



A study of Crow reservation-oriented college students who attended baccalaureate degree offering colleges from 1965 to 1990
by Luke Enemy Hunter

A dissertation submitted in partial fulfillment of the requirements for the degree of Doctor of Education in Education
Montana State University
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Abstract:

From the years 1965 to 1990, there were a total of 189 Crow reservation-oriented students who enrolled in baccalaureate degree offering colleges. Of the 189 college enrollees, some remained in college and received baccalaureate degrees while others did not remain in college and did not receive baccalaureate degrees. This study was conducted to examine the factors that contributed to or interfered with completion of baccalaureate degrees by Crow reservation-oriented students.

A survey form specific to this study was developed with the assistance and approval of Indian educators knowledgeable in Indian education. Of the total population of 189, responses were received from 154 Crow reservation-oriented college students; 79 college completers and 75 college non-completers. Eight factors were examined and analyzed to arrive at conclusions and recommendations to assist in the education of Crow reservation-oriented students who aspire to enroll in baccalaureate degree offering colleges. The factors which were examined and analyzed included academic preparation, motivation, financial aid, family practices and characteristics, Crow culture and society, curriculum choice, extra-curricular activities, and years spent in college.

The research findings indicated that Crow reservation-oriented college students were not academically prepared to attend four-year colleges. Availability of financial aid, participation in Crow spiritual ceremonies and positive family influence were important motivating factors for college attendance. Crow cultural teaching styles which were not consistent with college classrooms and the transition from reservation life to city life were detrimental to college work. Half of the total population chose elementary education as their college major. Participation in University Indian clubs was the most popular form of extracurricular activity among the Crow students. The average graduation age was 27 for females and 26 for males and the average number of years of college attendance to receive a baccalaureate degree for all students was 7 years.

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COLLEGES FROM 1965 TO 1990

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A dissertation submitted in partial fulfillment
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of

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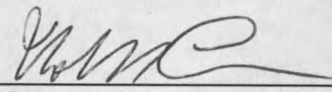
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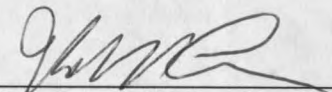
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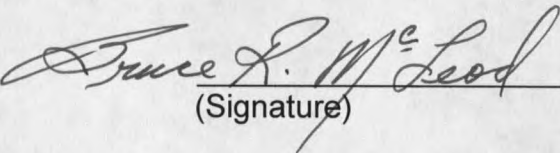
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ABSTRACT

From the years 1965 to 1990, there were a total of 189 Crow reservation-oriented students who enrolled in baccalaureate degree offering colleges. Of the 189 college enrollees, some remained in college and received baccalaureate degrees while others did not remain in college and did not receive baccalaureate degrees. This study was conducted to examine the factors that contributed to or interfered with completion of baccalaureate degrees by Crow reservation-oriented students.

A survey form specific to this study was developed with the assistance and approval of Indian educators knowledgeable in Indian education. Of the total population of 189, responses were received from 154 Crow reservation-oriented college students; 79 college completers and 75 college non-completers. Eight factors were examined and analyzed to arrive at conclusions and recommendations to assist in the education of Crow reservation-oriented students who aspire to enroll in baccalaureate degree offering colleges. The factors which were examined and analyzed included academic preparation, motivation, financial aid, family practices and characteristics, Crow culture and society, curriculum choice, extra-curricular activities, and years spent in college.

The research findings indicated that Crow reservation-oriented college students were not academically prepared to attend four-year colleges. Availability of financial aid, participation in Crow spiritual ceremonies and positive family influence were important motivating factors for college attendance. Crow cultural teaching styles which were not consistent with college classrooms and the transition from reservation life to city life were detrimental to college work. Half of the total population chose elementary education as their college major. Participation in University Indian clubs was the most popular form of extra-curricular activity among the Crow students. The average graduation age was 27 for females and 26 for males and the average number of years of college attendance to receive a baccalaureate degree for all students was 7 years.

CHAPTER 1

INTRODUCTION

This study examined factors that contributed to the completion or non-completion of baccalaureate degrees by Crow Indian reservation-oriented college students, those Crow Indian college students who were born and raised on the Crow Indian reservation in southeastern Montana. American Indian education and federal Indian legislation was examined in a historical perspective in order to determine how they contributed to the factors that affected whether Crow Indian college students completed college or not. Further, the historical perspective was utilized in order to determine whether or not there were historical bases for the present Crow Indian attitude towards education.

Background to the Study

American Indian education has been the focus of much concern since formal education of the American Indian began during the period following initial contact with the European culture in 1492. Prior to 1492, education for American Indians began with the extended family, which taught Indian children to procure food and shelter in an often adverse environment. Education of Indian children consisted of oral training in the form of prayer, storytelling, memory skills, and listening. Such Indian education produced tribal members who learned to survive, prosper, and live with other tribal members in the North American continent. In

addition, a type of apprenticeship provided a means of higher education for those seeking to become healers or religious leaders (Morrey & Gilliam, 1974).

With the coming of the Europeans, the living conditions of American Indians changed rapidly through the introduction of guns, horses, Christianity, new diseases, and many other developments foreign to American Indians. As a result, tribal educational formats changed dramatically. Consequently, American Indians generally, often abruptly, lost control of their customary patterns of education. Since then, American Indians have constantly struggled to become more involved in the education of their children (Fuchs & Havighurst, 1973).

For purposes of this study, legislation and federal Indian policy in Indian history were reviewed to understand better the history of American Indian education and how it has affected the present state of American Indian education. The historical perspective was included based on the belief that knowing the past of Indian education is critical to making sense of the present state of American Indian education, in general, and Crow Indian education, in specific. Those periods which were reviewed included the mission period, the treaty period, the allotment period, the Meriam Report and the New Deal Period, the termination period, and the modern period from 1960 to present.

Provisions for education were made for the American Indian tribes by the United States government as part of the three hundred and ninety-four treaties signed with North American Indians. According to the same report, the United States government ended the treaty making process with North American Indians

in 1871. Since then, the process by which the federal government has provided for the educational provisions in treaties has been in the form of federal legislation (Castro, 1977).

The first treaty between the Crow tribe and the United States was a simple friendship treaty negotiated in 1825. It recognized the Crow tribe as friendly and was intended to guarantee that the Crow people would not incite trouble on the nation's western border. Subsequent Crow treaties containing provisions for education were negotiated with the United States government in 1851 and 1868 (Frey, 1987).

Although treaties containing educational provisions were negotiated and legislation was passed to alleviate some of the educational difficulties encountered by American Indians, many remain unresolved. During the period of this study, with the support of federal education legislation, many Crow Indian students attended college and received baccalaureate degrees while many more did not. During the time of college attendance, Crow students left the Crow reservation and became a part of the post-secondary environment. As members of a new non-Indian environment and community, the Crow students faced problems which affected their endeavors to attain baccalaureate degrees. The intent of this study was to identify those problems, to assess the Crow Indian student responses to those problems, and to determine the effect on the attainment or non-attainment of baccalaureate degrees.

Much research has been done on Indian education in general; however, a large portion of the research was restricted to students in grades one through twelve. Such research has been important to this study because elementary and secondary education conditions affected the types of problems that Crow college students faced as they entered college. This research showed that Crow Indian college students encounter unique problems as they enter college in addition to problems normally encountered by all new college students.

Most problems that American Indian students encountered were the result of their American Indian culture, language, and heritage. If the school and the classroom experiences did not accommodate the students cultural background, the chances for failure increased due to the values and attitudes brought from the home culture. This resulted in problems unique to American Indian students. Among the most common problem areas were basic value differences, cultural differences, poor self-concepts, poor attitudes in the classrooms, lack of Indian group orientation, little value of college degrees in tribal life, student attitudes about college degrees, insufficient experience in financial management, English as a second language or poor background in oral and written English, poor academic preparation in elementary and secondary education, a sense of not belonging in the college environment, and a lack of understanding or ability to make connections between tribal life and non-Indian culture. This led to feelings of inadequacy and inferiority (Spindler, 1987).

Crow Indian students encountered problems similar to other American Indian students, but these problems were compounded by their reservation orientation and Crow Indian characteristics including use of the Crow language as a first language. According to Cummings (1986), educational programs in which only the English language is used to teach bilingual students result in a higher tendency for failure of the bilingual student.

Statement of the Problem

Little formal study has been completed to determine the specific problems faced by Crow Indian students as they entered college and to determine how such problems affected the attainment or non-attainment of baccalaureate degrees. Knowledge of factors affecting Crow Indian college students' completion or non-completion of baccalaureate degrees would provide a basis for development appropriate to high school curricula and services to assist Crow Indian students planning to attend four-year colleges. Finally, an awareness of American Indian education and its development and relationship to Crow Indian education would help the Crow Indian educational system to contribute constructively to the college endeavors of Crow Indian students.

Purpose of the Study

The purpose of this study was two fold. First was to identify factors that affected whether Crow reservation-oriented college students, those Crow Indian

college students who were born and raised on the Crow Indian reservation, received baccalaureate degrees or not. A second purpose was to analyze such factors and to provide information that might be useful in developing educational programs and services to help alleviate problems encountered by Crow college students. Consequently, it was hoped that this study would provide information and recommendations to provide realistic and practical approaches to the education of Crow Indian reservation-oriented students who aspire to receive baccalaureate degrees.

Research Questions

To identify and analyze which factors influenced Crow college students' attainment of a baccalaureate degree, a questionnaire was developed with the assistance of a panel of Indian educators. The panel included a tribally controlled college president, a university Native American Studies Department director, and a university Native American Studies professor (see Appendices A, B, and C). Based on input from the panel, revisions were made and a final questionnaire form was developed (see Appendix D). Following are the questions that were generated from the input of the panel of Indian educators and from the research relative to this study:

- (1) Did reservation-oriented Crow Indian college students believe they were academically prepared to attend college?
- (2) What were factors that influenced Crow Indian students to attend

college?

- (3) What influence did financial aid and assistance have on whether Crow students attained baccalaureate degrees or not?
- (4) What and how did family practices or characteristics affect whether Crow Indian students attained baccalaureate degrees or not?
- (5) What and how did cultural factors, such as bilingualism, affect whether Crow Indian students attained baccalaureate degrees or not ?
- (6) Did the choice of curriculum affect whether Crow Indian students attained baccalaureate degrees or not?
- (7) Did involvement in extra-curricular activities affect whether Crow Indian students attained baccalaureate degrees or not?
- (8) How many years did it take Crow Indian students to attain baccalaureate degrees?

Definition of Terms

For purposes of this study, the following definition of terms were used:

- (1) Reservation-oriented. An enrolled member of the Crow Indian tribe who was born and raised on the Crow Indian reservation in southeastern Montana and who attended K-12 Crow reservation schools.

- (2) Indian education. The process by which the federal government has attempted to provide education to American Indian tribes as defined by treaties.
- (3) Crow Indian secondary schools. Those secondary schools, public or private, on or near the Crow Indian reservation, which Crow Indian students attend.
- (4) Drop-outs. Those Crow Indian college students who left the college environment and did not return to complete all of the requirements to receive a baccalaureate degree.
- (5) Crow Indian education. The process by which the educational agencies within the boundaries of the Crow Indian reservation have attempted to provide education to Crow Indian students.
- (6) Formal education. Education that followed accepted rules and regulations of the dominant society.
- (7) Traditional Indian education. Historical education of American Indians that was informal and taught survival skills, procurement of food and shelter, and living in harmony with other tribal groups and nature.
- (8) American Indian. For the purpose of this study the Title IV definition was used. Title IV defines American Indian as an enrolled member of a federally recognized tribe or descendent in the first or second degree of an enrolled member or a federally recognized tribe.

- (9) Bilingualism. For the purpose of this study, the ability to speak Crow and English.
- (10) Culture. The shared values and behavior that knit a group of people together.
- (11) Clan Feed. A Crow Indian social ceremony in which the Clan System of the Crow tribe and the individual is utilized for the benefit of the college student.
- (12) Sun Dance. A Crow Indian religious ceremony that involves four days and nights of prayer and dancing.
- (13) Peyote meeting. A Crow Indian religious ceremony that involves a night of prayers and prayer chants.
- (14) Sweat bath. A Crow Indian spiritual ceremony that involves cleansing of the mind and body in a steam lodge constructed with willows and canvas.
- (15) Pow Wow. A social gathering of individual or collective tribes which involves much social singing and dancing.

Delimitations

Due to the population, geography, and time period of this research, this study was delimited to the following:

- (1) The population consisted only of those male and female Crow Indian college students who enrolled in baccalaureate degree programs during the years 1968 to 1990.
- (2) The population consisted only of those Crow Indian college students who were born and raised on the Crow Indian reservation.
- (3) The population consisted only of those Crow Indian college students who graduated from Crow Indian secondary schools on or near the Crow Indian reservation.
- (4) One hundred and twenty-eight interviews were administered by the researcher in one on one situations while twenty-six of the interviews were conducted in three separate group settings in the schools where they were employed for a total of 154 interviews.
- (5) Interviews were administered in the Crow language.
- (6) Data gathered from the interviews were self reported data.

CHAPTER 2

REVIEW OF LITERATURE

To understand the present status of Crow Indian education, knowledge of the history of Indian education in general and of Crow Indian education in specific is critical to understanding the present. This review of literature was divided into two sections. The first section reviewed the general categories of problems that have remained in the formal education of American Indians and Crow Indians even though legislation was passed to alleviate some of the problems. The second section reviewed the history of American Indian and Crow Indian education.

Problems in Formal Education of American Indian Students

There are problems that have remained in the formal education of American Indians since the formalization of the Snyder Act of 1921 (U.S. Senate Report, 1969). The Snyder Act started the practice of providing financial support for reservation schools, boarding schools, and other educational programs for American Indian students (Waldman, 1985). In March of 1990, the United States Department of Education chartered the Indian Nations at Risk Task Force. The charge of the task force was to study and report on the present status of American Indian Education. According to the task force report (U.S. Dept. Of Ed., 1990)

there are problems that have remained in American Indian education since the U.S. Senate Report of 1969.

In 1744, when the commissioners of the government of Virginia offered to educate six sons of the Six Nations, the chiefs replied:

Several of our young people were formerly brought up at the colleges in the Provinces; they were instructed in all your science, but when they came back to us, they were bad runners, ignorant of every means of living in the woods, unable to bear either cold or hunger, knew neither how to build a cabin, take a deer, or kill an enemy, spoke our language imperfectly, were therefore neither fit for hunters, warriors, or counselors, they were totally good for nothing. We are however, not the less obliged by your kind offer, though we decline accepting it; and to show our grateful sense of it, if the gentlemen of Virginia will send us a dozen of their sons, we will take great care of their education, instruct them in all we know, and make men of them.

(Fritz, 1963p.126).

This exchange demonstrates that from the very beginning of federal intervention in the education of their children, American Indians believed that the responsibility for the education of their children should remain in their own hands. However, they were not allowed this privilege and, in fact, children were forcibly instructed in the ways of an alien culture by teachers from that culture. Because of this, the American Indian population has remained substantially less educated than the non-Indian population. This problem has added to the perpetuation of the problem that Indian people are not able to fully understand the importance or necessity of formal education

The education provided for the Indian population has often been irrelevant to both its needs and culture and this has led to more than average numbers of dropouts from K-12 programs and from higher education programs. On the Crow

Indian reservation, there has not been a school up to the time of this study, which has infused or integrated any of the Crow language or culture into the regular school curriculum. Upon entry into school, the lifetime of learning which the Crow student brings from home is forgotten and not used in formal education in the classroom setting. Without relevance to the culture of the child, the Crow student is usually at a disadvantage in the classroom, which is usually controlled by a non-Crow teacher. Moreover, non-Crow teachers usually have no background knowledge of the student and will teach to the Crow child like any other student in any other school. This usually leads to academic and personality conflicts which eventually led to student dropouts and teacher turnovers (Crawford, 1989).

American Indians have problems in language and cultural orientation that contribute to low school achievement. Consequently, by the time American Indians completed their K-12 education, they were often behind their non-Indian counterparts in achievement levels which left them at a disadvantage as they entered college. Crow Indian students were usually in the same predicament due to a variety of reasons including, bilingualism, socio-economic conditions, family, and culture. The majority of American Indian people have had no mechanism for input in the education of their children in K-12 and in higher education. This left both the parents and the students in a state of educational disinterest and segregation resulting in drop-outs or non-completers (Stiegelbauer, 1984). According to the 1990 census report (U.S. Census Report: 1990), the Crow people have always been the majority population on the Crow reservation.

Moreover, according to school enrollment records (School Enrollments: 1992), the Crow Indian students have outnumbered the non-Crow students in the reservation schools since the start of formal education in 1921. Yet, they have not had any input in the education of their children. This has resulted in a lethargic educational attitude that is shared by many Crow people and their students.

The general categories of problems that have remained in American Indian education have also remained in Crow Indian education. As Crow students entered four-year colleges to become part of a new academic and social environment, they faced many problems that affected their endeavors to attain baccalaureate degrees.

Federal Indian Policy and Legislation

The history of federal Indian policy and legislation pertaining to American Indian education, in general, and Crow Indian education, in specific, were reviewed to determine what effects they had, if any, on the graduation rates of Crow Indian college students.

The first attempts at American Indian education were viewed in religious terms. The first Europeans felt that the Indians were uncivilized and needed to be saved by becoming Christians. Catholic and Protestant missionaries were the first non-Indian teachers of American Indians during the mission period which lasted approximately from 1568 to the 1880s. Their goal was to Christianize, civilize, and assimilate American Indians into European culture (Bowden, 1981). This goal

often conflicted with the influence of Indian parents who viewed training for survival central to the education of American Indian children. A second theme central to an Indian child's education was knowledge of tribal traditions learned through ceremonies, story telling, play, and apprenticeship (Layman, 1942).

Efforts to formally educate American Indian children began during the mission period by Catholic missions. The Catholic efforts to educate Indian children were followed closely by Protestant missionary efforts (Bowden, 1981). The United States Report (1969) affirmed that for the first three hundred years, Catholic and Protestant missionaries dominated non-Indian attempts to educate Indian children. By the 19th century, education of American Indian children was still primarily a function of mission schools while the federal government began its initial funding activities in the education of Indians according to its educational obligations contained in treaties negotiated with Indian tribes. In the schools established to educate Indians, English was often used as the language of instruction. This created a problem in communication and learning for both the non-Indian instructors and the Indian pupils because many of the Indian students spoke only their native Indian language (Hagen, 1987).

During the early 1700s, the Crow Indians were in the process of migration from the United States eastern seaboard to their present location in southeastern Montana. As the Crow worked and traveled together, they developed a distinct way of life that set them apart from other groups, both Indian and non-Indian. Unlike tribes of Indian farmers or the inhabitants of European communities, the

Crow maintained all of their important institutions in mobile form, including education. Their places of instruction were in tepees, not schoolhouses. The form of instruction was strictly oral in which survival and life skills were orally transmitted to children (Brown, 1961). Also during the missionary period, as nomadic travelers, the Crow followed no organized form of religion. Yet, they performed a variety of lesser rituals and ceremonies to maintain and strengthen their spiritual lives. These included the Bear Song Dance, the Sacred Pipe Dance, and feasts held to celebrate major events, such as victories in raiding or war. Each required that friends and family members cooperate and follow the orders of their leaders in order to make all the necessary preparations. All of these rituals reflected the tribe's reverence for the Creator and its members' belief that his power could appear in almost any form at almost any time (Lowie, 1983).

Just as the Crow had a rich religious life without attending church, their children learned everything they needed to know to perform the roles they would play as adults without ever spending a day in a classroom. Each of the groups in Crow society, clans, warrior societies, religious organizations, and families helped to teach children how to participate in social and religious activities. Children were instructed in proper behavior by being encouraged to observe and imitate their clan and other respected elders of the tribe. Warrior societies offered children advanced training in tracking animals and scouting enemies. Religious groups, such as the Tobacco Society, taught their young members the elements of Crow beliefs and the meaning of their rituals (Denig, 1961).

Families gave Crow children an education in everyday matters. Children especially looked to their "fathers" and "mothers" (their mother's siblings as well as their natural parents) and to their grandparents for instruction. Sometimes children would become attached to childless couples who might adopt them into their lodge. When this happened, the children's new parents and clan relations, would take on the responsibility for their education and their biological mother and father would become less important in their life (Frey, 1987).

The Crow specified some tasks as women's work and some as men's work. The lessons children were taught, therefore, depended on their gender. Girls were instructed in the female tasks of butchering buffalo killed in hunts and processing their hides. They also learned to sew this leather into moccasins and tepee covers and to make all the tools and clothing their families needed. Because women were the central figures in family and clan relationships, the home was their province. They owned and used tools, erected the tepees, and were the guardians of their husbands' shields. These activities placed them in charge of most day-to-day activities within a Crow camp. Pretty Shield described how play was used as a method in which Crow Indian children were educated during the early 1800s. She further described how she prepared for real life and marriage through play by putting up a tent and mimicking the daily chores of a married woman's household (Linderman, 1972).

Crow boys were taught how to track and hunt game. At an early age they were encouraged to hunt birds and rabbits; they often brought rabbit skins to girls

to tan and cure. Small girls sometimes used them or pieces of scrap buffalo hides to make miniature tepees. Boys were prepared to take over the male jobs of defending their camp, going on raids against their enemies, and, as members of the warrior societies, leading their band to new hunting or camping grounds. Despite its informal appearance, the education of the Crow during the missionary period was regulated by family and clan ties, political, religious, and war leaders, and by customs that all tribal members respected and observed. Therefore, although the Crow had no schools, children had every adult in the tribe as a teacher (Nabokov, 1967).

The first treaty approved by the United States Congress was negotiated and signed with the Delaware tribe in 1778. The following year, the treaty with the Oneida, Tuscarora, and Stockbridge Indians was the first treaty to contain provisions for education (Castro, 1977). From 1789 to 1837, the federal government approved 400 treaties of which 120 contained educational provisions for Indian tribes. In response to the educational provisions contained in treaties, congress appropriated \$10,000 into the 1819 Civilization Fund from which the president of the United States could draw money annually to hire teachers and maintain schools for Indian children. By 1825, \$20,000 was spent on schools to educate Indians; seven percent came from the federal government, six percent from the tribes themselves, and eighty-seven percent from the churches (Prucha, 1986).

During the treaty period, government officials saw themselves as trading education for land; providing education was seen as a proper trade-off for land. The majority of the Indian treaties contained specific provisions for education in the form of a promise by the federal government to provide the Indian tribes with teachers. As more treaties were negotiated, Indian tribes began to realize that education was of primary importance for survival. Therefore, more and more requests for education were found in the treaties with American Indian tribes. In response to the treaty requests, in 1824, congress created the Bureau of Indian Affairs (BIA) within the Department of War. The position of Commissioner of Indian Affairs to head up the BIA was created in 1832. In 1839, Commissioner Harley Crawford formalized the development of manual labor schools to educate Indian children in farming and home making. The educational policies of the early commissioners revolved around controlling and assimilating the Indian people (Adams, 1988).

During the treaty period and through the treaty negotiation process, the federal government and the Indian tribes reserved certain rights for themselves and gave up something in return. The term reservation was derived from this process. The Indian tribes usually reserved for themselves hunting and fishing rights and the right to self-government. At the same time, they ceded over one billion acres of land in return for educational services, medical care, and technical and agricultural training to be provided by the federal government. Control of education by Indians was lost when the federal government became the dominant

agency in educating the American Indian as per the provisions of Indian treaties (Castro, 1977). Prucha (1985) quoted Taylor telling the Crow Indians and other Indians at Fort Laramie, Wyoming in 1867:

Upon the reservations you select, we propose to build a house for your agent to live in, to build a mill to saw your timber, and a mill to grind your wheat and corn, when you raise any; a blacksmith shop and a house for your farmer, and such other buildings as may be necessary. We also propose to furnish to you homes and cattle to enable you to begin to raise a supply of stock with which to support your families when the game has disappeared. We desire to supply you with clothing to make you comfortable and all necessary farming implements so that you can make your living by farming. (p.58)

The first federal government attempts at formal education among the Crow Indians in 1871. In September 1871, J.H. Aylsworth, the first teacher of Crow Indians, issued the following report to F.D. Pease, Crow Agency Superintendent concerning education of Crow Indians:

Crow Agency, Montana
September, 1871

Sir: For the educational department of the Crow Agency, I have the honor to report as follows:

I arrived at the agency on the 25th of April, A.D. 1871. There was no school, nor any trace of one. Many of the Indians, with their families, had just gone out for their spring hunt, so that comparatively only a small portion of the children remained at the agency. With these I commenced operation, and soon had the satisfaction of seeing them become interested in trying to learn. Others have come in school from time to time, until of late the average attendance has reached 32 to 34. About 9 learned the alphabet, and 3 to read the simple lessons of Hillard's First Reader. Their former migratory habits somewhat interferes with progress in learning, and it would be well if the children, as far as possible, could be removed from these migratory influences.

The importance of establishing some kind of mess, or boarding

house, where the children would be measurably under the care of a matron; or of starting some kind of manual-labor school, in which agricultural and mechanical labor might be combined with book knowledge, cannot be over-estimated.

Labor is degrading" is the first article in the Indian's creed, and to eradicate this mischievous notion, like caste in Indian, requires proper training of the young, for as the twig is bent the tree's inclined. I am much in need of an interpreter to enable me to make the lessons properly understood.

Yours respectfully,
J.H. Aylsworth
Teacher of Crow Indians
(Whitebear, 1968)

Another trend during the treaty period was the development of boarding schools for Indian school children. Carlisle Indian School at Carlisle, Pennsylvania was founded in 1875 by the efforts of Richard Henry Pratt, a United States Army captain. The founding of Carlisle marked the first extensive federal funding of Indian education (Pratt, 1964).

In 1873, Captain Pratt, the founder of the Carlisle Indian School visited the Crow Reservation. After some opposition from some Crow chiefs, the first Crow Indian students to attend an off-reservation boarding school were allowed to attend Carlisle. The first Crow students sent to Carlisle were five mixed blood Crow boys and three full-blooded Crow girls. One of the girls remained in the Carlisle area for 13 years and then returned to the Crow reservation, hoping to help her people. She met resistance from the Crow chiefs who did not believe in Crow women being other than homemakers. Shortly, thereafter, a second group of Indian children were sent to Carlisle, including 5 girls and 17 boys.

Subsequently, a boarding school was established on the Crow reservation in

Crow Agency to accommodate about forty children. Attendance at this first school on the Crow reservation was erratic. In a report of school conditions on the Crow Indian reservation that the Crow Agency superintendent in 1890 reported the Crow reservation contained about 7,000 square miles of land with a population of about 2,400. The government school in Crow Agency, Montana now had 64 Crow Indian students. But it was said that the building was unfit for accommodating the 64 students. The report showed that in 1890, there were two other schools on the Crow Indian reservation. St. Xavier Mission School with accommodations for 150 students with a new 150 student capacity building under construction was located in St. Xavier, Montana in the south-central part of the Crow reservation. The Montana Industrial School at the Ramona Ranch with 50 Crow students was located on the Big Horn River in the north-central part of the Crow reservation. In sum, there were approximately 200 Crow children in school within the boundaries of the Crow reservation and 27 in off-reservation boarding schools in 1890. The school curriculums in 1890 had strong emphasis on farming and agriculture with bare essentials of basic education in reading and writing (Whitebear, 1968).

From that point in Indian education, the federal government viewed the Indian as being educable. Carlisle became a success in educating Indians, which in turn led to a sudden expansion of off-reservation industrial boarding schools throughout the United States. The boarding school concept was first pursued for educational reasons; later, it became the attitude of the federal government that American Indians should be civilized and become part of the dominant society by

means of education. The purpose of boarding schools for Indians was to take the "Indian" out of the Indian and removing them from their homes and sending them to boarding schools (Pratt, 1964).

Bureau of Indian Affairs Commissioner Atkins (1887) reported to the Secretary of the Interior that the boarding school system was one in which the Indian students were taught the social graces of non-Indian culture. The boarding school system was in fact, a form of acculturation known as the outing system. The outing system was one in which Indian students were taken from the Indian reservations and placed in non-Indian homes for three years following high school. Negative features of the industrial boarding schools outweighed the positive features. Some argued that the schools trained too few Indian youths at too great an expense. However, the most convincing criticism was summarized by Cahn (1969) when he wrote that Indians educated in boarding schools returned to the reservations only to be submerged back into reservation life, or in the terms of the federal government at that time, "went back to the blanket". This meant that the educated Indian did not use or have any use for the recently acquired education. This was compounded by the fact that the training received by the Indian youths had little or no application to reservation life. Roessel (1962) reported that those pupils who received off-reservation boarding school education were the first victims of a situation in which their education forced them to choose either the culture of the white man or the culture of the Indian; there was no compromise.

Following the off-reservation industrial boarding school era, the federal government introduced reservation boarding and day schools in its continuing efforts to meet its treaty obligations to educate American Indians (Utley, 1984): Luther Standing Bear (1928) claiming to be the first Indian boy to enter a boarding school wrote that the reservation schools had several distinct advantages. Both the reservation boarding and day schools were less expensive to operate and maintain. Day schools required little or no housing. Transportation to reservation boarding schools was cheaper than to off-reservation schools which were generally located on the west or east coast of the United States where educational facilities were already available. Most importantly, as Szasz (1979) reported, the parents of Indian children attending reservation boarding or day schools were more accepting of having their children spend the day in school near home rather than having them taken any great distance away from home for long periods of time, as was the case in off-reservation boarding schools.

The Peace Commission of 1888 best expressed the attitude of the federal government as carried out by the boarding and day schools of the treaty period:

The difference in language, which in a great measure barred intercourse and a proper understanding each of the other's motives and intentions. Now, by educating the children of these tribes in the English language these differences would have disappeared, and civilization would have followed at once... Through sameness of language is produced sameness of sentiment, and thought; customs and habits are molded and assimilated in the same way, and thus in process of the differences producing trouble would have been gradually obliterated... In the difference of language to-day lies two-thirds of our trouble... Schools should

be established, which children should be required to attend; their barbarous dialect should be blotted out and the English language substituted.

(Atkins, 1887, p. 58)

During this time, Crow children over the age of six were required to attend school. They attended day schools that were built in communities across the Crow reservation in Crow Agency, Pryor, and St. Xavier. Some Crow students were sent to other boarding schools in present-day Oregon, Oklahoma, Kansas, and even as far away as Pennsylvania. Teachers at all of these schools conducted their lessons in English even though almost all of the Crow students spoke the Crow dialect as their first language. Life for Crow children attending boarding schools was harsh. Students lived at these institutions and therefore were separated from their parents for long periods of time. Teachers forced them to abandon their traditional ways and adopt non-Indian dress and manners. Children wore uniforms, worked in the school kitchens and laundries, and followed an almost military schedule in which an activity was planned for every moment of the day. Boarding schools were also often so unsanitary that children became ill and infected other students. Physically weak children often died (McGinnis, 1972).

The Indian Appropriations Act of 1871 ended federal Indian treaty making by declaring that Indian nations and tribes within United States Territory would no longer be recognized as those with whom treaties could be made. At the same time, it declared that treaties made until then, would continue to be recognized and would remain in effect (Castro, 1977).

The Allotment Period

The Dawes Severalty Act of 1887 marked the beginning of the allotment period. The allotment act was a creation of Senator Henry L. Dawes of Massachusetts. The intent of the act was in keeping with the federal policy of that period, which was to totally assimilate the American Indian into the mainstream American society. The policy of the federal government prior to the allotment period had been to turn American Indians into farmers so that they would become self-sufficient on their own reservations. The rationale of the government was that self-sufficiency would lead to the civilization of the Indian which in turn would eliminate the Indian tribal way of life, including the manner in which they had educated their children. The self-sufficient farmer plan was a failure due partly to the poor quality of reservation lands but mostly to the lack of desire among most Indians to become farmers (Prucha, 1973).

An article in a Sheridan, Wyoming newspaper reported that among the Crow Indians, the self-sufficient farmer plan was a failure due to the value that the Crow placed on ownership of horses and the attitude they had about farming as being menial labor which only women should be engaged in. The Sheridan, Wyoming, newspaper reported that during the annual Crow Fair in 1918 only the women raised crops, which were put on competitive display, and that the men were the owners of the horses which also competed against one another in the form of horse races (Sheridan Post, Nov. 15, 1918).

Since many treaties specifically provided for annual payments of money and food supplies, many Indians including the Crow Indian people, developed an attitude of dependency. The Dawes Act then, was to give the American Indians another opportunity for a more civilized life by allowing them to own and control their own lands. But, the Dawes Act was also a way to force European values of individualization and private initiative on Indians who lived under a communal system in the tribal way of life (Utter, 1993).

Among the Crow Indians, the allotment of tribal lands, often enacted without their consent, granted 160 acres to each family head and 80 acres to single persons over eighteen and orphans under eighteen. A provision of the Allotment Act, stated that if an individual was found to be competent within twenty-five years, that person would be given ownership of the land which was held in trust by the federal government. Along with ownership of the land, the competent Crow would also acquire full United States citizenship status. The result was that individual Crows were able to own land individually in less than twenty-five years. The allotment-ownership action seemed like an amiable plan to expand on the federal government policy of assimilating the American Indians and breaking up the collective land use and possession as practiced by most American Indian tribes of that time period including the Crow (Bradley, 1970).

The passage of the Burke Act in 1906 further expedited the individual land ownership by individual tribal members. Once the Indians owned the land, they would often sell or lease their land to non-Indians who had the financial means

and business abilities to develop the land, unlike the Indian landowner. As more non-Indians bought or leased Indian land and moved into the reservation lands, they began to demand public education for their children. With the provision of public schooling to non-Indian landowners on Indian reservations, the first tribes subjected to public schooling were those whose reservations were allotted (Moore, 1980).

During a personal interview with Crow elder and educator, Joseph Medicine Crow (1993) he stated that the Crow reservation was one of the allotted reservations and like other allotted reservations there was increasing demand for public education by the non-Indian leasors and landowners on the Crow Indian reservation. With the demand for public education and a land gift from the Crow Tribe, the first public school on the Crow reservation was built in Lodge Grass, Montana in 1912. According to Medicine Crow he was the first Crow Indian student to enter public education when he enrolled in Lodge Grass Public School in 1923. Prior to 1923, formal education for Crow youth was provided by Baptist missionaries. He further related that he became the first Crow Indian to graduate from a public high school when he graduated from Lodge Grass High School in 1927. Further, he was the first Crow Indian to graduate from college upon his graduation from Morningside College, a California Baptist college in 1932. The Baptist missionaries arranged and funded his college education.

In another personal interview with Josephine Russell, Crow Indian elder and educator (1991), she stated that she was the first Crow Indian woman to enter

public education when she enrolled in Lodge Grass Public School and the first Crow Indian woman to graduate from Lodge Grass High School in 1929. She was also the first Crow Indian woman to enter into and graduate from a college upon her graduation from Morningside College in 1934. Her college education was also arranged and funded by the Baptist missionaries. Information on public school attendance provided by Joseph Medicine Crow and Josephine Russell revealed that instruction was exclusively in English and subjects were Mathematics, English, and Geography. They both stated that school was very hard for them as well as all the other non-English speaking Crow students because of the English only instruction. During the first five years of public education, many Crow Indian students consistently ran away from school. In fact, parents who still had no concept of public education kept many students at home. In time, parents saw the importance of education and with their input, public schooling became a regular part of every Crow Indian child's life.

On reservations that were not allotted, which included most of the reservations in the Southeast United States, public schooling was not an issue. Where public education did exist, the policy of the federal government was to assimilate the Indian tribes by educating Indian children in schools alongside non-Indian children to learn non-Indian values and to abandon their Indian culture, language and tribal way of life. As more Indian landowners lost their land by lease or sale, many once again became dependent on the federal government for food, shelter, clothing, and to a large degree, education of children. Thus, the transition

from a tribal system to individual use of land as a means to civilize and educate American Indians was a failure. At the beginning of the twentieth century, the status of the American Indian, including education, was on the edge of disaster. The assimilation policies of education and land allotment had indicated that those two policies would greatly damage or even destroy a majority of the American Indian people. The unchecked pursuit of those policies led the Indian to increased disease, short life expectancy, malnutrition and starvation, a diminishing land base, and a stagnant, unrealistic educational system. But it also led to accelerated movement for reform in the federal government's Indian education policy (Cahn, 1979).

By 1926 there was a growing public outcry for reform in federal Indian policy, especially in the education of Indian children. In response, the Brookings Institution of Washington, D.C conducted a survey of social, economic, and education conditions of the American Indians. The results were published in 1928 as *The Problem of Indian Administration*. The report was popularly referred to as the Meriam Report, after Dr. Lewis Meriam who headed the investigation. The report did not advocate the closure of federal boarding schools, but that it was extremely critical of the educational system as set up by the Bureau of Indian Affairs. Since the majority of Indian students lived in rural areas far from public schools, closure of the federal boarding schools would have resulted in many Indian students not being able to attend school. Two major findings of the Meriam Report were that Indians were not involved in the management of their own affairs

and they were receiving poor quality health and education services from the federal government (Kelly, 1983).

There were attempts to increase the federal boarding school budgets so that Indian education would eventually become the primary function of the Indian Bureau. The Indian Bureau also tried to hire professional educators to administer the education department within the BIA and attempts were made to address all of the reforms recommended in the Meriam Report, including revision of the curriculum to include Indian culture. The end result of the Meriam Report was that it caused a major shake-up in the Indian Bureau and it became the buffer between federal Indian policy and educational reform in the New Deal era (Szasz, 1977).

In 1933, John Collier was selected to be the Commissioner of Indian Affairs in by President Roosevelt. Collier's Indian New Deal was one in which he was able to secure legislation to restore Indian economy on Indian owned lands, the reorganization of Indian tribes so that they could manage their own tribal affairs, and civil and cultural freedom for the Indians (Collier, 1947). John Collier along with Willard Beatty who became Director of Education in the Bureau of Indian Affairs in 1936 were most instrumental in initiating reforms in Indian education. Among the most important of these reforms were the establishing of a link between schools and homes of students and the introduction of Indian culture into the boarding school curriculum. Sapir (1987) professor of Anthropology of Linguistics at Yale University, defined culture as the expression of a widely varied

and yet somehow unified and constant attitude toward life, an attitude which sees the significance of any one element of civilization in its relation to all others.

The three most significant pieces of legislation during the Indian New Deal era were the Wheeler-Howard Act, introduced in 1934, its amended version, the Indian Reorganization Act of 1934, and the Johnson-O'Malley Act (JOM) of 1934. The Indian Reorganization Act (IRA) was the first major piece of legislation to counter the federal Indian policies that were established from the time of Indian treaties. The Wheeler-Howard Act prohibited further allotment and it laid the groundwork for establishment of a method for tribal organization and incorporation. Because the Indian Reorganization Act allowed tribes more civil and cultural freedom, it is referred to as the Indian Bill of Rights (Cohen, 1942). The Johnson-O'Malley Act authorized the Secretary of Interior to contract with states or territories for the education, medical attention, agricultural assistance, and social welfare of Indians. Johnson-O'Malley funds were designated to assist in placing more Indian students in public schools by reducing boarding school enrollment. It became a mechanism for Indian students to attend local public education facilities rather than to go off to off-reservation boarding schools (Prucha, 1975).

Termination Period

At the close of the World War II in 1945, there was once again a movement to place Indian children in off-reservation boarding schools. This was a movement

that reversed Bureau of Indian Affairs policies of prior eras. The United States congress established a House Select Committee to investigate Indian affairs and conditions. The recommendation from the select committee was to achieve the final solution to the Indian problem. This solution recommended by the select committee was to let Indians become free by terminating their reservations. With termination, the federal trust status of the reservations and tribes would be ended, tribes would lose federal recognition, and services provided by the federal government, including education, would be withdrawn. In 1953, House Concurrent Resolution No. 108 was passed declaring it the policy of the federal government to make the Indians, within the territorial limits of the United States, subject to the same laws and entitled to the same privileges and responsibilities as are applicable to other citizens of the United States, to end their status as wards of the United States, and to grant them all the rights and prerogatives pertaining to American citizenship (Prucha, 1986).

In the wake of the federal termination policy, educated Indians organized the National Congress of American Indians (NCAI) to defend their rights. The NCAI, with the help of Indian tribes opposed to the termination policy judged the termination policy of the federal government to be a failure and declared that Indian people needed to be in more responsible roles in controlling their future. The termination issue witnessed the awakening of Indian leaders to the need for close contact with political centers of power in Washington, D.C. and self-determination in education. The impact desired by the federal government with the

termination movement was that states would assume responsibility for the education of all Indian children in public schools. The goal of the federal government was to make the Indian child a better American, rather than to equip the child to be a better Indian, as had been the previous federal policy (Waldman, 1985). Since the formation of the NCAI, Indian people started to resist the political power structures and attempted to gain more control of their educational systems. Those actions were important precludes to the rise of self-determination in education during the 1960s and into the contemporary period.

Self-Determination and Contemporary Period

During the 1960s there was increased emphasis on Indian self-determination. This emphasis brought national attention to the need for reform in Indian education. In response, two studies of Indian education were conducted. From 1967 to 1971, Robert J. Havighurst of the University of Chicago directed the National Study of American Indian Education. The results of the study were summarized and published in 1972 by Havighurst and Estelle Fuchs. The major finding in To Live On This Earth was that Indian parents expressed a desire for the schools to educate their children about their own tribal heritage and culture (Fuchs & Havignurst, 1973).

The second study was conducted by the Kennedy Administration and directed by Secretary of the Interior, Stewart Udall. The report of the Special Subcommittee on Indian Education was titled, Indian Education: A National

Tragedy, A National Challenge. That report is commonly known as the Kennedy Report (1976). The report found that drop-out rates of Indian students were twice the national average, achievement levels of Indian children were two to three years below those of white students, there was a need for Indian teachers and administrators in Indian schools, and that Indian children believed themselves to be below average in intelligence. (U.S. Senate Report, 1969).

With the passage of the Economic Opportunity Act, Indian people were given the opportunity to become more involved in the education of their school children. For the first time, Indian people were given funds to administer education programs for their own people. The federally funded programs that Indian people participated in and administered included Headstart, Upward Bound, Job Corps, Vista, and Community Action Programs. By the end of the 1960s there were 105 Indian reservations and 17 states involved in the education of Indian children (Adams, 1978). On the Crow reservation, a variety of educational programs were developed to address the needs of Crow school children. The first program to be implemented was the Headstart program, a pre-school program for four and five year old children. These programs were locally based in each reservation district and local people were hired as supervisors, teachers, teacher aides, and staff. This program was a tremendous asset to Crow Indian students by enabling them to learn to speak and use the English language prior to entering first grade (Closs, 1975).

In 1968, a report from the office of the Superintendent of the Crow Indian Agency, Crow Agency, Montana reported that the present Crow tribal population was slightly over 5,000. Of that number, 1752 were considered school age or between six and eighteen years of age. Approximately 1400 of these children were living on or very near the reservation. Approximately 1100 of the school age children attended local public elementary and high schools. Those schools that they attended included Lodge Grass Public Schools, Hardin Public Schools, Crow Elementary School, Wyola Elementary School, Fort Smith Elementary School, and Edgar Public School. About 180 elementary and 40 high school students attended private Catholic mission schools including, St. Xavier Mission School in St. Xavier, St. Charles Mission School in Pryor, and St. Labre in Ashland. Finally, there were about 136 elementary and high school children attending federal off-reservation boarding schools including Chilocco Boarding School in Oklahoma, Pierre Boarding School in South Dakota, and Haskell Boarding School in Kansas (Superintendents Report, 1968).

In 1968, in spite of the number of Crow Indian children attending schools, there were far more students in the elementary schools than in the high schools and very few were successful in college. The Crow Indian school systems were attempting to select better qualified teachers to meet the needs of not only the Crow Indian students but the children of the communities. The Bureau of Indian Affairs, the Crow Tribal Administration offices, and the local public school systems initiated many supplementary programs to give Crow students an opportunity to

continue to enrich their basic education. One of the programs that had a significant impact on Crow school children was the Crow Tribal Summer Youth Camp. This camp was in operation for six successive summers from 1963 through 1969. The camp provided a remedial type of educational program in English, mathematics, art, speech, literature, science, social studies, and physical education. This program helped prepare Crow Indian students to make the transition from a reservation school to an off-reservation college environment (Whitebear, 1968)

The elementary and secondary education act of 1965 stated in generic terms the goal of improving the education of disadvantaged children, including most Indian children on Indian reservations. The Act was amended in 1966 to include the Bureau of Indian Affairs (BIA) so that more reservation Indian school children could benefit from it. The funds, as administered by the United States Office of Education, were spent for in-service training for teachers of Indian students and teacher aides, student personnel services, assistance for curriculum development, and enrichment activities.

With a grant from the United States Department of Education, the Crow Agency Elementary School developed a bilingual materials development center in 1970 to meet the curricular and bilingual material needs of Crow elementary students. From 1970 until 1988, the material development center was instrumental in developing and incorporating culturally relevant classroom materials into the schools on the Crow reservation. The Teacher Corps, a

federally funded teacher training grant from the United States Department of Education, was begun by Eastern Montana College in 1970. Field sites on the Crow Indian reservation included Lodge Grass and Crow Agency where Eastern Montana College teacher education courses were taken on-site. These courses were taught by regular Eastern Montana College professors for college credit towards a Bachelor of Science degree in education. There were over 45 prospective Crow Indian teachers who began the program and by the end of the program in 1970, 27 had completed Bachelor of Science degrees and eventual state teacher certification in elementary education. Many of those graduates are still in the Crow reservation school system (Closs, 1975).

The Indian Education Act (IEA) was passed in 1972 to appropriate federal funds to address the needs in Indian education. Funds allocated for the IEA were divided between Parts A, B, and C in the legislation. Part A funds were allocated to public school districts to meet the needs of Indian children enrolled in public schools. Part B entitled, "Special Programs and Projects To Improve Educational Opportunities for Indian Children" was an amendment to title eight of the Elementary and Secondary Education Act of 1965. Further, funds allocated through Part B could be used for planning, pilot, and demonstration projects which would provide educational services for Indian children. Funds under Part B were discretionary and were allocated to state and local education agencies, Indian tribes, institutions of higher education, and for the first time, urban Indian students. Under Part B, Indians seeking graduate degrees in medicine, engineering,

forestry, and business were provided with fellowships. The fellowship program has been a main source of graduate funding for Indian graduate students. Part C of the IEA awards grants to state and local education agencies and Indian tribes to develop adult education programs. Part D created the Office of Indian Education with the Deputy commissioner for Indian Education to serve as the administrator (Szasz, 1977).

The Indian Self-Determination and Education Assistance Act, P.L. 93-638, of 1975 provided for maximum Indian participation in federally funded Indian schools. This law required that committees of Indian parents be involved in the planning of special programs for Indian students in their schools. Further, it encouraged the establishment of tribal contract schools, and stressed the use of culturally relevant and bilingual curriculum materials. With the increased emphasis on federal self-determination, Indian tribes were authorized to apply for charters to build or operate tribal colleges as a continuation of contract schools into higher education. Grants from the Office of Economic Opportunity, BIA grants, tribal grants, and private funds were used to open the doors of tribal colleges. As a result of the Navajo Community College Act and the Indian Self-Determination and Education Assistance Act, the first Tribal College Assistance Act was passed in 1978. Section 103 of the Act stated that to be eligible for federal assistance under this title, a tribally controlled college must be one that is governed by a board of directors of which the majority are Indians, has a philosophy that is directed to meet the needs of Indians, and if in operation for more than a year, has

a majority of Indian students in its total population. Section 107 stated that for each academic year, each tribally controlled community college would receive \$4,000 for each full-time-equivalent Indian student in attendance. The original bill of 1978 authorized no less than eight, nor more than fifteen tribal college grants. Since that time, however, the number of tribal colleges has increased to 32. The bill has never been funded to authorized levels and that student numbers have increased. The actual funding has provided a high of \$3,100 per student in 1980 to \$1,900 in 1989. Little Big Horn College on the Crow reservation, as well as others throughout the United States are struggling to survive due to the funding levels and the increase of student populations (Stein, 1992).

Little Big Horn College was established in 1972 in response to the need for a post-secondary institution on the Crow reservation. Little Big Horn College, a tribally controlled community college began as a vocational college to meet the vocational needs of Crow tribal members. At present, the college has taken on the role of preparing students who aspire to attend four-year colleges (Little Big Horn College Self Study, 1988).

The major court decision on the rights of language minority students by the United States Supreme Court was *Lau v Nichols*, which became law in 1974. The case originated in San Francisco, California as a class action suit on behalf of Kinney Lau and 1,789 other Chinese students who alleged that they were failing in San Francisco schools because they could not understand the language of instruction, English. It was alleged that these Chinese children were denied

"education on equal terms" as determined in *Brown v Board of Education*, because of their limited English language skills. The school district's response was that the Chinese language deficiency was unfortunate but the school was not to blame. The district's premise was upheld by federal district and appeals court, but dismissed as irrelevant by the judge Shirley Hufstedler of the 9th Circuit Court who wrote,

The state does not cause children to start school speaking only Chinese. Neither does a state cause children to have black skin rather than white nor cause a person charged with a crime to be indigent rather than rich. State action depends upon state responses to differences otherwise created. These Chinese children are not separated from their English-speaking classmates by state-erected walls of brick and mortar, but the language barrier, which that state helps to maintain, insulates the children from their classmates as effectively as any physical bulwarks. Indeed, these children are more isolated from equal educational opportunity than were those physically segregated Blacks in *Brown*; these children cannot communicate at all with their classmates or teachers. Invidious discrimination is not washed away because the able bodied and the paraplegic are given the same state command to walk (*Lau v Nichols*, 1974).

The most significant aspect of the *Lau* decision was the requirement that where children's rights had been violated, districts must provide bilingual education for elementary school students who spoke little or no English. For secondary school students, English-only compensatory instruction would usually be permissible.

In 1974, the Bilingual Education Act was amended to drop the poverty criterion, and for the first time it required schools receiving bilingual grants to include instruction in the children's native language and culture to the extent necessary to allow a child to progress effectively through the education system.

Even though American Indian languages were not listed as being used for the language of instruction, the method in which they would eventually be identified more specifically were laid.

In 1975, President Gerald Ford established the American Indian Policy Review Commission. The most significant aspect of the commission was that it allowed Indian people to review federal programs and policies involving Indian people. It further allowed Indian people more input in the federal/Indian relationship, including education with federal funds (Fernandez, 1985).

In recent years, the Crow Indians have utilized the legislation that has addressed Indian education and have exercised educational self-determination further by passing tribal education policies which seek to incorporate the cultural and linguistic background of the Indian student, community participation, relevant teaching methods to fit the needs of Indian students, school testing programs that recognize linguistic and cultural differences that utilize strengths of students rather than tracking Indian students into special education programs (Cummings, 1989).

On October 30, 1990, President George Bush signed into law, Public Law 101-477, Title I, the Native American Languages Act. The passage of the Act was a culmination of the efforts of Indian people in the formation of federal/Indian policy in the history of Indian education. It was a response to the centuries of Indian language and cultural repression in the education of Indian people. The Act declared that it is the policy of the United States "to preserve, protect, and promote the rights and freedom of Native American to use, practice, and develop

Native American languages." Since the bill became law in 1990, it has provided the empowerment for the use of Native American languages and culture in schools that receive federal funding. In the Spring of 1994, one million dollars was appropriated by congress for grant assistance to tribes, Indian organizations, and tribal colleges to teach Native languages to be administered by the Department of Health and Human Services (Native American Language Act, 1990).

CHAPTER 3

PROCEDURES

In order to determine whether differences existed among reservation-oriented Crow Indian college students who successfully graduated from college with baccalaureate degrees and those who attended college during the same time, 1965 to 1990, but did not receive baccalaureate degrees, a naturalistic style of inquiry was utilized. A survey form (appendix D) consisting of eight questions relevant to the study was developed with the help of a panel of experts in Indian education (appendices A, B & C).

Population

The population for this study consisted of those Crow Indian reservation-oriented college students who received baccalaureate degrees during the period 1965 to 1990. The population also included those Crow Indian reservation-oriented college students who attended college during the same time but did not receive baccalaureate degrees. The total population for this study was 189. Out of the total, 154 responded to the survey, while 35 did not respond. Of the 35 non-respondents, 28 had moved away from the Crow reservation and did not leave forwarding addresses and 7 had died. Of the 154 respondents, 79 received baccalaureate degrees and 75 attended college but did not receive baccalaureate degrees. Of the 79 who received baccalaureate degrees, 49 were female and 30

were male. Of the 75 who did not receive degrees, 33 were female and 42 were male. Since this study population comprised the total population of those Crow Indian reservation-oriented college students who attended college from 1965 to 1990, no sampling technique was required.

Method of Collecting Data

A survey was administered to Crow Indian students who attended college from 1965 to 1990 (see Appendix A). The survey provided for the collection of data regarding students' academic preparation in high school and college, motivation for college attendance, availability of financial aid, social/family influences, cultural influences, curriculum choice factors, extra-curricular involvement factors, and the number of years it took to receive a degree.

Two methods were utilized in the data collection. In the first method, the researcher administered the survey in group settings in those schools where twenty-six Crow college graduates were employed as classroom teachers. In the second method, the researcher, a primary speaker of the Crow Indian language, administered the survey in the Crow Indian language to one hundred and twenty-eight respondents on a one-to-one basis, since all of the respondents were also primary speakers of the Crow language. Of the one hundred and twenty-eight respondents, one hundred and nine were conducted in the homes of the respondents during weekend hours or after work hours. Nineteen of the surveys were conducted at work places of the respondents during work hours. Responses

in Crow language were more complete, since there was no translating of feelings, recollections, and emotions on the part of the respondents. Due to the length of the survey and since most of the respondents did not have telephones in their homes, there were no surveys administered by telephone.

A panel of experts in Indian education, including the president of the Crow Indian tribal college, a Montana State University Adjunct Assistant Professor, and the director of the Montana State Office of Tribal Services, (see appendix 2) had reviewed the survey and their recommended changes had been incorporated. The survey was administered to the population by this researcher in cooperation with the schools where administration was conducted in a group. Respondents were asked to respond to as many parts of the survey as they could but were informed that they were not required to respond to any part they did not want to. Respondents were also informed that the survey was conducted in confidence and that only data would be used from the survey without the use of any names.

Analysis of Data

The data collected from the survey was qualitative in nature in that case studies and interviews were utilized to arrive at answers to the questions in the survey. Case studies were generally generated by the respondents in relation to the question that was being answered. This study contains only those case studies that were most relevant to the specific question asked. The data was compiled through the use of a data management system and was reported

through the use of qualitative statistics. Generally, the survey dealt with the incidence, distribution, and relationships of educational, sociological, and cultural variables. From this information, only one question was analyzed for statistical levels of significance through the use of chi-square test to determine whether the variables were related or independent. Chi square values at the .05 level of significance were considered significant. For the other seven research questions, numerical similarities, comparisons, and variances were reported through the use of descriptive statistics. Explanatory descriptive data was summarized in anecdotal remarks and small case studies.

Summary

To the researcher's knowledge, no studies of the nature as this study have been undertaken on the Crow Indian reservation in southeastern Montana. This study was conducted to investigate selected characteristics related to the attainment or non-attainment of a baccalaureate degree by Crow Indian reservation-oriented college students from 1965 to 1990. The characteristics that were investigated included: pre-college academic preparation, curriculum choice, motivating factors, financial aid, extra-curricular activities, social and family characteristics, cultural factors, and years in college.

CHAPTER 4

FINDINGS

The purpose of this study was to determine whether a difference existed among reservation-oriented Crow Indian college students who graduated from college with baccalaureate degrees and those who entered college during the same time, 1965 to 1990, but did not graduate. Eight categories were selected as potentially significant in the attainment or non-attainment of baccalaureate degrees by reservation-oriented Crow Indian college students. A survey form (see Appendix D) was developed by this researcher and a panel of Indian education experts specifically for this study since no other study of this nature had ever been undertaken with reservation-oriented Crow Indian college students. The eight categories, which were specified in the survey for purposes of this study, included academic preparation, motivation, financial aid, family, culture/society, curriculum, extra-curricular activities, and years in college. Responses to those categories were analyzed in order to provide answers to the following eight questions:

- (1) Did reservation-oriented Crow Indian college students believe they were academically prepared to attend college?
- (2) What were factors that influenced Crow Indian students to attend college?
- (3) What influence did financial aid have in Crow Indian students' attainment of baccalaureate degrees?

- (4) What family practices or characteristics were influential or detrimental to Crow Indian students' attainment of baccalaureate degrees?
- (5) What and how did cultural and/or societal factors affect Crow Indian students' attainment of baccalaureate degrees?
- (6) Did the choice of a curriculum influence the Crow Indian students' attainment of baccalaureate degrees?
- (7) Was involvement in extra-curricular activities influential or detrimental to Crow Indian students' attainment of baccalaureate degrees?
- (8) How many years did it take Crow Indian students to receive a baccalaureate degree?

The total population of this study consisted of 189 Crow Indian reservation-oriented college students who attended four-year colleges during the years 1965 to 1990. Of the total population, 154 responded to the survey; 79 were college graduates and 75 were non-college graduates. Of the 35 non-respondents, 28 had moved away from the Crow reservation and did not leave forwarding addresses and 7 had died.

From the survey developed for this study, this chapter presents explanatory descriptive data, which was summarized in anecdotal remarks and small case studies. The first section presents a general description of Crow Indian reservation-oriented college students, graduate and non-graduate, during the years 1965 to 1990. The second section describes the relationship of the eight variables to the eight research questions.

General Descriptions

When data for Crow reservation-oriented college students were collected and analyzed, it was found that during the period from 1965 to 1990, a total of 189 Crow Indian reservation-oriented students attended college. The total number of 189 students and names were obtained by this researcher from the Little Big Horn College Crow reservation education data bank which was developed and maintained by the college located in Crow Agency, Montana. Of the 189 total, 154 responded to the survey.

Nearly half of these college student respondents (74) graduated from Lodge Grass High School, as can be seen in Table 1. Lodge Grass High School is the largest high school district on the Crow Indian reservation with an average graduating class of thirty-five (Lodge Grass School graduation records). Other high schools from which the survey respondents graduated from were, Hardin High School (31), Plenty Coups High School (24), St. Labre High School (15), and Edgar High School (10). Hardin High School is located just off the Crow Indian reservation in Hardin, Montana and buses the majority of its Crow Indian students from Crow Agency, which accounts for the number of Crow Indian student respondents. Plenty Coups High School, located in Pryor was built in 1981 as the second largest high school district on the Crow Indian reservation. This accounts for the respondents from 1981 to 1990. St. Labre, located off the Crow reservation in Ashland, is a private Catholic school. The school is a day boarding school,

which buses Crow students from the Crow reservation to Ashland on Sunday and returns them to the Crow reservation on Friday. Edgar High School was consolidated into a neighboring school district in 1976. Prior to 1976, Crow students from Pryor were bused off the reservation to Edgar to attend school. This accounts for the respondents from the years 1965 to 1975.

As indicated in Table 2, more female Crow students entered college (82) and a much larger percentage of female students (60%) graduated from college than male students who entered college (72) and graduated (42%).

Table 3 indicates that the average entrance age for female and male graduates is the same (19), while the average entrance age for female non-graduates is lower (20) than the average entrance age of male non-graduates (22). Table 3 further indicates that, on the average, it took female graduates eight years to exit from college with a degree, while female non-graduates exited from college in four years.

Table 4 reveals that, on the average, it took seven years for male graduates to exit from college with a degree, while it took male non-graduates only one year to exit from college.

Table 1. High School Graduated from, Year, Gender, and Total of Graduates

<u>School</u>	<u>Year Graduated</u>	<u>male</u>	<u>Female</u>	<u>Total</u>
1) Lodge Grass	1965-70	9	11	20
	1971-75	5	9	14
	1976-80	6	5	11
	1981-85	8	8	16
	1986-90	<u>6</u>	<u>7</u>	<u>13</u>
		34	40	74
2) Hardin	1965-70	4	2	6
	1971-75	3	4	7
	1976-80	2	3	5
	1981-85	4	4	8
	1986-90	<u>3</u>	<u>2</u>	<u>5</u>
		16	15	31
3) Plenty Coups	1965-70	0	0	0
	1971-75	0	0	0
	1976-80	0	0	0
	1981-85	6	8	14
	1986-90	<u>5</u>	<u>5</u>	<u>10</u>
		11	13	24
4) St. Labre	1965-70	0	2	2
	1971-75	2	1	3
	1976-80	2	1	3
	1981-85	2	2	4
	1986-90	<u>1</u>	<u>2</u>	<u>3</u>
		7	8	15
5) Edgar	1965-70	4	6	10
	1971-75	0	0	0
	1976-80	0	0	0
	1981-85	0	0	0
	1986-90	<u>0</u>	<u>0</u>	<u>0</u>
		4	6	10
	Grand Totals	72	82	154

Table 2. Gender, Number, and Percent of Crow College Graduates and Non-Graduates from 1965 to 1990

<u>Gender</u>	<u>Graduates</u>		<u>Non-Graduates</u>		<u>Total</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>	<u>No</u>	<u>%</u>
Male (47%)	30	(42%)	42	(58%)	72	
Female (53%)	49	(60%)	33	(40%)	82	
Totals	79	(51%)	75	(49%)	154	

Table 3. Average Entrance and Exit Age of Crow College Graduates and Average Number of Years to Graduate

<u>Gender</u>	<u>Total</u>	<u>Avg. Age Entered</u>	<u>Avg. Age Exited</u>	<u>Avg. #Years To Graduate</u>
Females	49	19	27	8
Males	30	19	26	7
Totals	79			

Table 4. Average Entrance and Exit Age of Crow Non-Graduates and Average Number of Years to Exit

<u>Gender</u>	<u>Total</u>	<u>Avg. Age Entered</u>	<u>Avg. Age Exited</u>	<u>Avg. # Years To Exit</u>
Females	33	20	24	4
Males	42	22	23	1
Total	75			

This general attendance data can be explained by case studies of individuals, which reveal unique situations identified by college graduates and non-graduates in regards to college attendance. These situations are presented as case studies to enhance the data presented above.

Case Study 1: (Female Graduate)

This female college graduate began college immediately following high school graduation from a Crow reservation school. During the first quarter of college attendance, she married a man she had known since high school. Soon after, she became pregnant but remained in college and was able to complete her first year of college with barely passing grades (2.1 GPA). She returned to college for her second year and found out that she was again pregnant with her second child. During the course of her second year, her grades fell to .9 GPA and she was suspended from college. Because her husband drank alcohol almost daily and did not work, she was forced to live with her parents and to work in order to keep her family fed and together. This pattern continued for ten years and two

more children. When her children were older, she petitioned for and was allowed to re-enter the college from which she was suspended. Because her husband would not quit his alcohol consumption, she decided it was up to her to return to college to receive a degree so she could better provide for her family. She began college and brought her Grade Point Average (GPA) up above 1.00 during her first year back. However, she was still having a lot of domestic problems at home with her husband who now opposed her college ambitions. As a desperate measure, she divorced her husband and forced him to move out of her life. She soon realized that without the "interference" of her husband, she was able to concentrate more on her school work and she began making progress towards graduation. She graduated with a Bachelor of Science in education within three years and is now an elementary school teacher on the Crow reservation. Her final comment was "I should not have gotten married right away or else divorced sooner because the only way I was able to graduate from college was when I no longer had to care for a drinking husband along with my children". (personal interview)

Case Study 2: (Male Non-Graduate)

This male college non-graduate began college immediately following high school graduation from a Crow reservation school. The student did well during the first semester of school in which he had a 3.1 GPA. He returned home to the Crow reservation during the Christmas break and returned to the out of state

university without incident after the holiday. He was doing well during the first month of his second semester when his grandmother died and he returned home for the funeral. After the funeral, he returned to the university but his grades immediately plunged down to almost zero within a few weeks. Within a month of his grandmother's death, the student returned to the Crow reservation without officially withdrawing from school. The result was that he received "F's" for all of his courses and he was suspended from college. This also led to financial aid suspension. The death occurred four years before the time of the interview, but the student is only now able to cope with the loss of his grandmother and was beginning to think about returning to college. His final comment was "I felt that without Grandma's spiritual support (prayers), I could not succeed in college, but now I feel she would have wanted me to continue and is still praying for me. As soon as I can arrange some financial aid, I will return to college and finish my degree". (personal interview)

Research Question 1: Did reservation-oriented Crow Indian college students believe they were academically prepared to attend college?

When data were analyzed to determine whether or not reservation-oriented Crow Indian college students believed they were academically prepared to attend college, it was found that 91% of the graduates (72) and 96% of the non-graduates (72) believed they were not academically prepared to attend a four-year college. Only seven of the graduates (9%) and three of the non-graduates (4%)

believed they were academically prepared to attend a four-year college to pursue a baccalaureate degree. No significant differences were found in the academic preparation between Crow reservation-oriented college graduates and non-graduates. The computed chi square of 1.50 did not exceed the level of confidence of 3.841 at .05; therefore, there was no significant difference. The frequency distribution and chi square analysis of the academic preparation of Crow college students are presented in Table 5.

Table 5. Chi Square Analysis of Academic Preparation of Crow Reservation-Oriented College Students from 1965 to 1990

	<u>Prepared</u>	<u>Not Prepared</u>	<u>Total</u>
Graduates	7	72	79
Non-Graduates	3	72	75
<u>Totals</u>	10	144	154

$x^2 = 1.50$

df = 1

Level of Significance of x^2 at .05, df=1 is 3.841

College Courses. The data also revealed that there were academic subjects that the survey respondents identified as being the subjects with which they had the most difficulty with in college. Almost all Crow students as causing academic difficulty noted math, science, and biology. English, literature, and history were noted by over 45% of all respondents as causing difficulty. Education, physical education, and health courses were noted by all respondents as causing

some degree of difficulty. Table 6 lists those courses, which were identified by Crow reservation-oriented college students as being the most difficult.

Table 6. Crow Reservation-Oriented College Graduate and Non-Graduate Students' Most Difficult Courses in College

<u>Non Graduates</u>	<u>Total Graduates</u>		<u>Total</u>	
	<u>No.</u>	<u>%</u>	<u>No.</u>	<u>%</u>
1) Math	76	97%	75	100%
2) Science	74	94%	74	99%
3) Biology	73	92%	71	95%
4) English	58	73%	65	87%
5) Literature	54	68%	57	76%
6) History	42	53%	48	64%
7) Education	33	42%	28	37%
8) Physical Education	24	30%	21	28%
9) Health	21	27%	13	17%

Further analysis of data revealed that 100% of the graduate and non-graduate students had difficulty with at least one subject area while others had difficulty with two or more subject areas. From analysis of the personal interviews, especially the final comments section, Crow students participating in this study attributed their difficulties in college to the following:

- (1) The elementary schools that the Crow students attended did not provide them with sufficient preparation in science, math, and

language arts, including reading, writing, and comprehension in preparation for high school level coursework.

- (2) The high schools that the Crow students attended did not provide them with sufficient preparation in science, math, and language arts including reading, writing, and comprehension in preparation for college level coursework.
- (3) While attending high school and college, Crow students encountered teachers or professors who did not or were not able to assist them with their school work and the transition from secondary school to college.
- (4) In the elementary and secondary schools that Crow students attended, there were high teacher turnover rates, which led to many new teachers each year. As a result, there was much inconsistency in subject matter, teaching style and expectations in the classrooms and in the district.
- (5) Academic help and tutoring were not available when it was needed in high school or in college.

Case studies 3 and 4 are presented as representative of Crow Indian reservation-oriented college students' responses to whether they were academically prepared to attend a four-year college to pursue a degree or not.

Case Study 3: (Male Graduate)

This male college graduate entered college immediately after high school graduation from a Crow reservation school at the age of eighteen. During the first quarter of his college attendance, he lived in the freshmen dormitory. While living in the dormitory, he felt "out of place" as he was the only Indian student in his dormitory. This was compounded by the fact that since he had been strictly reservation-oriented, he had not had much exposure to non-Indian people on a daily basis. Because of his feelings of being out of place, he started to get lonesome for the reservation and his family, kin, and extended family. As a consequence, he returned home on weekends and at every cultural opportunity that arose: dances, ceremonies, funerals, and other family and tribal events. By the end of the second quarter, the student was leaving for home on Thursday night and not returning to campus until Monday night or even Tuesday morning. This meant that he was missing classes on Fridays and Mondays, which in turn made college a lot more difficult with the catching up to do and the four days of being out of touch with the college environment. College became out of touch and out of mind; this was a frame of mind that was hard to readjust to once he returned to campus.

The student dropped out of college after the second quarter and remained out of school living on the Crow reservation for the next eight years. During this time, he married and had two children. He returned to college at a school closer to home than the one that he had previously attended. With academic and social

maturity, along with his desire to care for his family, he completed college in five years. His final comment in the personal interview was "I found that I could not totally sever myself from the reservation and my family for any long length of time. I realized I was yet too immature to be away from home too long and so I stayed home and waited until I felt I could realistically attend and complete college. Being married and having children increased my desire to finish college so I could better provide for my family."

Case Study 4: (Female Non-Graduate)

This female student transferred to a four-year college from the reservation-based tribally controlled community college. In the tribal college she had been in classes that were populated predominantly by Indian students and that had instructors, teaching methods, and tests directed towards Indian learners. At the four-year college, she registered for and was placed in upper division courses that had not been offered at the tribal college. For two quarters she had much difficulty with nearly every course in which she was enrolled, mainly because of the teaching styles (didactic) and less personal structures of the classes and classmates. Along with her course content and instructor difficulties, this student felt that she had not received the basic background she needed in math, science, and language arts from her elementary grades through high school, and during the time she spent at the tribal college. Due to her lack of training in reading comprehension, writing skills, and basic English, she experienced a lot of difficulty

in all classes that required well developed reading, writing, and comprehension skills. Subsequently, she was suspended from the four-year college due to bad grades and she is no longer pursuing a four-year college degree.

Research Question 2: What were factors that influenced Crow Indian reservation-oriented students to attend four-year colleges?

When data were analyzed to determine which factors influenced reservation-oriented Crow Indian students to attend four-year colleges, it was found that there were ten factors that influenced student decisions to attend four-year colleges.

The factors identified as influencing Crow student decisions to attend four-year colleges are listed below in the order of importance according to the percentage of responses by the Crow reservation-oriented college students.

- (1) Availability of money in the form of grants and scholarships to meet college expenses such as tuition and fees, books, living expenses, and childcare (100%).
- (2) Persuasion by parents and/or other relatives to attend college and receive a degree (100%).
- (3) Attendance at a four-college provided an opportunity to leave the reservation (90%).
- (4) Crow students felt that a college education would increase their chances for improvement of self and their children (79%).

- (5) Crow students attended college because there was nothing else to do at home and on the reservation (65%).
- (6) A college degree or some other type of formal training was needed to get a job on and off the reservation (53%).
- (7) Crow students had children who were grown and required less care and supervision allowing for college attendance (46%).
- (8) A spouse was or had been in college and provided information about college and the importance of receiving a college degree (16%).
- (9) Other family members were or had been in college and provided motivation and role modeling for college attendance (12%).
- (10) A college athletic scholarship was awarded and provided the motivation and some financial assistance to attend college (5%).

Table 7 lists the total number of respondents to each factor and the percentage of responses to the total study population of 79 graduates and 75 undergraduates.

Table 7. Factors That Influenced Crow Indian Reservation-Oriented College Students to Attend College from 1965 to 1990

<u>Factors</u> <u>NonGraduates</u>	<u>Total</u>	<u>Graduates</u>	
1) Money was available	154	79	75
2) Persuasion by parents/relatives	154	79	75
3) Chance to leave reservation	154	70	69
4) Self-improvement and for children	154	68	54
5) Nothing else to do	154	51	49
6) Need a degree for a job	154	50	32
7) Children grown	154	49	23
8) Spouse in college - exposure	154	18	7
9) Other family members in college	154	17	2
10) Received an athletic scholarship	154	7	2

Case studies 5 and 6 are presented as representative of why Crow reservation-oriented college students decided to attend four-year colleges.

Case Study 5: (Male Graduate)

This male student was a highly motivated high school student who excelled in academics and athletics while in high school. Since the time he was in elementary school, he was "pushed" and reminded by his parents of how important a college education is. His father had attended college for three years

and was familiar with the importance of a college education. This student was made to believe that with a college degree, he would be able to get a job either on or off the reservation and to pursue a better way of life for himself and his future wife and children. With this frame of mind, the student received an athletic scholarship to attend a Montana four-year college to play basketball. Along with the basketball scholarship, he received a Crow tribal scholarship and a Bureau of Indian Affairs higher education grant. He also received a Montana Indian tuition and fee waiver. The total amount of financial aid he received far exceeded his financial expenses. With financial security and the school policy of remaining academically eligible to participate in college athletics, this student was highly motivated to remain in college and to complete a four-year degree, which he did in less than five years. His concluding comment in the personal interview was "without the encouragement from my parents, the athletic and other scholarships I received, I would not have gone to college and I wouldn't have completed a degree to be where I am today." This student is presently a high school teacher and basketball coach on the Crow reservation.

Case Study 6: (Female Non-Graduate)

This female student was at first reluctant to attend college upon graduating from a Crow reservation high school. She had not applied for any financial aid and she knew that her parents would not be able to help her with any money to attend college. After one month of idleness at home during which time her parents

constantly reminded her that she must go to college to escape the trap of living on the reservation in substandard housing and under the pressures of unemployment and low socioeconomic status, she began to desire to enter college. Finally, the student made an appointment and met with a staff member from Little Big Horn College, a tribally controlled community college in Crow Agency, Montana. With the help of the staff person, she applied for and received several types of financial aid. She received a Crow tribal scholarship, which was supplemented by a Bureau of Indian Affairs higher education grant. She also received a Pell Grant, which was sent directly to and administered by the tribal college. The total amount of financial aid she received exceeded the financial need she had as a full-time college student. During the first quarter of college attendance, she maintained a 2.4 GPA. During the second quarter of college she began to experience academic problems and difficulties, especially in math and science classes. She eventually left college without withdrawing and received failing grades for all of her classes. Consequently, she was at default on her Pell Grant. One year later, she enrolled in a four-year college, but when it was discovered that she was at default on her Pell Grant, she was informed that she could not register for any courses until she repaid the amount of the default which amounted to several thousand dollars. Because she did not have the money to pay the default, she became a college non-graduate. Her final comment in the personal interview was, "they should have told me more about the Pell Grant at the tribal college before I even applied for and used it. I did not know that a default had to be repaid or even what a default

was. Now I will not be able to enroll in any college until the Pell is paid off. I still intend to return to college to finish my degree after I pay off the Pell, because, just as my parents told me, I need a college degree to leave the reservation and to get a job which would help me to improve my living standards for myself and my children."

Research Question 3: What influence did financial aid and assistance have in the Crow reservation-oriented college students' attainment of baccalaureate degrees?

When data were analyzed to determine the influence of financial aid and assistance on Crow reservation-oriented students' attainment of baccalaureate degrees, it was found that seven different types of financial aid and assistance were utilized by Crow students to attend college. The types of financial aid and assistance that were identified by Crow students are listed below in the order of importance according to the percentage of use by the total number of Crow reservation-oriented college student respondents.

- (1) A Crow Indian higher education grant, which is awarded to all enrolled Crow Indian students who verify that they are registered in college and exhibit a need for education funds. The grant amount is determined by the amount of money that is allocated for higher education when the Crow tribal budget is developed by the tribal administrative officers (100%).

- (2) A Bureau of Indian Affairs (BIA) grant, which is a higher education grant awarded by the BIA as a supplement to help defray educational costs (100%).
- (3) A Montana Indian fee waiver, which is awarded to enrolled members of Montana Indian tribes who can verify their tribal enrollment and financial need. The fee waiver is available at all land grant universities in the state of Montana (94%).
- (4) A Pell Grant, which is a federal grant awarded to eligible students with demonstrated financial need. The monies are used only for meeting education expenses such as tuition, fees, room, board, books, and supplies (92%).
- (5) Athletic scholarships, which were awarded to Crow Indian student/athletes to participate in intercollegiate athletics. These scholarships usually paid for tuition and fees and provided for a work-study job to meet other expenses (5%).
- (6) A Supplemental Educational Opportunity Grant (SEOG), which is a federal grant administered by the educational institution to U.S. citizens or permanent residents who meet the income guidelines and are eligible for a Pell Grant (5%).
- (7) Personal loans, which students received from local banks, parents, relatives, or friends (4%).

Further analysis revealed that 154 students (100 % of the study population, both graduates and non-graduates) would not have been able to attend college without some type of financial aid. Table 8 lists the numbers and types of financial aid and assistance received by the Crow students.

Table 8. Types Of Financial Aid Received by Crow College Students from 1965 to 1990

<u>Type of Aid</u>	<u>Total</u>	<u>Graduate</u>	<u>Non-Graduate</u>
1) Crow Tribal Scholarship	154	79	75
2) Bureau of Indian Affairs Grant	154	79	75
3) Montana Indian Fee Waiver	154	74	71
4) Pell Grant	154	72	69
5) Athletic Scholarship	154	7	2
6) Supplemental Ed. Opp. Grant	154	6	2
7) Loans	154	4	2

Case studies 7 and 8 are presented as representative of the influence that financial aid and assistance had in the college degree endeavors of Crow reservation-oriented college students.

Case Study 7: (Female Graduate)

This female student began college immediately after high school in 1967. She received a Crow tribal scholarship, a BIA higher education grant, and a Montana Indian tuition and fee waiver. The total amount of her financial aid exceeded the total amount of her financial need to enroll as a full-time student. Having extra money, which she had never experienced before, led her to greater involvement with entertainment activities such as movies, parties, and athletic events than with her schoolwork. She was a good enough student to maintain satisfactory academic standing for the first year of college. After experiencing a difficult first year, the student decided to stay out of school for awhile to decide if she really wanted to remain in college or not.

She got married during the summer to a non-Crow and moved away from the Crow reservation to her husband's reservation. She remained with her husband for seven years, during which time she had three children. As her children were growing up, the student realized that in order to provide for her children better than she had been, she needed to return to college to receive some type of training. To her surprise, the student found that she was still eligible to receive financial aid. Upon completion and return of her financial aid packet, she found that she qualified for allowances for her dependents, including her husband, who was unemployed. The student moved her family to the college town and was able to receive an elementary education degree within five years. Her final interview comment on her second chance at a degree was, "when I found out

that I would be eligible for financial aid and that I would be able to take my family to college with me, I was motivated and determined to make the most of my financial aid, unlike before when I did not know how to manage my money. Plus, whenever I had any kind of problems, I always had my children and my husband to turn to for emotional, moral, and spiritual support. Without financial aid enough to take my family, I would not have gone to college."

Case Study 8: (Male Non-Graduate)

This male college student began college immediately after high school in the mid 1960s. He received a Crow tribal scholarship, supplemented by a Bureau of Indian Affairs higher education grant, and a Montana Indian tuition and fee waiver. The total amount of financial aid he received far exceeded his college expenses. The method of financial aid distribution at that time was to deduct all tuition and fees and to give the balance of all monies due to the student for the quarter to the student in one lump sum. After tuition and fee deductions, the student received one large check to be used for expenses during the quarter. First, he bought a used car, which took almost half of his education money. Because he was recently married, he rented an apartment off campus that cost more than he could afford. By midterm, he ran out of money and was forced to return home to live with his parents on the Crow reservation because he had no other financial resources. His final interview comment was, "I was doing well in school and would have eventually graduated from college, but I didn't know how

to handle my money which led to leaving school never to return. Now that I've had jobs and know how to handle money, I would like to return to college someday to get a degree." When the student left school, he did not officially withdraw from his classes and he received F's for all of his classes for that quarter. Those F's still remain on his academic records today.

Research Question 4: What Family Practices or Characteristics Were Influential or Detrimental in Crow Reservation-Oriented Students' Attainment of Baccalaureate Degrees?

When data were analyzed to determine which family practices or characteristics had an influence on whether Crow reservation-oriented college students completed a four-year degree program or not, it was found that there were ten specific family practices or characteristics that did influence these college students' completion of a four-year degree, and there were eight that contributed to their non-completion.

The family practices or characteristics that were identified as being helpful in the pursuit of a four-year college degree are listed below in the order of importance according to the percentage of responses by the Crow reservation-oriented college graduates and non-graduates:

- (1) Encouragement from family members, including parents, grandparents, siblings, aunts, uncles, and members of the extended family. (75%)

- (2) Religious ceremonies, such as sweat baths, peyote meetings, sun dances, and clan feeds that the family practiced and that provided emotional and spiritual support for the student to continue college even in times of stress and need. (68%)
- (3) A parent who had attended college and served as a role model. (53%)
- (4) A spouse who had been in college and who provided information and support for college attendance. (49%)
- (5) Siblings who had been in college and served as role models. (44%)
- (6) Family members who cared for the students' children during the time the student was in college. (42%)
- (7) The desire to positively affect the family name as a college graduate. (38%)
- (8) Both parents were alive and supportive of a college education. (36%)
- (9) Being the oldest child and needing to be the role model for younger brothers and sisters. (21%)
- (10) Being an only child or one of two in a family of two, which increased the likelihood of the parents being able to financially support the college student. (12%)

Table 9 shows the number of graduates and non-graduates who listed each family practice or characteristic as being helpful in the pursuit of a college degree.

Table 9. Family Factors That Were Helpful to the Attainment of Baccalaureate Degrees

<u>Factors</u>	<u>Total</u>	<u>Graduates</u>	<u>Non-graduates</u>
1) Encouragement from family members	154	78	38
2) Participation in religious ceremonies	154	71	33
3) Parent as a role model	154	68	14
4) Spouse support	154	64	12
5) Sibling as a role model	154	50	17
6) Child care provided	154	49	15
7) Affect family name	154	40	18
8) Parents alive and supportive	154	38	17
9) Oldest in family	154	19	14
10) Only child or one of two	154	10	9

Case studies 9 and 10 are presented as representative of the family practices or characteristics that were influential or detrimental to Crow reservation-oriented college students in their pursuits of college degrees.

The family practices or characteristics that were identified as being not helpful to the completion of a four-year college degree are listed below in the

order of importance according to the percentage of responses by Crow reservation-oriented college graduates and non-graduates:

- (1) Being primarily a Crow language speaker with English as a second language, which usually led to the student being limited English proficient. (100%)
- (2) Being a member of a large family, which decreased the ability of parents to support the student and increased the likelihood of the student being needed to care for siblings. (88%)
- (3) Weak regard for education in the family. A college education was not regarded highly, therefore no encouragement was given to attend college. (59%)
- (4) Socioeconomic status of the family. Low socioeconomic status usually led to the students having more financial and social difficulties in college. (54%)
- (5) The absence of one or both parents so that the direct educational concern and support of the student was lessened or not available. (35%)
- (6) Marriage and children. Once the student married and began to have children, it was more difficult to return to college. (32%)
- (7) Absence of any reading or study materials in the home. The college environment was totally removed from the home environment. (31%)

- (8) The education level of parents. Without or with limited education, parents did not know enough about college or the importance of a college education to impress this upon the college student. (29%)

Table 10 shows the number of graduates and non-graduates who listed each family practice or characteristic as being not helpful in the pursuit of a college degree.

Table 10. Family Factors That Were Not Helpful to the Attainment of Baccalaureate Degrees

<u>Factors</u>	<u>Total</u>	<u>Graduates</u>	<u>Non-Graduates</u>
1) English as a second language	154	79	75
2) Large family	154	67	69
3) Low regard for education	154	27	65
4) Socioeconomic status	154	39	48
5) One or no parent alive	154	31	23
6) Marriage/children	154	21	29
7) Absence of reading materials	154	20	28
8) Parents' education level	154	29	15

Case studies 9 and 10 are presented as representative of the family practices or characteristics that were influential or detrimental to Crow reservation-oriented college students in their pursuits of college degrees.

Case Study 9: (Female Graduate)

This female student married soon after high school graduation from a Crow reservation high school and had a child within a year. The marriage and child all but eliminated the ambitions she had of going to college to major in business, a course of study she excelled in while attending high school. She was content with living on the Crow reservation with her husband and child and working as a clerk for the Bureau of Indian Affairs. She was able to keep working because she had only one child (upon the advice of her mother and her only other sibling, an older sister). Her older sister, who had two children, had recently received a four-year degree and encouraged this student to apply for financial aid to pursue a college degree. The older sister persisted in encouraging her to attend college, telling her that it was certainly possible for a married woman with children to attend college and receive a degree, using herself as an example.

This student applied for and received a Crow tribal scholarship, a Bureau of Indian Affairs higher education grant, and a Montana Indian tuition and fee waiver. With financial resources and the ability to move with her husband and child, the student enrolled in a nearby four-year college to pursue a business degree. She completed her degree program and received a baccalaureate degree in business administration in five years.

Her final comments in the personal interview were, "I would not have even considered going to college if my sister had not shown me that it can be done even with a husband and children. My mother was also very influential in my

decision to attend college by her constant advice on how much better off I would be with a college education. Finally, the financial aid I received made college possible which otherwise would not have been possible since I had no money of my own."

Case Study 10: (Male Non-Graduate)

During the time that this student was in high school, all of his financial and personal needs were met by his parents and siblings. Since he was the oldest in the family, as well as the eldest male, he was given many more privileges than his younger brother and four younger sisters. For example, his clothes were washed and ironed by his mother and sisters while his father and brother took care of the chores designated for males of the family (yard, mechanical, lifting). His support and privileges extended to the point of some of his homework being done by his sisters.

By the time this student graduated from high school, he was almost totally dependent on someone else for all of his financial and personal needs. He realized that he was very dependent, but he enrolled in a four-year college close to home so that he could learn to be more self-reliant. As a freshman, this student was required to live in the dorm, which he did for the first quarter of college. He received a GPA below 2.0 at the end of the first quarter and was placed on academic probation. He could have remained in college, but he chose to drop out of college due to other reasons such as lack of spending money, laundry

problems, inability to study, getting behind in his homework, and just not being able to fit into the college environment.

His final comments in the interview were, "I think I could have done better in college if I had learned to be more dependent on myself rather than my family all the time I was in high school. I found that I could not make the adjustment from a person whose every need was taken care of by someone else to being self-reliant and independent. This included financial, personal, and even academic matters."

Research Question 5: What and How Did Cultural and/or Societal Factors Affect Crow Reservation-Oriented Students' Attainment or Non-Attainment of Baccalaureate Degrees?

When data were analyzed to determine what and how cultural and/or societal factors affected Crow reservation-oriented college students' attainment or non-attainment of a baccalaureate degree, it was found that there were six factors that were helpful in the attainment of a college degree and there were eight factors that were not helpful in the attainment of a college degree.

The cultural/societal factors that were identified as being helpful in the attainment of a college degree are listed below in the order of importance according to the percentage of responses by Crow reservation-oriented college graduates:

- (1) A Crow tribal scholarship was made available to all Crow students enrolled in a college and was beneficial for those students who received it. (100%)
- (2) Given financial aid, going off to college was better than staying on the reservation with nothing to do. (84%)
- (3) Enrolling for college and going off to college was viewed as a chance to leave the reservation. (80%)
- (4) Tribal ceremonies such as sun dances, peyote meetings, sweat baths, and clan feeds were useful for the individual and group spiritual/emotional support they provided. (78%)
- (5) Since there was a lack of jobs on the Crow reservation, the Crow students felt that by going to college off the reservation there was increased likelihood of getting jobs. (65%)
- (6) Cultural pride and the Crow attitude of success in the face of tremendous odds influenced some students to attend college. (44%)

Table 11 lists the types and number of respondents to the cultural and societal factors that were identified as being helpful in the attainment of a college degree by the total study population of Crow reservation-oriented college students.

Table 11. Cultural/Societal Factors That Were Helpful to the Attainment of Baccalaureate Degrees

<u>Cultural/Societal Factors</u>	<u>Total</u>	<u>Graduates</u>	<u>Non-Graduates</u>
1) Crow Tribal Grant	154	79	75
2) Nothing else to do	154	69	61
3) Chance to leave reservation	154	64	60
4) Support from tribal ceremonies	154	61	59
5) Increase chance to get a job	154	52	48
6) Crow cultural pride	154	44	32

The cultural/societal factors that were identified as being not helpful to the attainment of a baccalaureate degree are listed below in the order of importance according to the percentage of responses by all Crow reservation-oriented college students.

- (1) Bilingualism of students who were primary speakers of the Crow language with English as a second language resulted in students who were limited in English proficiency as they entered college. Once in college, the students had difficulty in English-Crow translations, English use and cognition, and English writing and comprehension skills (100%).

- (2) Poor academic preparation in Crow reservation elementary and secondary schools did not adequately prepare students for college level course work (76%).
- (3) Crow learning styles, Crow methods of teaching, and the background knowledge of the student were not consistent with the college classroom. The method of instruction was mostly a didactic method with much rote memory learning. This was not consistent with Crow students' learning styles, which are mostly experiential, hands-on, and participatory (75%).
- (4) The transition from the traditional reservation setting to an academic, city setting created a cultural shock from which some students could not recover (70%).
- (5) Educational funds were sometimes not available to some Crow students because of Crow tribal politics and control of education funds by tribal politicians (58%).
- (6) Tribal attitudes about education and support of higher education were not a high priority on the Crow reservation. The tribal attitude was that an educated Crow Indian would become like a white man and could not be trusted. Therefore support was at a minimum (56%).
- (7) Pow wows and other tribal events led some students to return home too often and to miss too many classes. Some students felt that

some tribal and cultural events were more important than college.

An example is a sundance, which is usually held in the spring and lasts four days (52%).

- (8) There were no scholarships from local, state, or national organizations available for Indian students upon graduation from high school. Those scholarships that are awarded during high school commencement exercises were historically controlled by non-Indian groups and awarded to non-Indian students (36%).

Table 12 lists the types and number of respondents to the cultural and societal factors that were identified as being not helpful in the attainment of a college degree by the total study population of Crow reservation-oriented college students.

Table 12. Cultural/Societal Factors That Were Not Helpful to the Attainment of Baccalaureate Degrees

<u>Cultural/Societal Factors</u>	<u>Total</u>	<u>Graduates</u>	<u>Non-Graduates</u>
1) Bilingualism	154	79	75
2) Poor academic preparation	154	48	69
3) Teaching and learning styles	154	47	68
4) Transition-reservation to city	154	39	69
5) Tribal politics	154	31	59
6) Tribal support for higher education	154	29	58
7) Attendance of cultural events	154	15	65
8) No scholarships	154	14	42

Case studies 11 and 12 are presented as representative of the cultural and societal factors that influenced Crow reservation-oriented college students in their pursuits to attain baccalaureate degrees.

Case Study 11: (Male Graduate)

This male college graduate did not begin college until he was twenty-four years of age. After graduation from a Crow reservation high school, he remained in the family home with his mother so he could help with the education of his younger brother and three sisters. After the birth of his brother, the father and mother divorced, and the mother was left with five children to raise on her own. This student was the oldest in the family and felt an obligation to help his mother with his brother and sisters who ranged from seven to twelve years of age. During the summers, this student actively participated in sundances, peyote meetings, and sweat baths in search of guidance and direction in regard to his role with his mother, brother, and sisters. With increased participation in Crow ceremonies, this student became instilled with pride for his mother and family as well as his Crow Indian heritage. With this newfound pride and attitude, this student came to realize that the only way to advance himself and his family socially and financially was to attend college and receive a degree. Moreover, this student found that he would be eligible to receive financial assistance from the Crow tribe to attend college. Given the support and motivation for college attendance, this student enrolled in a college close to home and received his degree within five years. This student

commented, "when I was a senior in high school, I thought that we were too poor for me to even consider going to college and that we were considered a lower class of Crow. But, after participating in religious ceremonies and talking to clan uncles and aunts, I realized that people did not look down on us. Instead, many people prayed for us and encouraged me to attend college so that I could get a better job. I would not have been able to receive a college degree without the Crow tribal scholarship and the spiritual support from the many people I sang and danced with."

Case Study 12: (Male Non-Graduate)

This student entered college the Fall quarter after he graduated from a Crow reservation high school. Upon arrival at college, he found that there were very few Indian students on campus. Further, he was the only Crow Indian student to attend this college. Having spoken the Crow language as a primary language and not having fully developed his conversational skills in English, this student had difficulty communicating with professors, other students and, most importantly, other Indian students. Born and raised on the Crow Indian reservation in a traditional Crow cultural and linguistic environment, this student was in cultural shock in a college environment that was strictly a non-Crow culture and where only English was spoken. After two weeks in college, this student started falling behind in most of his classes due to several factors. First, he was not able to keep up with the required reading, writing, and other outside class work due to his

limited academic college preparation in high school. Secondly, he was lacking in study skills for college courses. Finally, this student's reading, writing, and study skills were greatly reduced because of his Crow biligualism. As this student fell behind even more, he began to return to his Crow reservation home on weekends to escape his scholastic predicament. While he was at home attending various Crow cultural events and activities, this student did not take time to try to catch up in his schoolwork. Instead, he got even further behind every time he left the campus. Eventually, after seven weeks into the quarter, this student dropped out of college and returned to his reservation home. This student's bilingualism and other factors that contributed to his dropping out of college are best exemplified by his final interview comments: "I felt really alone when I got on campus. I was forced to room with a white guy who I never spoke to. Since I didn't know anybody, I stayed in my room a lot and tried to study. When I studied, I would read the English words, but then I would have difficulty understanding the words and even more difficulty translating English into Crow so that I could understand what I was reading. There were a lot of English words, which I didn't understand, that weren't even in the Crow language. Being alone all the time, I got really lonesome for my family and friends so I went home on weekends and wouldn't get back to school until Monday night. I fell behind in my schoolwork because I would usually miss all of my classes on Monday. After awhile, I got so far behind that I couldn't get caught up so I decided to just drop out of school and go home. I do plan to

return to college later when I feel I can handle the schoolwork and college life better."

Research Question 6: Did the Choice of a Curriculum Influence the Crow Reservation-Oriented Students' Attainment or Non-Attainment of Baccalaureate Degrees?

When data were analyzed to determine whether or not the choice of curriculum influenced the Crow Indian reservation-oriented students' attainment or non-attainment of baccalaureate degrees, it was found that choice of curriculum did have an influence on the attainment or non-attainment of college degrees. The college curriculum choices that were identified by the total study population of Crow reservation-oriented students, graduates and non-graduates, are listed in table 13 according with the total number of responses for each area.

The most popular curriculum choice was elementary education, in which forty-five (45) Crow students received degrees while twenty-six (26) pursued but did not receive degrees. The second most popular curriculum choice was secondary education, in which twelve (12) Crow students received degrees while twelve (12) students pursued but did not receive degrees. Other curriculum choices included business administration, in which five (5) students received degrees; health and physical education, in which six (6) students received degrees; psychology, in which two (2) students received degrees and six (6) pursued but did not receive degrees; history, in which four (4) received degrees; sociology, in which two (2) received degrees; engineering, in which one received a degree in mechanical engineering and seven (7) pursued but did not receive

degrees; rehabilitation and related services, in which two (2) received degrees; and general education, which twenty-four students (24) were in when they left college.

Further analysis of data revealed that there were five ways of how curriculum choice influenced Crow reservation-oriented students' attainment or non-attainment of baccalaureate degrees. Finally, Crow reservation-oriented college students who did not receive degrees identified four (4) reasons as to how curriculum choice influenced their non-attainment of a baccalaureate degree.

Table 13. Crow Reservation-Oriented College Students' Curriculum Choices from 1965 to 1990

<u>Curriculum</u>	<u>Total</u>	<u>Graduates</u>		<u>Non-Graduates</u>	
		F	M	F	M
1) Elementary Ed.	71	28	17	8	18
2) Secondary Ed.	24	5	7	6	6
3) Business Adm.	5	5	0	0	0
4) Health/PE	6	4	2	0	0
5) Psychology	8	2	0	3	3
6) History	4	1	3	0	0
7) Sociology	2	2	0	0	0
8) Engineering	8	0	1	3	4
9) Rehab/Rel.Serv.	2	2	0	0	0
10) General Ed.	24	0	0	13	11
Totals	154	49	30	33	42

Curriculum Choices That Were Helpful to College Graduates. The ways that Crow reservation-oriented college graduates said their curriculum choice influenced their attainment of baccalaureate degrees are listed below in the order of importance according to the percentage of responses.

- (1) The student had academic background and preparation that was adequate to complete a certain type of course work (92%).

- (2) The student had much interest in the chosen area of study, which in turn accounted for motivation and persistence needed to complete the degree program (89%).
- (3) Students changed their majors until the major of graduation was selected. The students chose realistic majors after exploring other areas of study (81%).
- (4) Some students enrolled in general studies courses until the major of graduation was decided on. General studies helped to identify academic strengths and weaknesses of students in determining the graduation major (73%).
- (5) Students were motivated in a curriculum that was their own choice. Satisfaction with curriculum choice led to better grades and eventual graduation (60%).

Table 14 lists the reasons why curriculum choices were helpful in the attainment of college degrees as identified by Crow reservation-oriented college graduates.

Table 14. Curriculum Choices That Were Helpful to the Attainment of Baccalaureate Degrees (Graduates Only)

<u>Reasons for Curriculum Choice</u>	<u>Total</u>	<u>Graduates</u>
1) Adequate academic background	79	73
2) Interest and motivation	79	70
3) Realistic major	79	64
4) General studies for awhile	79	58
5) Students' own choice	79	48

Curriculum Choices That Were Not Helpful to College Non-Graduates.

The ways that Crow reservation-oriented college non-graduates said their curriculum choice influenced the non-attainment of college degrees are listed below in the order of importance according to the percentage of responses.

- (1) The choice of a curriculum in which the student did not have academic preparation or background. Without a strong background in the major area of study, the student was not able to satisfactorily complete the courses with acceptable grades. This usually led to dropping out of college (90%).
- (2) The curriculum choice was not the choice of the student. College advisors often advised students to pursue areas of study or register for courses that the students were not ready for or were not happy with. This usually led to lack of motivation and bad grades (86%).

- (3) Choice of a curriculum the same as a friend or relative. Students often chose a major that a friend or relative was in so that they could take classes together. This often led to course work for which the student was not prepared, which usually resulted in bad grades and eventually dropping out of college (76%).
- (4) Students often chose major areas of study that were more glamorous and prestigious than practical, such as electrical engineering. This often led to coursework in which the student did not have academic preparation, resulting in failing grades and dropping out of college (58%).

Table 15 lists the reasons for curriculum choices that were not helpful as identified by Crow reservation-oriented college non-graduates.

Table 15. Curriculum Choices That Were Not Helpful to the Attainment of Baccalaureate Degrees (Non-graduates Only)

<u>Reasons for Curriculum Choice</u>	<u>Total</u>	<u>Non-Graduates</u>
1) Inadequate academic preparation	75	68
2) Not choice of student	75	65
3) Same as friend or relative	75	57
4) Unrealistic choice (prestigious)	75	44

Case studies 13 and 14 are presented as representative of the influence that curriculum choice had in the Crow reservation-oriented college students' pursuit of baccalaureate degrees.

Case Study 13: (Female Graduate)

This female graduate attended college right after high school graduation from a Crow reservation high school, and she dropped out before the end of the second quarter. She began college with general education courses, mostly introduction courses, and was advised by a freshman advisor to enroll in a math and a science class that she felt she was not prepared for. Upon completion of the first quarter, she received a D grade in the math class and a C grade in the science class. She did well enough in her other courses so that she had an overall grade point average of 2.6 for the first quarter of college attendance. Since the math and science classes were consecutive and required, she was advised to enroll in the second quarter sequence regardless of her objections. She maintained that she was not prepared to enroll in more advanced algebra and biology classes because her high school did not offer advanced algebra and biology classes to help prepare her for college. During the second quarter, this student began to fall behind steadily in her math and biology classes. At the same time, she was having difficulty in all of her other classes because of the time and effort she spent in trying to stay caught up in her math and science classes. By the end of the sixth week of the quarter, this student could no longer handle the pressure of being behind in class work and not being able to find the time to catch up. Consequently, she withdrew from college and returned home to the Crow reservation.

After a few years of working for the Crow tribe and saving some money, this student returned to college. While in college the second time, this student enrolled in courses that she knew she was prepared for. She also decided that she would not choose a major until she was sure she could handle the general education courses and acquire some background knowledge, study skills, and academic maturity. With new enthusiasm and motivation, this student received a degree in five years. The final comments made by this student in her interview were, "when I first started college I felt I did not have any input in any of the courses I registered for. Because of this, I felt alienated from my courses, especially from the courses in which I was not prepared. Without input in my plan of study, I was frustrated and let my studies overwhelm me to the point that I left school. I went back and finally finished up my degree program only because I decided what courses I would register for and when. The most important thing I learned was that I was highly motivated and enthusiastic about my courses because I felt it was a plan of study which I developed and I had total ownership to it, it was mine."

Case Study 14: (Male Non-Graduate)

This student entered a tribal college six years after graduation from a Crow reservation high school. Less than a year later, he dropped out due to lack of interest and motivation. These attitudes were brought about by the lack of an academic advisor to guide and direct him towards a realistic goal, including a

working curriculum. This led him to believe that no one really cared what courses he enrolled in or whether he attended classes. He dropped out after the first quarter and enrolled in a four-year state college. While at this college, he could not decide what curriculum he would pursue, so he enrolled in as many introduction courses as he could. After a year of taking introduction courses, he was not making any progress towards a specific degree. After talking with friends, he began to take the same courses as they. Eventually, the courses and the direction he was heading did not make any sense to him at all so he became frustrated and saw no point in pursuing a degree. He dropped out of college without officially withdrawing from classes during the third quarter and returned home to the Crow reservation, where he still lives today. This student was still frustrated and disillusioned about college and chose not to make any final comments because he might "say some bad things."

Research Question 7: Was Involvement in Extra-Curricular Activities Influential or Detrimental to Crow Reservation-Oriented Students' Attainment or Non-Attainment of Baccalaureate Degrees?

When data were analyzed to determine whether or not involvement in extracurricular activities was influential or detrimental to Crow reservation-oriented college students' attainment or non-attainment of baccalaureate degrees, it was found that there are three types of extracurricular activities in which Crow reservation-oriented college students participated. Of the three that were identified by the Crow graduates and non-graduates, most Crow students (34 graduates, 25

non-graduates) participated in university Indian clubs while some (19 graduates, 20 non-graduates) participated in university intramural activities, and a few (2 graduates, 1 non-graduate) participated in university rodeo club activities. It was also found that many Crow students (25 graduates, 29 non-graduates) did not participate in any extracurricular activities. It was further discovered that there are four reasons why participation in extracurricular activities was helpful to Crow graduates and three reasons why it was not helpful to Crow non-graduates.

The extracurricular activities in which Crow reservation-oriented college students participated during college are listed in table 16 along with the total number of participants.

Table 16. Extra-Curricular Activities Participation by Crow Reservation-Oriented College Students from 1965 to 1990

<u>Activity</u>	<u>Graduates</u>		<u>Non-Graduates</u>		<u>Totals</u>
	F	M	F	M	
1) Indian club	22	12	14	11	59
2) Intramural sports	13	6	8	12	39
3) Rodeo club	0	2	0	1	3
4) None	14	10	11	18	53
Totals	49	30	33	42	154

Extra-Curricular Activities That Were Helpful to College Graduates. The ways that Crow reservation-oriented college graduates stated involvement in extracurricular activities was helpful to the attainment of a college degree are listed below in the order of importance as listed by the students.

- (1) Membership in the university Indian club provided a sense of belonging on campus. This usually helped to alleviate loneliness and alienation, which have already been identified as major reasons why Crow students drop out of college (89%).
- (2) Indian club advisor (if any) helped the Crow students with academic and social concerns (87%).
- (3) Indian club membership led to friends, study partners, and tutors who helped with the students' academic work and eventual completion of a degree program (87%).
- (4) Intramural sports participation led to friends and study partners who helped the students academically (86%).

Table 17 lists the ways that extra-curricular activities participation was helpful to Crow reservation-oriented college graduates in the order of importance according to the percentage of responses.

Table 17. Reasons Why Extra-Curricular Activities Were Helpful to the Attainment of Baccalaureate Degrees (Graduates Only)

<u>Activity</u>	<u>Total</u>	<u>Graduates</u>
1) Sense of belonging (Indian club)	79	70
2) Club advisors	79	69
3) Friends, study partners, tutors(Indian Club)	79	69
4) Intramural sports participation (friends)	79	68

Extracurricular Activities That Were Not Helpful to College Non-Graduates.

The ways that Crow reservation-oriented college non-graduates said involvement in extracurricular activities was not helpful in the pursuit of baccalaureate degrees are listed below in the order of importance according to the percentage of responses.

- (1) Too much time was spent in extracurricular activities. With the amount of time spent in extracurricular activities, there was not much time left for studying (97%).
- (2) After participation in extracurricular activities, especially intramural sports, there was little energy left to do homework and often classes were missed (86%).
- (3) Negative experiences such as racism, drinking, and a losing attitude experienced in extracurricular activities were carried into classrooms and resulted in a loss of motivation (79%).

Table 18 lists the ways that participation in extracurricular activities was not helpful to Crow reservation-oriented college non-graduates in their pursuits for baccalaureate degrees. The reasons are listed in the order of importance according to the percentage of responses to each.

Table 18. Reasons Why Extra-Curricular Activities Were Not Helpful to the Attainment of Baccalaureate Degrees (Non-Graduates Only)

<u>Activity</u>	<u>Total</u>	<u>Non-graduates</u>
1) Too much time spent in extracurricular activities	75	73
2) No energy left for study/classes	75	65
3) Negative experiences (drinking, racism)	75	59

Case studies 15 and 16 are presented as representative of the influence that involvement in extracurricular activities had on the pursuits of baccalaureate degrees by Crow reservation-oriented college students.

Case Study 15: (Female Graduate)

This female student was an older student who returned to college after nine years. She returned to college as a single parent with three elementary aged children to raise. Being an older, nontraditional, female Indian student, she felt alienated from the general college population and environment. This led to a lot of self-imposed isolation. This student soon lost her motivation for and interest in college when it seemed that without any social, physical, recreational, and

spiritual activities, all she had were her children and they seemed unhappy too. She learned about the "Indian Club Room", which she visited and learned that there was to be an Indian club meeting that same evening. She attended the meeting and learned that there were other Indian women who were in the same position she was, as well as many other Indian students, younger and older. She soon made friends, participated in Indian club activities, and began to see the Indian student advisor who was also the Indian club advisor. This female student made the following final comments in regard to her involvement in the university Indian club: "I felt lonesome and alone and was ready to go home when I found out about and joined the Indian club. I made friends with other Indian women who also had children about the same age as my own. After I began to visit my friends and became more involved with the Indian club events, parties, and meetings, I felt better about being on campus, my kids were happier, and I began to do better in my schoolwork. Also, the Indian student advisor gave me a lot of good advice, support, and encouragement which helped me to eventually finish college."

Case Study 16: (Male Non-Graduate)

This male student enrolled in college right out of high school. Since he had been a star basketball player in high school, this student felt he could try out for and secure a position on the college basketball team. After several months of training, strenuous workouts, and team trials, he was cut from the college basketball team. The biggest ambition of this student while he was in high school

was to play college basketball. He was sure he would be playing basketball for the college he had chosen to attend. Not only did he have high expectations of playing basketball, but his parents, relatives, and friends also expected him to play.

After he got cut from the basketball team, this student became angry and disillusioned and lost his interest in college. He struggled through his classes during the first quarter of college and completed the quarter with a 2.1 GPA. He returned home to the Crow reservation for the Christmas break and did not return to college. The college experiences of this student are best described by his closing comments in his personal interview: "I received good grades in high school and was all-state in basketball for two years. I felt really good about going to college to get a degree and to play college basketball. But after I got cut from the team, I felt I was not good enough to even be in college so I dropped out after the first quarter. Now that I think about it, I think I set my expectations too high and also I think everybody else expected too much of me in basketball and not college work. My college courses weren't too hard, I just let them go while I was trying out for the team. By the time I got cut, I was so far behind, I didn't even care to try to make up the work; I just wanted to get through the quarter. I think if I stayed in school, I would have been able to finish. I am going back to college after I save a little money from my job."

Research Question 8: How Many Years Did It Take
Crow Reservation-Oriented College Students
To Receive Baccalaureate Degrees?

When data were analyzed to determine the number of years it took Crow reservation-oriented college students to complete all of the requirements to receive baccalaureate degrees, it was found that the average college entrance age of female Crow reservation-oriented college students was twenty (20) and the average graduation age was over twenty-seven (27.29). Therefore, the average number of years it took for a female Crow Indian student to receive a baccalaureate degree was over seven years (7.29). It was further found that the average college entrance age of male Crow reservation-oriented college students was over nineteen years (19.29) and the average graduation age was over twenty-six years (26.14). Therefore, the average number of years it took for a male Crow reservation-oriented college student to receive a baccalaureate degree was over six years (6.87).

Table 19 lists the number of Crow reservation-oriented college graduates, the colleges they graduated from, and the average age at which they entered and graduated from college.

Table 19. Crow Reservation-Oriented College Graduates' Average Age Entered and Graduated from College

<u>College</u>	<u>No. of Graduates</u>		<u>Avg. Age Entered</u>		<u>Avg. Age Graduated</u>
	F	M	F	M	
1) Eastern Montana College	27	24	21	32	28
2) Montana State University	19	20	21	27	26
3) University of Montana	13	19	18	30	25
4) Rocky Mountain College	9	18	18	26	27
5) Western Montana College	7	19	18	25	25
6) Northern Montana College	2	21	20	27	24
7) Carroll College	1	19	24		
8) Other	1				28
<u>Total Averages</u>	20	19	27	26	

CHAPTER 5

SUMMARY OF FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

The purpose of this study was to identify and examine factors that contributed to the completion or non-completion of baccalaureate degrees by Crow reservation-oriented college students. Eight factors were examined and analyzed to determine which factors contributed to or interfered with completion of baccalaureate degrees by Crow college students. Based on the conclusions as derived from these eight factors, recommendations are made to develop educational programs or services to help alleviate some of the problems encountered by Crow college students. The intent of this study was that these recommendations for programs and services would eventually lead to more realistic and practical approaches to the education of Crow Indian students who aspire to enter college and to receive four-year college degrees.

The eight factors that were examined and analyzed were academic preparation, motivation, financial aid, family practices, cultural characteristics, curriculum attempted, extra-curricular activities, and years of college attendance. The following eight research questions were used as a basis for a survey of Crow graduates and Crow non-graduates and were used to guide the analysis of the data:

- (1) Did reservation-oriented Crow Indian college students believe they were academically prepared to attend college?

- (2) What were factors that motivated Crow Indian college students to attend college?
- (3) What influence did financial aid and assistance have in the Crow Indian students' attainment of a baccalaureate degree?
- (4) What family practices or characteristics were influential or detrimental in Crow Indian students' attainment of a baccalaureate degree?
- (5) What and how did cultural and/or societal factors, such as bilingualism, affect Crow Indian college students' attainment of a baccalaureate degree?
- (6) Did the choice of a curriculum influence the Crow Indian students' attainment of a baccalaureate degree?
- (7) Was involvement in extra-curricular activities influential or detrimental in Crow Indian students' attainment of a baccalaureate degree?
- (8) How many years did it take Crow Indian students to complete all of the requirements to receive a baccalaureate degree?

Academic Preparation

Research Question 1: Did Reservation-Oriented Crow Indian College Students Believe They Were Academically Prepared to Attend College?

Summary. An analysis of the data on Crow college student preparation indicated that 72 graduates (91%) and 72 non-graduates (96%) believed they were not academically prepared for college level coursework. Only seven of the

graduates (9%) and three of the non-graduates (4%) believed they had been academically prepared for college level coursework.

An analysis of Crow college students' college courses indicated that math (97% graduates, 94% non-graduates), science (94% graduates, 99% non-graduates), and biology (92% graduates, 95% non-graduates) were noted by almost all of the Crow college graduates and non-graduates as causing the most difficulty. Further analysis of courses indicated that English (73% graduates, 87% non-graduates), literature (68% graduates, 76% non-graduates), and history (53% graduates, 64% non-graduates) were noted by over half of the Crow graduates and non-graduates as causing difficulty. It was also found that those courses which were noted as causing difficulty for less than half of the Crow graduates and non-graduates were education (42% graduates, 37% non-graduates), physical education (30% graduates, 28% non-graduates), and health (27% graduates, 17% non-graduates).

Review of the "additional comments" of the interview responses indicated that 75 graduates (95%) and 71 non-graduates (95%) stated that they felt inferior to non-Crow students on college campuses (Interviews: final comments).

Conclusions. Based on the research findings, it is the conclusion that Crow reservation-oriented college graduate and non-graduate students were not academically prepared to attend four-year baccalaureate degree offering colleges. However, because many of the Crow students did complete college and because the feeling of unpreparedness did not distinguish completers from non-completers,

all of the Crow students could not have been completely unprepared for college level coursework. Obviously the academic preparation of the Crow students led to feelings of unpreparedness which in turn led to feelings of inferiority by all the Crow students on college campuses.

Based on the findings, it is concluded that there are four primary reasons why Crow Indian students felt they were not academically prepared and inferior to non-Crow students. Based on the research findings and personal interviews, these feelings were usually generated in the elementary school years, into the junior high years, and on through the high school years. These findings included:

- (1) Teachers were not appropriately trained to teach Indian children.

Teacher training colleges in the United States generally train teachers to teach to an audience of white, Anglo-Saxon, Protestant students.

Therefore, when teachers of Crow Indian students taught Crow students they found that the Crow students were not like the audience they were trained to teach. The result was that either the students did not learn well or the teacher left the school.

- (2) Teachers of Crow Indian students usually had no knowledge or understanding of the Crow culture, heritage, and language. Teachers recruited from off the reservation usually arrived without any prior experience or knowledge of Crow Indian students and their culture. As a result, conflicts were created between the culture of the teacher and the students, in and out of school.

- (3) Inappropriate teaching methods were utilized in teaching Crow Indian students. Because many of the teachers did not have knowledge or understanding of the Crow culture and heritage, they usually did not employ the most effective teaching methods when teaching Crow Indian students. This included a didactic non-participatory style of teaching.
- (4) Teachers of Crow students usually had no knowledge or understanding of the learning styles of Crow Indian school children. Without knowledge or understanding of the Crow Indian culture, heritage, and language, the teachers had no understanding of the Crow Indian students learning styles, which usually consists of hands on, visual, experimental, and exploratory learning; the historical and traditional way of learning among the Crow Indian people.

Based on the findings, it is the conclusion that teachers of Crow Indian students had lower expectations from Crow students due to their lack of appropriate teacher training. It is further concluded that the Crow students who graduated from college were those students who were able to endure and overcome the adversity and difficulty of being bilingual/bicultural Native American students in a monolingual/monocultural education environment, which was often totally different from their own culture. Those Crow students who did not graduate from college were those who were not able to cope with the same adversity and difficulty.

Recommendations. Based on the research findings, the following recommendations are made in order to address the academic preparation of Crow Indian reservation-oriented college students and their feelings of not being academically prepared to attend four-year colleges:

- (1) Teachers of Crow Indian school children, Kindergarten through 12th grade must have higher academic expectations of Crow Indian students than have historically been held. The expectations must not only be individual expectations of Crow Indian school children, but there must also be collective high expectations of the class since the group often functions and reacts as one.
- (2) Provide opportunities for teachers in Crow Indian student populated schools to learn and gain a working knowledge of the Crow culture and to understand the basic concepts of the Crow language and use. According to the School Laws of Montana, sections 20-4-211, 20-4-212, and 20-4-213, the study of Crow culture and heritage, including language, may be required of all certified teachers of Crow Indian school children.
- (3) Crow Indian school boards utilize the aforementioned Montana School law sections to the fullest extent of the law in order to provide the best education for Crow Indian school children and to assist in the preservation and perpetuation of the Crow Indian culture, heritage, and language.

- (4) Train teachers to teach Crow Indian school children. This researcher recommends in-service training or college courses for Crow reservation teachers to train them in bilingual/multicultural education in order to better address and utilize the strengths of biligualism and multiculturalism in the teaching of Crow Indian students.
- (5) Crow reservation schools work closely with Little Big Horn College in Crow Agency to provide training for teachers of Crow Indian students since it is staffed with Crow Indian people dedicated to teaching Crow culture, heritage, and language.
- (6) Crow reservation teachers be trained to understand the learning styles of Crow students, including a less didactic form of teaching with more hands on, visual, experiential, exploratory, and family/peer assisted learning.
- (7) The training for teachers of Crow Indian students are in the form of workshops or seminars conducted by professional educators trained and knowledgeable in Crow Indian student learning styles.
- (8) All of the recommendations to improve teaching of Crow Indian students are an obligation of Crow Indian school board members and administrators.

Motivation

Research Question 2: What Were Factors That Influenced Crow Indian Students to Attend College?

Summary. When data were analyzed to determine which factors influenced reservation-oriented Crow Indian students to attend college, it was found that all 154 Crow college graduates and non-graduates identified availability of money to meet college expenses and influence from parents and other relatives as being the most important factors which influenced their decisions to attend college. An opportunity to leave the reservation was identified by 150 Crow students (97%) as being the third major influence on college attendance. Self improvement was identified by 149 Crow students (97%) as being the fourth most important influence while 148 Crow students (96%) decided to attend college because there was nothing else to do. The need for education or some formal training in order to get a job on or off the reservation was identified by 98 Crow students (64%) as being an important factor in deciding to attend college. One half (77) of the Crow students (50%) were able to attend college only after their children were grown and no longer a time consuming and expensive responsibility. Less than half of the Crow students identified the following three factors as minor but significant influences in their decisions to attend college: exposure to college from a spouse who was or had been in college (26-17%), other family members who were or had been in college (25-16%), or reception of an athletic scholarship (9-6%).

Conclusions. Based on the research findings and personal interviews, it is the conclusion of this researcher that without financial aid and family support, Crow students would not have attended college. According to the 1990 United States Census Report the unemployment rate on the Crow Indian reservation was 78% (Census Report: 1990) which means that most Crow students would not be able to finance their college education without some type of financial aid and assistance. It is further concluded that without persuasion from parents or relatives, Crow students would not have attended college on their own volition. Further, Crow students viewed college attendance as a chance to leave the Crow reservation where job and education opportunities were limited. It also seems that Crow students viewed college attendance as a chance to improve their socio-economic conditions at a time when there was nothing else to do.

The history of the Crow people has been one in which there is pride in the Crow culture equaled only by the patronizing attitude of individual family members. In the book, Pretty Shield: Medicine Woman of the Crows, Pretty Shield refers to her education in the late 1800s as training for survival and to carry on the traditions of the family which in turn would strengthen the Crow people as a tribe (Linderman, 1972). It is the conclusion of this researcher that it is those same attitudes and traditions that have influenced some Crow Indian reservation-oriented college students to complete college while some do not, given the same circumstances. Consequently, even though no difference was found in academic

preparation among Crow students, it is concluded that the Crow students that were able to complete college were those that relied on tribal and familial relationships to strengthen and improve their attitudes towards receiving a college education, as exemplified in case study 3. On the other hand, the Crow college students that did not complete college were those that encountered adverse tribal, family, and financial experiences and were not able to or unwilling to adjust their attitudes about completing college as exemplified in case study 4:

Recommendations. Based on the research findings and the personal interviews, this researcher recommends the following in order to address the factors that influenced Crow reservation-oriented students to attend and to receive college degrees or not:

- (1) Assist in financial aid availability for Crow students. It is recommended that the reservation schools and the Crow tribe education office collaborate with tribal and state colleges to pursue and assure that financial aid will be available for Crow students to attend college upon graduation from high school.
- (2) Further instill Crow cultural pride in all Crow Indian students. Historically and presently, the Crow Indian people consider education to be of utmost importance for survival and perpetuation of the tribe. Unfortunately, not all families maintain tribal pride. Therefore, it is recommended that Crow culture and heritage be taught in the schools that Crow students attend so that they may learn of the historical and

contemporary importance of education and the pride of gaining an education. It is hoped that this in turn would further motivate the students to pursue a college degree.

- (3) Utilize the family in teaching Crow Indian students. Since the education of Crow Indian children begins at home and since the parents are the first and primary teachers of Crow Indian children, it is recommended that parents and other family members be made partners in the education of Crow Indian students. It is recommended that home/school partnerships be developed so that family members of the students are included in the education of Crow Indian students. It is hoped that the role modeling and incentives from parents and other family members as education partners will increase the motivation and desire to attend college and to receive a degree.

Financial Aid

Research Question 3: What Influence Did Financial Aid and Assistance Have in Crow Indian Reservation-Oriented Students' Attainment of Baccalaureate Degrees?

Summary. An analysis of financial aid and assistance data for Crow college students determined that all 154 Crow reservation-oriented college students, 79 graduates and 75 non-graduates, received a Crow Indian higher education grant and a Bureau of Indian Affairs (BIA) grant to attend college. Along with the grants, 121 Crow students (79%) received Montana Indian Fee Waivers

to help alleviate some of the costs of tuition and fees. Also, 109 Crow students (71%) received Pell Grants while only 9 students (6%) received athletic scholarships, 8 students (5%) received Supplemental Educational Opportunity Grants (SEOG) (5%), and 6 students (4%) applied for and received education loans from private banks or individuals.

Conclusions. Based on the research findings and the personal interviews, it is the conclusion of this researcher that without financial aid, not a single one of the Crow reservation-oriented college students would have been able to attend college. Furthermore, it was reported by the Crow students, graduates and non-graduates, that they did not possess personal financial resources to fund their own college education.

Both groups had much difficulty with budgeting and financial management upon relocation to a four-year college. It was reported, during the interviews, that the reason for the budgeting and money management difficulties was because the Crow students and their families never had much money during their elementary and secondary school days to worry about budgeting and management (personal interviews). The families usually had barely enough money to survive and yet they shared what little they had with other members of the extended family, as is the Crow tradition of sharing.

The final conclusion is that, due to the lack of money management experiences, those Crow students who left college because of financial reasons were usually those who were not able to manage and survive away from home

with the money they did have, while those students who graduated were usually those students who eventually learned to budget and manage their college money. This seems especially true for the interview and survey data that revealed that Crow students usually started college with similar amounts of money from several sources of financial aid.

Recommendations. Based on these conclusions, the following recommendations are offered to address financial aid and its influence on whether a Crow reservation-oriented college student completed college or not:

- (1) Train in money management and budgeting. Since many Crow Indian reservation-oriented college students dropped out of college due to difficulties in managing and budgeting college financial resources, it is recommended that the high schools they attend provide training in regular classes, seminars, or workshops for seniors to prepare them for college. These classes should train them in college survival skills including money management and budgeting, purchasing, identification of other financial resources and survival on a limited income.
- (2) Provide on campus orientation for Indian students on money management and financial aid. It is recommended that college financial aid offices provide the orientation for freshmen Indian students in coordination with the college Indian student advisors and Native American Studies departments.

(3) Include parents or other family members in the training. Since parents and other family members' financial attitude and advice are important to the students, it is recommended that they be included in the student training. Generally, parents and other members of the family do not provide much financial assistance, but they do provide influential financial advice. By including parents and other family members in the training, they are empowered to offer sound financial advice and by being present at the training, the students are in turn empowered by working with their parents and other members of the family on a college financial plan.

Family Practices

Research Question 4: What Family Practices or Characteristics Were Influential or Detrimental to Crow Reservation-Oriented Students' Attainment of Baccalaureate Degrees?

Summary. An analysis of the Crow college student's family practices and characteristics indicated that 150 Crow students (98%) received positive encouragement and support from family members to continue college. Religious ceremonies such as sweat baths, peyote meetings, sun dances, and clan feeds were identified by 131 Crow students (85%) as being helpful in the pursuit of a college degree. Parents who had attended college and served as role models were identified by 103 Crow students (67%) as being helpful in remaining in college. A spouse who presently was in college or had been in college was

identified as being a positive role model for college attendance by 86 Crow students (56%). A brother or sister was identified by 74 Crow students (48%) as having been in college and having served as a positive role model. For 72 Crow students (47%), a family member provided child care and enabled the student to attend college. The desire to positively impact the family name was identified by 69 of the Crow students (45%) as a motivating force to continue college. The fact that both parents were alive and supportive contributed to the continued college endeavors of 68 Crow students (44%). Being the oldest child and recognizing the need to be a role model for siblings was identified by 59 Crow students (38%) as contributing to their college pursuits. Finally, being an only child or one of 2 or 3 children in a family increased the likelihood of parental financial support and was identified by 48 Crow students (31%) as contributing to college attendance.

An analysis of detrimental family practices and characteristics for Crow college students showed that 154 Crow students (100%) felt that being a bilingual student with the Crow language as the primary language and English as a second language was detrimental in the pursuit of a college degree. Being a member of a large family was identified by 145 Crow students (94%) as being detrimental to college pursuits. The absence of one or both parents and the limited education level of parents were regarded by 130 Crow students (84%) as being detrimental to college attendance. The weak family regard for education in the student's family was considered to be detrimental by 111 Crow students (72%). The absence of any reading material at home was identified by 105 Crow students (68%) and the

low socioeconomic status by 83 Crow students (54%) as detrimental to college attendance. Finally, marriage and ensuing children were regarded as detrimental to college pursuits by 65 Crow students (42%).

Conclusions. The survey findings and personal interviews lead this researcher to conclude that the way in which the Crow student was raised had a significant influence on whether a Crow student completed college or not. According to the findings, the student was either raised in a Crow traditional environment or a non-Crow traditional environment. A student raised in a Crow traditional environment was more inclined to go to members of his/her kin or clan during times of financial, spiritual, or emotional need. At the same time, the student possessed the belief and understanding of the various religious Crow ceremonies, such as sweat baths, peyote meetings, sun dances, and clan feeds, to participate in to gain spiritual and emotional support during times of uncertainty and difficulty in college. Also, being raised traditionally, the student viewed the family as being central to his/her life; therefore, advice and encouragement from members of the extended Crow kinship and clanship structures were often sought out.

It is further concluded that those students who sought out and gained support from family and kin members, and participated in Crow religious ceremonies were usually more successful than those students who did not. The students who were not raised traditionally usually did not have strong family and kin background and support which usually led to a lack of knowledge and

experience in Crow religious ceremonies which usually resulted in no one to turn to for direction and guidance in time of need.

Finally, it is the conclusion of this researcher that even though all the Crow students identified bilingualism and other factors detrimental to college, many did graduate from college. Therefore, the students that did graduate were those students who were able to overcome the detrimental factors, while those students that did not graduate were those that did not or were unable to adjust to the detrimental factors.

Recommendations. Based on the research findings, this researcher recommends the following in order to address those family practices or characteristics which were identified as being influential or detrimental to Crow reservation-oriented college students towards the attainment of a college degree:

- (1) Develop and teach classes on the historical and contemporary traditional Crow family structure in the schools that Crow students attend. This would convey to all Crow students that Crow families, historically and contemporarily, have held education in high regard to ensure family and tribal survival. At the same time, these classes should include lessons and activities to include all family members so that the classes and participants can be viewed as family by those students who do not have strong family structures or ties.
- (2) Develop and teach classes on Crow traditional ceremonies in the schools that Crow students attend. These classes would convey to all

- students that there are many Crow ceremonies, which the students can participate in and benefit from in times of need and support while attending college.
- (3) Conduct bilingual education classes in the schools that Crow students attend. Understanding and utilizing the strengths of bilingualism, will empower Crow students to be better prepared linguistically, upon college entrance.
 - (4) Conduct parent and family workshops or seminars in the K-12 schools to show the importance of supporting college students.
 - (5) Crow reservation schools should collaborate and coordinate Crow classes and courses with the Crow Tribal College, Little Big Horn College and off-reservation colleges to better prepare Crow students for college.
 - (6) If the recommendations are followed, there will be greater opportunities for parental involvement, which is tantamount to the educational success of any student.

Cultural\Societal Factors

Research Question 5: What and How Did Cultural and/or Societal Factors Affect Crow Reservation-Oriented Students' Attainment or Non-Attainment of Baccalaureate Degrees?

Summary. An analysis of cultural and societal factors to determine which factors affected Crow students' attainment or non-attainment of a college degree indicated that 140 Crow students (91%) considered themselves not academically

prepared to attend college because the reservation elementary and secondary schools did not adequately prepare them for college level work. Crow cultural teaching styles, which were not consistent with college classrooms, and the transition from reservation life to city life were identified by 137 Crow students (89%) as being detrimental to college work. Pride in the Crow culture was identified by 134 Crow students (87%) as being helpful towards the attainment of a college degree. Tribal politics was identified by 122 Crow students (79%) as affecting the attainment of a college degree. Tribal attitudes were considered by 111 Crow students (72%) as affecting their college endeavors. Attendance at Crow tribal pow wows and social events was considered not helpful to the attainment of a college degree by 80 Crow students (52%). Finally, the availability of extra financial assistance in the form of scholarships was identified as an added motivational factor in the college endeavors by 75 Crow students (49%).

Conclusions. Even though there were cultural and societal factors that were identified as affecting the college endeavors of all Crow students, there were still many Crow students who graduated and received degrees from four-year colleges. Based on these findings, it is the conclusion of this researcher that the difference between those Crow students that graduated and those that did not graduate from college was in the ability to overcome the detriments and adversity of the Crow culture and society in regards to the pursuit of a college degree. It is also concluded by this researcher that the Crow college graduates were usually those students who were able to make the necessary cultural and societal

adjustments in order to survive in college and the town in which the college is located. It is further concluded that the Crow students who did not graduate were usually those who were unwilling or unable to make the cultural and societal adjustments for college survival and left college to return to the reservation. It is finally concluded that some Crow students had other differences that also made it harder and that it was a combination of such factors that caused non-completion.

Recommendations. Based on the research findings, the following recommendations are made by this researcher to address the cultural and societal factors that affected the college endeavors of Crow reservation-oriented college students:

- (1) Teach college preparatory classes in the schools that Crow students attend, particularly in the areas of science, math, and language arts. This will better prepare Crow students for college science, math, language arts, and other college courses upon college entrance.
- (2) Conduct field trips for senior high students to universities and towns. These trips will give the prospective college students an opportunity to observe, feel, smell, and even ask questions from other Indian students about how academic and social life really is at a university and town.
- (3) Further instill Crow cultural pride in all of the Crow students. Since pride in the Crow culture was identified by many Crow students as being helpful in college, workshops, seminars, and classes should be offered

in the reservation schools so that more students can use the strengths of the Crow culture to increase their chances of completing college.

- (4) Former and present Crow college students speak to Crow high school students to provide them with an orientation to college academic, social, and spiritual life.

Choice of Curriculum

Research Question 6: What Were the Curriculum Choices and How Did They Influence the Crow Reservation-Oriented Students' Attainment of Baccalaureate Degrees?

Summary. An analysis of data on the Crow students' choice of curriculum in college showed that almost half of the total population (154) of Crow college students, 41 graduates and 36 non-graduates, chose elementary education as their choice of curriculum in college. Of the 71 total, 45 graduated with degrees in elementary education. Among the students to graduate there were 28 females and 17 males while among the 26 non-graduates there were 8 females and 18 males who studied elementary education when they left college. The second most popular curriculum was secondary education chosen by 24 of the total population. Of the 24, 5 females and 7 males graduated with degrees in secondary education while 6 females and 6 males left college while studying secondary education.

In other areas of curriculum among the graduates, 5 females graduated with business administration degrees, 2 males graduated with health and physical education degrees, 2 females graduated with psychology degrees, 1 male and 3

females graduated with history degrees, 2 females graduated with sociology degrees, 1 male graduated with an engineering degree, and 2 females graduated with rehabilitation and related services degrees.

Among the 75 non-graduates, there were 8 females and 18 males who pursued elementary education degrees, 6 females and 6 males pursued secondary education degrees, 3 females and 3 males were studying psychology, 3 females and 4 males were studying engineering, and 13 females and 11 males were in general education when they left college.

Conclusions. Based on the research findings, it is the conclusion of this researcher that the choice of curriculum definitely affected whether a Crow student graduated from college or not. According to the personal interviews and as stated directly from the Crow students, the field of education, especially elementary education, was the least difficult field to pursue considering the academic preparation of the Crow students, which was usually more general and more compatible with the courses required for a degree in education.

Further, it is the conclusion of this researcher that those Crow students who graduated from college were those students who were more academically prepared or were able to prepare for their curricular choices. They also chose a curriculum they were interested in which usually resulted in increased motivation and satisfaction leading to maintenance of their curricular choices once they were made.

Finally, it is concluded that those Crow students who did not graduate from college were those students who were less academically prepared or did not pursue further preparation in their curriculums. They were uncertain or waited too long to make curricular choices, they were not satisfied with their curricular choice, once it was made, but they persisted until unhappiness and dissatisfaction forced them to either quit college or flunk out.

Recommendations. Based on the research findings, the following recommendations are made to address the effect of curriculum choices among Crow reservation-oriented college students.

- (1) Arrange for college personnel to speak to high school seniors in regards to curriculum choices in college. This should include discussion and assistance in regards to making realistic curriculum choices, which should lead to curriculum decisions by the time the seniors are ready to enter college.
- (2) School counselors should make more college catalogs available to high school seniors. The catalogs should be discussed and reviewed with the seniors in regards to their curriculum choices taken directly from the college catalog of the students' choice.
- (3) High school senior evaluation of grades and courses should be conducted for all of those Crow students who have aspirations for a college degree. This would allow the students to match their grades and courses to a realistic area of study in college.

- (4) High school counselors should conduct interest inventories with high school seniors to identify students' area of interest and motivation. This would ensure that the students are not directed into curriculums that are of no interest to them.
- (5) College advisors should be identified soon after the Crow student enters college so that the student and the high school counselors can work with the advisor to address grades, courses, and interests.

Extra-Curricular Activities

Research Question 7: Was Involvement in Extra-Curricular Activities Influential or Detrimental in Crow Reservation-Oriented Students' Attainment or Non-Attainment of Baccalaureate Degrees?

Summary. When data for Crow reservation-oriented students' extra-curricular activities were analyzed, participation in university Indian clubs was found to be the most popular form of extra-curricular activity among all the Crow students, graduate and non-graduate. But, of the total population of 154, only 59 Crow students (38%) were active in university Indian clubs. Of the 59 Indian club members, 33 were graduates, 22 females and 12 males, while 25 were non-graduates, 14 females and 11 males.

Intramural sports were the second most popular extra-curricular activity in which 39 Crow students (25%) participated. Of the total in intramural activities, 19 were graduates, 13 female and 6 male, while 20 were non-graduates, 8 females and 12 males. There were 2 male graduates and 1 male non-graduate who were

active in university rodeo clubs. Finally, 53 of the total population of 154 (34%) were not active in any extra-curricular activities while attending college (table 9).

Conclusions. Based on the research findings, it is the conclusion of this researcher that extra-curricular activities participation did have an effect on those Crow reservation-oriented college students who chose to participate. It is the conclusion of this researcher that among the graduates, extra-curricular activities participation was helpful because those students were able to identify and utilize the strengths of extra-curricular activities including, a sense of belonging, use of club advisors, friendships, study partners, and tutors (pg. 102). On the other hand, it is the conclusion of this researcher that participation in extra-curricular activities was detrimental to those Crow non-graduates who were not able to use discretion in participation, including too much time spent in extra-curricular activities leaving no time or energy for schoolwork, and experiencing racism and other negative effects and attitudes in extra-curricular activities which they carried into the classrooms. Finally, it is the conclusion of this researcher, that for those Crow graduates and non-graduates who chose not to participate in any extra-curricular activities, it did not have an effect on their college endeavors (pg. 103).

Recommendations. Based on the research findings, the following recommendations are given by this researcher in order to address participation in extra-curricular activities and its effect on Crow reservation-oriented college students:

- (1) More information about university extra-curricular activities should be made available to Crow reservation-oriented high school seniors and college freshmen. The information should contain the do's and don'ts of extra-curricular activities participation in order for students to gain from the benefits of participation rather than to experience the negative aspects of participation which could lead to academic and social difficulties.
- (2) University Indian clubs should provide more social and academic activities for all Indian students. They should become centers of academic and social support and provide guidance for all Indian students.

Years of College Attendance

Research Question 8: How Many Years Did It Take the Crow Reservation-Oriented College Student to Complete All of the Requirements to Receive a Baccalaureate Degree?

Summary. Analysis of data for the number of years it took reservation-oriented college students to receive a college degree showed that the average college entrance age of female Crow reservation-oriented college students was 20 and the average graduation age was twenty-seven. Therefore, the average number of years it took a female Crow student to receive a baccalaureate degree was seven years. It was also determined that the average college entrance age of male Crow reservation-oriented college students was 19 and the average

graduation age was 26. Therefore, the average number of years it took for a male Crow student to receive a baccalaureate degree was 7 years. Of the 79 Crow reservation-oriented college graduates, all but 1 graduated from colleges within the Montana State University system. Eastern Montana college produced the most graduates with 27, Montana State University had 19 graduates, University of Montana had 13 graduates, Rocky Mountain College had 9 graduates, Western Montana College had 7 graduates, Northern Montana College had 2 graduates, Carroll College had 1 graduate, and 1 graduated from an out of state university.

Conclusions. Based on the research findings (table 13), it is the conclusion of this researcher that most Crow reservation-oriented college graduates were able to complete college only after they made the following changes:

- (1) Academic maturity. With time, the students were able to gain a sense of understanding and importance for the need to get good grades, which necessitates studying, reading, comprehension, and devoting more time overall to school work.
- (2) Social maturity. As the students got older, they were able to use discretion in the amount of time spent in social activities. Also, with time, the students came to realize that college work and life was not like high school work or life back on the reservation and that they needed to adjust in order to succeed in college.

- (3) Financial maturity. After surviving several harsh financial experiences, the students realized that the money they received was for education and that it must be managed and budgeted properly in order to stretch it out and make ends meet through the end of the semester or year. They came to realize that the money they received, in the form of Crow tribal grants, Bureau of Indian Affairs supplements, or Pell Grants, was usually enough to make ends meet if budgeted carefully.
- (4) Family. In time, changes had to occur in the students' family before they were able to continue on with college. The changes included; marital status (divorce, remain single, or remain married), children (grown and less time needed for their care), and size of family and time devoted to family (study time).

It is further concluded that the Crow students who did not graduate were those students who did not mature enough while in college and were not able or were unwilling to make the changes in academics, social skills, financial management, and family that the graduates did in order to graduate. This conclusion is based on the ages of many non-graduates who left college at an early age before they gained maturity needed to successfully complete college.

It is the conclusion of this researcher that the exit ages of Crow reservation-oriented college graduates is a good indicator that maturity is the most important factor for college completion. Finally, based on the research findings, it

is the conclusion that it takes Crow college students twice as long as other college students to complete a college degree.

Recommendations. Based on the research findings, the following recommendations are offered in order to address the amount of time needed by Crow reservation-oriented college students to complete college.

- (1) Crow reservation-oriented college students should enroll in the tribal college for at least a year, in order to gain some maturity and insight into aspects of university academic and social life and survival.
- (2) The Crow tribal college should offer transitional courses to assist Crow students who aspire to transfer to universities to pursue four-year degrees. The courses should include classes in college and personal financial management, college survival skills (social and academic), comparative societies and schools (Crow and non-Crow), family and parenting classes, and drug and alcohol abuse.

General Conclusions

During the course of this study and based on the research findings and personal interviews it is the general conclusion of this researcher that the Crow Indian way of life and learning with the use of the Crow language, the kin and clan system, the tribal ceremonies, and the social structure is unique and different from any way of life away from the Crow reservation. On the Crow reservation, Crow

people are in the majority and feel equal to everyone else. Away from the Crow reservation, they are in the minority and feel unequal to everyone else. This is especially true in the classrooms. Because of the unique Crow way of life and learning, many aspiring Crow college students rush off to college and many return home to the reservation within a few months. Yet, many Crow students endure and are able to eventually receive college degrees. It is the overall conclusion of this researcher that the major difference between those Crow reservation-oriented college students that graduate and those who do not is in the ability to live and function in two societies.

Finally, this researcher concludes that higher education is regarded as important for the perpetuation and survival of the Crow tribe by most Crow people, but until attitudes and understanding of the Crow way of life and learning become more compatible with the greater society, the problems encountered by many Crow reservation-oriented college students will remain.

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APPENDICES

APPENDIX A

LETTER OF APPROVAL



Montana State University
Bozeman, Montana 59717-0006

Center for Native American Studies

Telephone (406) 994-3881

April 10, 1990

William LaForge, Director
Indian Bilingual Teacher Training Program
Eastern Montana College
Education Building, Room 100
1500 North 30th Street
Billings, MT 59101-0298

RE: "Educational/Cultural/Social Assessment..." Survey.

Dear Bill:

At your request, I have reviewed your survey, "Educational/Cultural/Social Assessment of Crow Indian College Graduated From 1968-1988." You have requested that I comment on the content validity. I will take this to mean, "Do I believe the information which you seek to be important or significant?"

I am convinced that the information you seek will contribute to an understanding of the successful Crow Indian college graduates. I understand that you are attempting to assess the contribution of such factors as adequate financial aid, familial support, social adjustment, and academic preparation. Such information will be helpful in determining a profile for successful Crow graduates and will no doubt be useful in application to other tribal groups.

I do have some reservations about the length of the survey and it's "open-ended-ness." I do not know if this is to be mailed or filled out by an interviewer. In any case, I would suggest a shorter form and perhaps a format which will lend itself to analysis with less subjectivity as is required with open-ended questions. I trust your committee has or will guide you on this subject.

I hope these comments and those I have provided on the survey itself prove helpful. Good luck in your program. Please feel free to share this assessment with your committee if you believe it appropriate.

Sincerely,

Walter C. Fleming

Walter C. Fleming
Adjunct Assistant Professor

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Montana State University
Bozeman, Montana 59717-0006

Center for Native American Studies

Telephone (406) 994-3881

April 16, 1990

Bill LaForge, Director
Indian Bilingual Teacher Training Program
Eastern Montana College
1500 North 30th Street
Billings, MT 59101-0298

Dear Bill;

Looks good and is valid. I may borrow it some day as a model for a survey I'm thinking about for all Indian College graduates in a given year in Montana.

One suggestion: in the cultural section you may want to add questions about course content. E.g., "(Were NAS) courses of any help to you?" "Was having access to counseling centers with Indian counselors any help to you?" etc.

That kind of information might be useful later in directing other Crow youth to specific colleges and it could provide leverage to NAS counselors and administrators for more resources for Indian college students.

Good Luck,

Jayne J. Stein
Jayne J. Stein, OTS

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APPENDIX B

LETTER OF APPROVAL

APPENDIX C

LETTER OF APPROVAL

LITTLE BIG HORN COLLEGE

P.O. Box 370
Crow Agency, Montana 59022
(406) 638-2228

DATE: May 4, 1990

Mr. William LaForge
Doctoral Student
Eastern Montana College
Billings, MT 59022

Dear Mr. LaForge:

The survey format that your doctoral study will involve entitled: "Education/Cultural/Social Assessment of Crow Indian College Graduates From 1968-1988" has been reviewed. It is apparent that you have taken care in the design of this instrument. The depth and breadth of material included will provide a wealth of information on the reservation based college graduates of the Crow Tribe of Indians. It is well-advised to address educational, cultural and social aspects of these individuals, for all these dimensions are pertinent to their successes.

We sincerely look forward to the study you intend through your dissertation process. Best wishes in your endeavors.

Sincerely,

Janine Pease-Windy Boy

Janine Pease-Windy Boy
President

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APPENDIX D

SURVEY INSTRUMENT

Survey of Crow Indian College Students

I. Academic Preparation

A High School

(1) Name of high school graduated from _____

(2) Year graduated from high school _____

(3) Age graduated from high school _____

(4) Which academic subjects were least difficult for you in high school

(a) Why were they less difficult?

(5) Which academic subjects were most difficult for you in high school?

(a) Why were they more difficult?

(6) What other things made high school more difficult for you?

II Motivating Factors

A What are three reasons why you decided to attend college?

B What are other factors which influenced your decision to attend college?

C What did you expect to get with a college education?

III Financial Aid and Assistance

A Did you receive any financial aid or assistance to attend college?

B If yes, what kind?

C Would you have been able to attend college without any financial aid or assistance? _____

(1) If yes, how?

(2) If no, why not?

D If you could do it over, would you do anything differently in your college financial affairs? _____

(1) If yes, what?

IV Family

A Did you receive support or encouragement from members of your family to attend college? _____

(1) If yes, who?

(2) If yes, what kind of support or encouragement was given?

B If you did not receive support or encouragement from family members, did you receive any from other people? _____

(1) If yes, who?

(2) If yes, what kind of support or encouragement was given? _____

C Did family characteristics influence you to remain in school?

(1) If yes, how?

D Did family characteristics influence you to leave school?

(1) If yes, how?

V Crow Culture

A Are you bilingual? _____

(1) if yes, what is your primary (first) language? _____

B Did your bilingualism influence your college work? _____

(1) If yes, how?

(2) Was your bilingualism a factor for you to remain college?

(a) If yes, how?

(3) Was your bilingualism a factor for you to leave college?

(a) If yes, how?

C Are you an active participant of Crow cultural traditions and events? _____

(1) If yes, which Crow cultural traditions and events do you participate?

(2) Did participation in Crow cultural traditions and events influence your college work?_____

If yes, how?_____

(3) Were Crow cultural traditions and events factors for you to remain in college?_____

(a) If yes, how?

(4) Were Crow cultural traditions and events factors for you to leave college?_____

(a) If yes, how?

VI Curriculum

- A What was your major in college?
- B What was your minor in college?
- C Did you change your major while in college?

(1) If yes, why?

(5) If yes, how many times?_____

D Did your curriculum choice influence you to remain in college? _____

(1) If yes, how? _____

E Did your curriculum choice influence you to leave college? _____

(1) If yes, how? _____

F Which academic subjects were least difficult for you in college?

(1) Why were they less difficult?

(2) What other things made college less difficult for you?

G Which academic subjects were most difficult for you in college?

(1) Why were they difficult?

(2) Did you seek help for your difficulties?

(3) _____
Was the help you needed available?

(4) If yes, who helped you?

H What other things made college difficult for you?

I If you could, would you have done anything differently to make college less difficult? _____

(1) If yes, what?

VII Extra-curricular activities

A Did you participate in any non-academic activities such as clubs and organizations while you were attending college?

(1) If yes, which ones?

(2) If no, why not?

B Did your participation or non-participation in non-academic activities influence your college work? _____

(1) If yes, how?

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