, you know.

Then when the little girl was big enough, her grandmother taught her how to make a tipi cover out of hide, and how to set it up with tipi poles fixed together at the top, just so. And how to set the smoke flap at the peak to seek the wind and make a fire burn without smoking the people out. And how to take the tipi down quickly and put it on a pony drag in a hurry if there should be an attack and the women had to run away with the children and the ponies while the men were fighting the enemy. The little girls used to get together

Neihardt

The little girls used to get together and play village. They'd play village with these little tipis they made, you know.

with their tipis all set in a circle just like the big village, just right, with the opening to the place where you are always looking

Neihardt

That's toward the south.

And there were buckskin dolls stuffed with grass for children. And the little boys played they were chiefs and counselors and warriors. Of course there had to be horses.

Neihardt

Now what do you suppose those little girls had for horses? We'll see...

I think I was about eight years old that time.

Neihardt

The old man's talking, old Eagle Voice. Old fella, you know. He was 93 years old and he was bent. He had been a handsome man about 6 feet 2, and he was shorter than I when I knew him he was bent over so much.

I think I was about eight years old that time, and I was getting big fast for my grandfather would let me have some sharp arrows if I would be careful and I had killed a rabbit already, maybe two.

Neihardt

So he's getting on you know.

Many of our people were camped not far from the soldier's town on Duck River.

Neihardt

That would be Fort Laramie is Eastern Wyoming.

It was summer and there was big trouble coming.

Neihardt

You see the white man, the Wasichus making trouble again, you know.

It was summer and there was big trouble coming. The old people were all talking about the bad Wasichus.

Neihardt

That's the white man.

The bad Wasichus and how they were crazy again because they had found gold in our country. Yellow lead.

Neihardt

They said that every time the white men found the yellow lead they went crazy and they couldn't understand it.

And they wanted to make a road through our country and they'd scare all the bison away and then maybe we would all starve to death. It was the time just before Red Cloud went to war and the people were camped there waiting to see what would happen. We little Oglala boys

Neihardt

You know the seven bands of the Sioux which I showed you? The Oglalas were one band and the Mineconjous were another, now the little boys of the Oglala band and the Mineconjous band were going to have a little war, now.

We little Oglala boys were playing killing all the soldiers.

Neihardt

That was quite a game in those days. All little boys played it all the time.

But we got tired doing that because nobody wanted to be a soldier, and we had to kill people who were not there at all.

Neihardt

Just had to imagine them, you know.

And one of the boys said, Let us quit killing soldiers, they are all dead anyway and they are no good. The Mineconjous girls and boys have got a village over there.

Neihardt

See the Mineconjous band was camped some distance from them, a few miles.

Let us charge upon them and steal all their horses.

Neihardt

Of course that was war taking horses from the enemy.

So we all called hi yea and began to get ready for the charge with our bows, blunt arrows, and old sunflower stalks for spears. And when we had crawled up on our bellies as close to the village as we could get without being seen by the enemy, we leaped up and cried hoka hey all together and charged on the village.

Neihardt

Oglala boys charging on the Mineconjous boys now.

It was a big fight

Neihardt

The old man said,

A big noise.

Neihardt

He laughed, you know, it was a big noise.

Uh, we could have won a victory, because we all said that one Oglala boy was better than two or three Mineconjous.

Neihardt

I'm an Oglala myself.

But some of the bigger boys over there got after us and we had to run. And while I was running I looked back over my shoulder to see how big a boy was chasing me and it was not a big boy, or even a little boy. It was a girl. A pretty little girl. But she looked terrible with her hair all over her head in the wind she made in her running, and she was yelling and swinging a rawhide rope while she ran. I was longer legged than she was but she caught me around the neck with her rope anyway. Maybe all at once I wanted to be caught.

Neihardt

Then the old man laughed. Maybe all at once I wanted to be caught.

And she said, "You bad boy! You are just a Shankacon!"

Neihardt

That means a horse. Shanka Wacon is a holy dog, you know, or a horse, and they shortened the last part, Wacon, they shortened it to con. Shankacon.

You are just a Shankacon, a horse, and you are going to pull my tipi. So I let her lead me back to the village. And all the Mineconjous boys poked their fingers at me and yelled, and wanted to charge me and coup me

Neihardt

You know, you charged an enemy and hit him with a stick to show how brave you are.

But she picked up a stick and yelled back at them, You leave my horse alone or I will hit you. And, of course if I was a horse, I wasn't an enemy anymore. So, I got down on my hand and knees and she hitched the drag poles on me and packed her tipi on them. And when I snorted and pranced, she patted me on the rump and sang to me, so that I was as tame as the other little boys who were being horses, too, and helping to move camp away from the enemy country.

Neihardt

The old man was silent for a little while, and he looked up and laughed and said, You know, she said I was the best horse she ever had!

Appendix A4

Black Elks Prayer

...In wild places when he had something particularly holy to tell. He didn't want any of the old men to hear him. It wasn't their business to hear such things, and we were out on Cuny Table once in the midst of the bad lands of the White River. We'd gone up there, it's what remains of the ancient prairie that has been eroded to make the Bad Lands. It's only about 12 miles square. We were sitting there and it's a lovely place. The birds were there, the prairie chickens were there, we were sitting on the edge of Cuny Table and he saw the black hills about a hundred miles away. It looked like a black storm cloud coming up on the horizon and you could see the hump that was Harney Peak. And the old man said

There when I was a boy they took me and showed me all the good things of the world. The way they are in the spirit. I want to go there before I die because I have never been there in my body.

I said, Black Elk, we'll go just as soon as we are through with these conversations.

Now I want to give you the stenographic report of what happened up there. This isn't made with the idea of being literature. I didn't make this up. This is the stenographic report of what happened. He had the power of rain, you know. The power to make rain. Now then. After the conclusion of the ceremony, Black Elk and our party were sitting at the north edge of Cuny table looking off across the badlands. The old man said you see here the beauty and the strangeness of the earth.

Pointing to Harney Peak he said he had been taken there as a boy and wanted to go there later. So I told him that we would go when we were through. So the trip to Harney Peak was arranged and a few days later we were there. My daughters and I went up in our car and they went up in a model T. We were going to part up there so they went in their own car. And we went to Sylvan Lake which is 6 or 7 miles away from the top of Harney Peak and we had to walk from there. Old Black Elk wasn't husky, he was an old man and he was not very husky but he led us all the way up. We'd make him sit down and he would pant, you know. He had something to tell the grandfathers and he was going to go up there and tell them. And he said as we were going along to Ben, Ben was with us, his son who was interpreting, he said to Ben and me, he said

If I have any power left something ought to happen today when I send forth a voice.

And his son said

What do you think ought to happen father?

He said

There ought to be a little rain, a little rain and a little thunder.

It was in the dust bowl period. For seven years it was rainless and the whole west blowing away. Well, it took a lot of faith to say that. We thought so at the time for the sky was brass. After we got to the top of Harney Peak we could see a hundred miles all around, not a cloud. All right. Now we were on top of the peak and the old man dressed himself as he had been in his vision. And he stood there with his pipe raised to the west, praying to the west. And we were all in a huddle and Ben was in amongst us and he was interpreting as the old man prayed and my daughter was taking it down stenographically. Having dressed himself as he was in his great vision he faced the west holding the sacred pipe before him in his right hand then he sent forth a voice, and a thin pathetic voice it seemed in that vast space around us. Nearly 8000 feet up.

Heyyyy, heyyy he cried four times. Grandfather, great mysterious one once more behold me on Earth and lean to hear my feeble voice. You lived first and you are older than all need. Older than all pain and prayer. All things belong to you. The two leggeds, the four leggeds, the wings of the air, and all green things that live. You have set the powers of the four quarters to cross each other. The good red road and the road of difficulties you have made to cross. And where they cross that place is holy. Day in, day out, forever you are the life of things. Therefore I am sending a voice Great Spirit, my grandfather, forgetting nothing you have made, the stars of the universe and the grasses of the earth. You have said to me, when I was still young and could hope, that in difficulty I should send a voice four times. Once for each quarter of the Earth and you would hear me. Today I send a voice for a people in despair.

They were hungry and they were living on charity.

You have given me a sacred pipe and through this I shall make my offering. You see it now. From the West you have given me the cup of living water and the sacred bow. The power to make live and to destroy. You have given me a sacred wind and a herb from where the great white giant lives

That's the north

The cleansing power and healing. The day break star and the pipe you have given from the east, and from the south the nation's sacred hoop and the tree that was to bloom. Now notice to the center of the world you have taken me and showed the goodness and the beauty and the strangeness of the greening earth, the only mother. And there the spirit shapes of things as they should be you have shown to me and I have seen. At the center of the sacred hoop you have said that I should make the tree to bloom.

See, the old man had failed.

With tears running, oh Great Spirit, Great Spirit my grandfather, with running tears I must say now that the tree has never bloomed. A pitiful old man you see me here and I have fallen away and I have done nothing. Grandfather, my grandfather here at the center of the world where you took me when I was young and taught me, here old I stand and the tree is withered. Again and maybe the last time on this earth I recall the great vision that you sent to me. It may be that some little root of the sacred tree still lives. Nourish it then, that it may leaf and bloom and fill with singing birds. Hear me that they may once more go back into the sacred hoop and find the good red road, the shielding tree.

We who listened now noted that thin clouds had gathered about us on the summit. A scant chill rain began to fall and there was low muttering thunder without lightening. With tears running down his cheeks, the old man raised his voice to a thin high wail and chanted

In sorrow I am sending a feeble voice, O six powers of the world. Hear me in my sorrow, for I may never call again. O make my people live!

For some minutes the old man stood silent, with face uplifted, weeping in the drizzling rain. In a little while the sky was clear again. And it didn't rain all summer.

Appendix A5

Magnanimity of Leadership Transcript

...high achievement, to conceive such a value.

Superscript

Wachin tonka - Magnanimity.

Wachin tonka, great spiritedness, magnanimity. And I must know how to stand above myself as I stand above others.

Neihardt

Isn't that something for a leader to know, or to say. I must stand above myself as I stand above others.

Appendix B

Ihimaera Permission to Use Email

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Page 1 of 2

Subject: Re: Clip Video: witi ihimaera clip
From: Martin Taylor (addenda.nz@gmail.com)
To: douglassmo@yahoo.com
Date: Thursday, March 31, 2011 3:01 AM

Hi Mary

Yes, that's fine. You can download the file from YouTube using a video capture programme such as Downloadhelper (www.downloadhelper.com).

Best regards
Martin

Sent from my iPad

On 31/03/2011, at 1:06 PM, Mary Douglass <douglassmo@yahoo.com> wrote:

Martin,

Thank you for the prompt reply!

I would like to include the clip as an mp3 linkable clip on a jump drive or external hard drive, if possible. The audio will be transcribed and included as an appendix item in written form for the reader(s) who might not have a computer handy to run the links. Of course all forms will be properly credited in my bibliography / references section.

So I suppose the question is: can I download the clip off the internet, from an email zip file, or just what is do-able? I do understand how to link a file on the net, but this will not work for my project as I can not guarantee my graduate college Dean of access in years to come.

Please let me know what my alternatives are in acquiring the clip as a download or transfer file...if possible. Thank you again, I appreciate your help.

Regards,
Mary E Douglass
4299 Gibbs Rd
Columbia, MO 65202

573 529 0773

From: Martin Taylor <martin@addendastrategies.co.nz>
To: Mary Douglass <douglassmo@yahoo.com>
Sent: Wed, March 30, 2011 6:21:29 PM
Subject: Re: Clip Video: witi ihimaera clip

<http://us.m06.mail.yahoo.com/d/launch>

10/31/2011

Hi Mary

Yes, I'm sure that will be fine. Are you planning to host it on your own server? If not, the simplest way to use it is to embed it into your website as shown here <http://bit.ly/dLiBKR>. It's freely shareable on this basis, acknowledgement of bookTV.nz is appreciated. If you need more complicated access, let me know (call if it's easier).

Best regards

Martin

Martin Taylor
Director
Digital Strategies Limited

web: <http://digitalstrategies.co.nz>
blog: <http://activitypress.com/ereport>
twitter: <http://twitter.com/martintaylor>
linked-in: <http://www.linkedin.com/in/martintaylornz>

e: martin@digitalstrategies.co.nz
p: +64-9-529-9573
skype: martin.taylor30

Postal: PO Box 9704, Newmarket, Auckland 1149, New Zealand
Office: Level 1, 9 Remuera Rd, Newmarket, Auckland, New Zealand ([map](#))

On 30 March 2011 08:16, Mary Douglass <douglassm@yaho.com> wrote:
This is an enquiry e-mail via <http://www.stipvideo.co.nz/> from:
Mary Douglass <douglassm@yaho.com>

Tena Koe!

I am interested in using the Witi Ihimaera clip I saw on Youtube as a piece in my dissertation literature review. Is there any way I might attain a copy of the clip with permission to use under fair use in academics?

I am a stickler about copyright issues and only utilize materials as stated with full citation and credits provided.

Please let me know what I can do or who to contact about the clip. Thank you! Kia ora!

Appendix B1

Witi Ihimaera Interview

Prompt:

What author would you want to be trapped in an elevator with?

Witi

The, the author that I would really like to get know better is Phillip Roth. I think Phillip Roth is the most erudite, most, um, engaging in the intellectual sense author living today.

Prompt:

What dead author would you like to meet in the afterlife?

Witi

Laughs...well, you know, would they want to send the afterlife with me? Um...I think I wouldn't mind speaking with Galileo. I wrote an opera about Galileo, and um, he fascinates me as a renaissance man, and a man who was able to ah both involve the literature as well as the sciences. Um, an incredible intellect. Yes, he'd be the one.

Prompt:

Any stand out books for children?

Witi

The one that I, I most like is Kate Sirides, The Good Master. It's a magnificent children's story and actually I had a teacher called Ms. Hossack at Te Hapera primary school, and every day she would read a chapter from The Good Master, and I just couldn't wait to get to school just to hear what was going to happen next in that wonderful children's story. So, really we owe a lot to our teachers at primary schools because they are the ones who first introduce us to literature. Yeah.

Prompt:

How do you define happiness?

Witi

Happiness is when, um, you are able to make your world go right for you.

Prompt:

If you didn't write, what would you do?

Witi

Well you know what, I mean, I actually don't even know if I am a writer, I mean I was very, very fortunate to find something that I was good at, um, but if I wasn't a writer I'd be a farmer. Um, I am a farmer's son and I've always loved farming and being around the society of real and ordinary people.

Prompt:

Where is your mind at the moment?

Witi

What's occupying my thoughts? How grateful I am to be Maori. To live in a country like New Zealand at the end of the world, end of the world, and still be able to write splendid literatures that can subvert the way in which the world thinks of itself.

Appendix C

Absenteeism and Dropout Rates Tables

Table 1 Percentage distribution of 8th-grade students, by number of days absent from school in the preceding month and race/ethnicity: 2003

Race/ethnicity	No absences	One or more absences
Total	43.8	56.3
White, non-Hispanic	42.8	57.2
Black, non-Hispanic	44.4	55.6
Hispanic	41.6	58.4
Asian/Pacific Islander	63.3	36.7
American Indian/Alaska Native	34.3	65.7

SOURCE: U.S. Department of Education, National Center for Education Statistics, National Assessment of Educational Progress (NAEP), 2003 Reading Assessment.

Table 2 Percentage of 16- to 24-year-olds who were high school dropouts, by race/ethnicity: Selected years, 1990 to 2003

Year	Total	White, non-Hispanic	Black, non-Hispanic	Hispanic	Asian/Pacific Islander	American Indian/Alaska Native
1990	12.1	9.0	13.4	32.4	4.9	16.4
1992	11.0	7.7	13.7	29.5	5.7	17.5
1994	11.4	7.7	12.6	30.0	5.8	10.2
1996	11.1	7.3	13.0	29.4	5.3	13.0
1998	11.8	7.7	13.8	29.5	4.1	11.8
2000	10.9	6.9	13.1	27.8	3.8	14.0
2001	10.7	7.3	10.9	27.0	3.6	13.1
2002	10.5	6.5	11.3	25.7	3.9	16.8
2003	9.9	6.3	10.9	23.5	3.9	15.0

! Interpret data with caution.

NOTE: The data presented here represent status dropout rates, which is the percentage of 16- to 24-year-olds who are out of school and who have not earned a high school credential. The status dropout rate includes all dropouts regardless of when they last attended school, as well as individuals who may have never attended school in the U.S. such as immigrants who did not complete a high school diploma in their home country. Another way of calculating dropout rates is the event dropout rate, which is the percentage of 15- to 24-year-olds who dropped out of grades 10 through 12 in the 12 months preceding the fall of each data collection year.

SOURCE: U.S. Department of Commerce, Census Bureau, October Current Population Survey (CPS), 1990 to 2003.

Appendix D

Valentine Permission to Use

Subject: RE: it is now friday 10:17 a.m.
From: Valentine, Jerry W. (Emeritus) (ValentineJ@missouri.edu)
To: douglassmo@yahoo.com;
Date: Sunday, March 27, 2011 8:46 PM

We are making good progress.....Attached are my reviews of Chapters 1 and 3. Read through them carefully and make appropriate changes.

Also, send me a copy of the Reference for Chs. 1-2-3.

Also send me a copy of each appendix you have constructed per the listings that occur in Chs. 1 and 3. Organize them in sequence as you name them in Chs. 1 and 3 as Appendix A, Appendix B, etc. For an appendix that has multiple documents, such as the SCS appendix, you will have appendix A with documents listed as Appendix A1, A2, etc.

I now turn my attention to chapter 2.

I am also attaching info on the SCS factors, items, etc. in case you don't have those at your fingertips.

See you tomorrow at noon. I will have about an hour, but that should be enough. What you have thus far in Chs. 1 and 3 is pretty (very) clean and will require only an hour or two to check and clean up.

J

Jerry W. Valentine, Ph.D.
Professor Emeritus
University of Missouri
1266 Sunset Drive
Columbia, MO 65203
(573) 356-8948

<http://us.mg6.mail.yahoo.com/dc/launch>

10/22/2011

Appendix D1

School Culture Survey

School Culture Survey

To what degree do these statements describe the conditions at your school?

Please use the following scale:

1=Strongly Disagree 2=Disagree 3=Undecided 4=Agree 5=Strongly Agree

Strongly Disagree
Disagree
Undecided
Agree
Strongly Agree

1.	Teachers utilize professional networks to obtain information and resources for classroom instruction.	①	②	③	④	⑤
2.	Leaders value teachers' ideas.	①	②	③	④	⑤
3.	Teachers have opportunities for dialogue and planning across grades and subjects.	①	②	③	④	⑤
4.	Teachers trust each other.	①	②	③	④	⑤
5.	Teachers support the mission of the school.	①	②	③	④	⑤
6.	Teachers and parents have common expectations for student performance.	①	②	③	④	⑤
7.	Leaders in this school trust the professional judgments of teachers.	①	②	③	④	⑤
8.	Teachers spend considerable time planning together.	①	②	③	④	⑤
9.	Teachers regularly seek ideas from seminars, colleagues, and conferences.	①	②	③	④	⑤
10.	Teachers are willing to help out whenever there is a problem.	①	②	③	④	⑤
11.	Leaders take time to praise teachers that perform well.	①	②	③	④	⑤
12.	The school mission provides a clear sense of direction for teachers.	①	②	③	④	⑤
13.	Parents trust teachers' professional judgments.	①	②	③	④	⑤
14.	Teachers are involved in the decision-making process.	①	②	③	④	⑤
15.	Teachers take time to observe each other teaching.	①	②	③	④	⑤
16.	Professional development is valued by the faculty.	①	②	③	④	⑤
17.	Teachers' ideas are valued by other teachers.	①	②	③	④	⑤
18.	Leaders in our school facilitate teachers working together.	①	②	③	④	⑤
19.	Teachers understand the mission of the school.	①	②	③	④	⑤
20.	Teachers are kept informed on current issues in the school.	①	②	③	④	⑤

Please continue on the back of this survey.

1=Strongly Disagree 2=Disagree 3=Undecided 4=Agree 5=Strongly Agree

		Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
21.	Teachers and parents communicate frequently about student performance.	①	②	③	④	⑤
22.	My involvement in policy or decision making is taken seriously.	①	②	③	④	⑤
23.	Teachers are generally aware of what other teachers are teaching.	①	②	③	④	⑤
24.	Teachers maintain a current knowledge base about the learning process.	①	②	③	④	⑤
25.	Teachers work cooperatively in groups.	①	②	③	④	⑤
26.	Teachers are rewarded for experimenting with new ideas and techniques.	①	②	③	④	⑤
27.	The school mission statement reflects the values of the community.	①	②	③	④	⑤
28.	Leaders support risk-taking and innovation in teaching.	①	②	③	④	⑤
29.	Teachers work together to develop and evaluate programs and projects.	①	②	③	④	⑤
30.	The faculty values school improvement.	①	②	③	④	⑤
31.	Teaching performance reflects the mission of the school.	①	②	③	④	⑤
32.	Administrators protect instruction and planning time.	①	②	③	④	⑤
33.	Teaching practice disagreements are voiced openly and discussed.	①	②	③	④	⑤
34.	Teachers are encouraged to share ideas.	①	②	③	④	⑤
35.	Students generally accept responsibility for their schooling, for example they engage mentally in class and complete homework assignments.	①	②	③	④	⑤

Steve Gruenert and Jerry Valentine, Middle Level Leadership Center, 1998. Used by authors' permission.

Appendix D2

School Culture Survey Items

Collaborative Leadership

- 2. Leaders value teachers' ideas.
- 7. Leaders in this school trust the professional judgments of teachers.
- 11. Leaders take time to praise teachers that perform well.
- 14. Teachers are involved in the decision-making process.
- 18. Leaders in our school facilitate teachers working together.
- 20. Teachers are kept informed on current issues in the school.
- 22. My involvement in policy or decision making is taken seriously.
- 26. Teachers are rewarded for experimenting with new ideas and techniques.
- 28. Leaders support risk-taking and innovation in teaching.
- 32. Administrators protect instruction and planning time.
- 34. Teachers are encouraged to share ideas.

Teacher Collaboration

- 3. Teachers have opportunities for dialogue and planning across grades and subjects.
- 8. Teachers spend considerable time planning together.
- 15. Teachers take time to observe each other teaching.
- 23. Teachers are generally aware of what other teachers are teaching.
- 29. Teachers work together to develop and evaluate programs and projects.
- 33. Teaching practice disagreements are voiced openly and discussed.

Professional Development

- 1. Teachers utilize professional networks to obtain information and resources for classroom instruction.
- 9. Teachers regularly seek ideas from seminars, colleagues, and conferences.
- 16. Professional development is valued by the faculty.
- 24. Teachers maintain a current knowledge base about the learning process.
- 30. The faculty values school improvement.

Unity of Purpose

- 5. Teachers support the mission of the school.
- 12. The school mission provides a clear sense of direction for teachers.
- 19. Teachers understand the mission of the school.
- 27. The school mission statement reflects the values of the community.
- 31. Teaching performance reflects the mission of the school.

Collegial Support

- 4. Teachers trust each other.
- 10. Teachers are willing to help out whenever there is a problem.
- 17. Teachers' ideas are valued by other teachers.
- 25. Teachers work cooperatively in groups.

Learning Partnership

- 6. Teachers and parents have common expectations for student performance.
- 13. Parents trust teachers' professional judgments.
- 21. Teachers and parents communicate frequently about student performance.
- 35. Students generally accept responsibility for their schooling, for example they engage mentally in class and complete homework assignments.

Appendix D3

School Culture Survey Factors

The School Culture Survey provides insight about the shared values/beliefs, the patterns of behavior, and the relationships in the school. Each factor measures a unique aspect of the school's collaborative culture. The factor definitions are underlined; the additional sentences provide more detail about the concepts associated with each factor. Each item can be answered "strongly agree," "agree," "neutral," "disagree," or "strongly disagree."

Collaborative Leadership measures the degree to which school leaders establish and maintain collaborative relationships with school staff. The leaders value teachers' ideas, seek input, engage staff in decision-making, and trust the professional judgment of the staff. Leaders support and reward risk-taking and innovative ideas designed to improve education for the students. Leaders reinforce the sharing of ideas and effective practices among all staff.

Example: Leaders value teachers' ideas.

Teacher Collaboration measures the degree to which teachers engage in constructive dialogue that furthers the educational vision of the school. Teachers across the school plan together, observe and discuss teaching practices, evaluate programs, and develop an awareness of the practices and programs of other teachers.

Example: Teachers have opportunities for dialogue and planning across grades and subjects.

Professional Development measures the degree to which teachers value continuous personal development and school-wide improvement. Teachers seek ideas from seminars, colleagues, organizations, and other professional sources to maintain current knowledge, particularly current knowledge about instructional practices.

Example: Teachers utilize professional networks to obtain information and resources for classroom instruction.

Collegial Support measures the degree to which teachers work together effectively. Teachers trust each other, value each other's ideas, and assist each other as they work to accomplish the tasks of the school organization.

Example: Teachers are willing to help out whenever there is a problem.

Unity of Purpose measures the degree to which teachers work toward a common mission for the school. Teachers understand, support, and perform in accordance with that mission.

Example: Teachers understand the mission of the school.

Learning Partnership measures the degree to which teachers, parents, and students work together for the common good of the student. Parents and teachers share common expectations and communicate frequently about student performance. Parents trust teachers and students generally accept responsibility for their schooling.

Example: Teachers and parents have common expectations for student performance.

The School Culture Survey was developed by Gruenert and Valentine at the Middle Level Leadership Center. To obtain permission to use this instrument, print and complete the permission form found at www.mllc.org.

Appendix E

lagoo the Storyteller

This is a Librivox recording. All Librivox recordings are in the public domain. For more information and to find out how you can volunteer, please, visit Librivox.org. Recorded by Chip in Tampa, Florida on January 13th, 2006.

American Indian Fairy Tales. Collected by Henry R. Schoolcraft and retold by W. T. Larned.
lagoo, the storyteller.

There never was anyone so wise and knowing as old lagoo. There never was an Indian who saw and heard so much. He knew the secrets of the woods and the fields and understood the language of birds and beasts. All his life long he had lived out of doors wandering far in the forest where the wild deer hide, or skimming the waters of the lake in his Birch bark canoe. Besides the things he had learned for himself, lagoo knew much more. He knew the fairy tales and the wonder stories told to him by his grandfather who had heard them from his grandfather and so on a way back to the time when the world was young and strange, and there was magic in almost everything. lagoo was a great favorite with the children. No one knew better where to find the beautiful colored shells which he strung into necklaces for the little girls. No one could teach them so well just where to look for the grasses which their nimble fingers wove into baskets. For the boys he made bows and arrows. Bows from the Ash tree that would bend far back without breaking and arrows strong and straight from the sturdy oak. But most of all, lagoo won the children's hearts with his stories. Where did the Robin get his red breast? How did fire find its way into the world so that an Indian can get it out by rubbing two sticks together? Why was Coyote, the prairie wolf, so much cleverer than all the other animals? And why was he always looking behind him when he ran? It was old lagoo who could tell you where and why.

Now winter was the time for storytelling. When the snow lay deep on the ground and the North wind came howling from his home in the land of ice, and the cold moon shone from the frosty sky, it was then that the Indians gathered in the wigwam. It was then that lagoo sat by the fire of blazing logs and the little boys and girls gathered round him. whuuuuuuuu. whuuuuuuuu wailed the North wind. The sparks leapt up and lagoo laid another log on the fire. whuuuuuuu. whuuuuuuuu. What a mischievous old fellow was this North wind. One could almost see him, his flowing hair all hung with icicles. If the wigwam were not so strong he would blow it down and if the fire were not so bright he would put it out. But this wigwam was made on purpose for just such a time as this, and the forest nearby had logs to last forever. So the North wind could only gnash his teeth and say, whuuuuuu, whuuuuuuuuuu. One little girl more timid than the rest would draw nearer and put her hand on the old man's arm. Oh, lagoo, she said, just listen...do you think he can hurt us? Have no fear, answered lagoo. The North wind can do no harm to anyone who is brave and cheerful. He blusters and makes a lot of noise, but at heart he is really a big coward and the fire will soon frighten him away. Suppose I tell you a story about it? And the story lagoo told we shall now tell to you. The story of how Shin-ge-bis fooled the North wind. So ends lagoo the storyteller.

Appendix F

Walela Permission to Use Email

Subject: RE: Mary Ratchford Douglass Dissertation as described back in April 2011
From: Nelly Neben (nelly@axismanagement.com)
To: douglassmo@yahoo.com;
Date: Wednesday, September 21, 2011 7:00 PM

Thanks Mary.

From: Mary Douglass [mailto:douglassmo@yahoo.com]
Sent: Wednesday, September 21, 2011 4:55 PM
To: Nelly Neben
Subject: Re: Mary Ratchford Douglass Dissertation as described back in April 2011

Nelly,

Thank you again. Once I have the final copy ready for the graduate school with my committee approval I will gladly forward a copy to you for your files.

Regards,
Mary E Douglass
4299 Gibbs Rd
Columbia, MO 65202
douglassmo@yahoo.com
573 529 0773

From: Nelly Neben <nelly@axismanagement.com>
To: 'Mary Douglass' <douglassmo@yahoo.com>
Sent: Wednesday, September 21, 2011 6:52 PM
Subject: RE: Mary Ratchford Douglass Dissertation as described back in April 2011

Dear Mary,

As I mentioned in our previous dialogue that it is not a problem for you to use the track "Cherokee Morning Song" by Walela in your dissertation which you stated is for educational purposes and will not be sold or bartered for any reason.

Please email me a copy for our file.

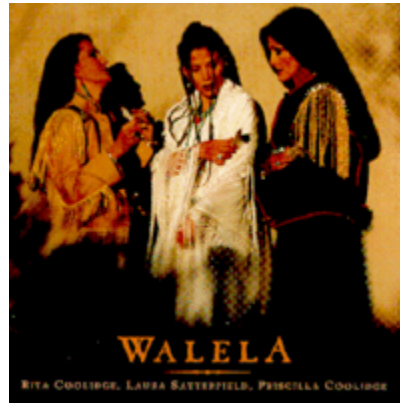
Sincerely,

<http://us.mg6.mail.yahoo.com/dc/launch>

10/12/2011

Appendix F1

Walela *Cherokee Morning Song* Lyrics and Translation



Cherokee Morning Song

Wi Na De Ya Ho

I am of the Great Spirit, It is so

Wi Na De Ya

I am of the Great Spirit

Wi Na De Ya

I am of the Great Spirit

Ho Ho Ho Ho

It is so

He Ya Ho

Appendix G

New Zealand Ka Mate Haka Lyrics and Translation

Ka mate! Ka mate! Ka ora! Ka ora!	I die! I die! I live! I live!
Ka mate! Ka mate! Ka ora! Ka ora!	I die! I die! I live! I live!
Tenei te tangata puhuru huru	This is the hairy man
Nana nei i tiki mai	Who fetched the Sun
Whakawhiti te ra	And caused it to shine again
A upa ... ne! ka upa ... ne!	One upward step! Another upward step!
A upane kaupane whiti te ra!	An upward step, another.. the Sun shines!!
Hi !!!	

Retrieved 4/6/2011 from <http://www.haka.co.nz/haka.php>

Appendix H

Stakeholder Interview / Survey Questions

1. Please take just a moment and describe how school leaders collaborate at Hi'ishnay School.
2. From your perspective, how do teachers collaborate at Hi'ishnay school?
3. As you think about the school and its future, what form/areas of professional development do you think would be most valuable to the school?
4. The mission of a school describes the basic role and purpose of the school. How would you describe the school's mission? And, do you have any suggestions about how the school's leadership and faculty could more effectively foster that mission?
5. Do you have any suggestions about how school leadership and faculty could include parents in the school's effort to help all students be more successful academically?
6. Do you have any suggestions about how the school leadership and faculty could more effectively include community stakeholders in support of student achievement?

Appendix I

Keyword Reference Table

Date	Leader	Leadership	Collaborate	Prof Dev	Valuable	Asset	Mission	Vision	Achievement	Faculty	Staff	Parents	Students
7 2007	0	0	0	0	0	0	0	0	0	0	0	0	1
8 2007	0	0	0	0	0	0	0	0	0	0	0	0	1
9 2007	0	0	0	0	0	0	0	0	0	0	0	2	1
11 2007	0	0	1	0	0	0	0	0	0	0	0	2	0
5 2008	0	0	0	0	0	0	0	0	0	0	0	0	0
7 2008	0	0	0	0	0	0	0	0	0	0	0	0	0
10 2008	0	0	0	0	0	0	0	0	0	0	0	0	2
11 2008	0	0	0	0	0	0	0	0	0	0	0	0	0
2 2009	0	0	0	0	0	0	0	0	1	1	1	1	5
3 2009	0	0	0	0	0	0	0	0	0	0	0	0	0
4 2009	0	0	0	0	0	0	0	0	0	0	0	0	0
5 2009	0	1	0	0	0	0	0	0	0	0	0	0	0
8 2009	0	0	0	0	0	0	0	0	0	0	0	0	3
9 2009	0	0	0	0	0	0	0	0	0	0	0	0	0
11 2009	0	0	0	0	0	0	0	0	0	0	0	2	5
1 2010	0	0	0	0	0	0	0	0	0	0	0	0	5
7 2010	0	0	0	0	0	0	0	0	0	0	0	0	9
2 2011	1	0	0	0	0	1	0	0	0	0	0	1	9
3 2011	0	0	0	0	0	0	0	0	0	0	1	2	5
4 2011	0	0	0	0	0	0	0	0	0	0	0	0	2
5 2011	0	0	0	0	0	0	0	0	0	0	3	0	0
Total	1	1	1	0	0	1	0	0	1	1	5	10	48

Appendix J

IRB Approval Email

Subject: Campus IRB Exempt Approval Letter: IRB # 1194808
From: Schmidt, Rachel D (SchmidtRD@missouri.edu)
To: douglassmo@yahoo.com; ValentineJ@missouri.edu
Date: Friday, May 20, 2011 8:08 AM

Dear Investigator:

Your human subject research project entitled Indigenous Culture as an Asset for Student Academic Success: A Formative Mixed Method Case Study to Examine School Leaders' Roles in Policy Development, Adoption and Application in Schools Serving American Indian Students, meets the criteria for EXEMPT APPROVAL and will expire on May 20, 2012. Your approval will be contingent upon your agreement to annually submit the "Annual Exempt Research Certification" form to maintain current IRB approval.

Special Note: Please submit an Exempt Amendment once the interview questions are developed.

Exempt Category: 45 CFR 46.101b(2)

Study Documents: Review the document storage section for IRB approved documents. You must utilize the documents that received IRB approval.

Study Changes: If you intend to make any changes to your exempt project, you must complete the Exempt Amendment Form for review and approval.

MU policy requires that you retain all research records for a period of seven years following the completion of the research. If you have any questions, please do not hesitate to contact the Campus IRB office at (573) 882-9585.

Campus Institutional Review Board

<http://us.mg6.mail.yahoo.com/dc/launch>

10/12/2011

Appendix K

Bergin Permission to Use Figure Email

Subject: RE: permission to use figure
From: Bergin, David (bergind@missouri.edu)
To: douglassmo@yahoo.com;
Cc: ValentineJ@missouri.edu;
Date: Thursday, September 22, 2011 9:11 PM

I give permission for you to use the image of the Bio-ecological Model from the Bergin & Bergin text book (Child and Adolescent Development in your Classroom) in your dissertation.

From: Mary Douglass [mailto:douglassmo@yahoo.com]
Sent: Thursday, September 22, 2011 2:23 PM
To: Bergin, David
Cc: Valentine, Jerry W. (Emeritus)
Subject: permission to use figure

Dr. Bergin,

I would like to include the Bio-ecological Model from your text used in class last semester as a figure in my dissertation. To do so I need written permission from you. I assume an email reply is all the graduate school will require. Please let me know as soon as it is convenient for you to do so. Thank you for your help with this small detail.

Regards,
Mary E Douglass
4299 Gibbs Rd
Columbia, MO 65202
douglassmo@yahoo.com
573 529 0773

<http://us.mg6.mail.yahoo.com/dc/launch>

10/12/2011

VITA

Mary Eloise Ratchford was born Kim Davis, daughter of Gertrude Harriett Davis, on June 14, 1957 in Durham, North Carolina and has Native American heritage. She was adopted by Dr. C. Brice and Betty Ratchford in November 1958 and moved to Columbia, Missouri in June 1959. Mary has been associated with the University of Missouri system in various capacities ever since.

Mary attended the Columbia Public Schools and graduated from Rock Bridge Senior High School in 1975. Her achievements in higher education at the University of Missouri-Columbia include a bachelor's degree in Animal Husbandry awarded in 1979, a master's degree in Practical Arts and Vocational Technical Education, Vocational Agriculture awarded in 1985, and a Doctorate of Philosophy in Educational Leadership & Policy Analysis awarded in 2011.

Mary has worked in educational settings since 1979 when she began as a substitute teacher for the Columbia Public Schools. Working in multiple schools and across most grade levels in multiple capacities provided her with the expertise to work for the New Zealand Ministry of Education to further study comprehensive strategic school improvement plans in an international successful setting. Mary held a graduate research assistantship as part of her doctoral student experience which introduced her to Jerry Valentine and his work through the Middle Level Leadership Center.

Mary is a single mother of three adult sons and a grandson.

“The war for our children will be won in the classroom”

Wilma Mankiller