Developing a Process
For
Conducting Educational Research
With
The Dakota People of Wahpeton

A Thesis Submitted to the College of
Graduate Studies and Research
in Partial Fulfillment of the Requirements
for the Degree of Master of Education

by
Leo Joseph Omani
Indian and Northern Education Program
Department of Educational Foundations
College of Education
University of Saskatchewan
UNIVERSITY OF SASKATCHEWAN
PERMISSION TO USE POSTGRADUATE THESSES

TITLE OF THESIS  Developing a Process For Conducting Educational Research With The Dakota People of Wahpeton

NAME OF AUTHOR  Leo Joseph Omani

DEPARTMENT OR COLLEGE  Department of Educational Foundations/INEP

DEGREE  Master of Education

In presenting this thesis in partial fulfillment of the requirements for a postgraduate degree from the University of Saskatchewan, I agree that the Libraries of this University may make it freely available for inspection. I further agree that permission for copying of this thesis in any manner, in whole or in part, for scholarly purposes may be granted by the professor or professors who supervised my thesis work or, in their absence, by the Head of the Department or the Dean of the College in which my thesis work was done. It is understood that any copying or publication or use of this thesis or parts thereof for financial gain shall not be allowed without my written permission. It is also understood that due recognition shall be given to me and to the University of Saskatchewan in any scholarly use which may be made of any material in my thesis.

SIGNATURE  Leo J. Omani

ADDRESS  Wahpeton, Dakota
Indian First Nation, B0J 128,
Prince Albert, Sask.

DATE  August 19, 1992
Abstract

Historically, research on Aboriginal education issues has ignored the needs of Aboriginal people and disempowered the Aboriginal community. This thesis seeks to offer a corrective to that trend.

The intent of the thesis research was to establish a process for conducting educational research with one Aboriginal community - the Dakota People of Wahpeton - which would enable this community to have a legitimate voice and control over future research that will be conducted on their behalf. A methodology called Community-Based Participatory Research (CBPR) was utilized because it provided the means for community input and direction. Through the use of CBPR, collaborative relationships were established with 20 Dakota People of Wahpeton, who were identified as the research participants. The interview was used as the primary research method.

The thesis discusses how the conflict between two cultural world views - the Aboriginal view of the Dakota, Nakota, and Lakota People, generally referred to as "Sioux", and the contemporary Western view - was
resolved within the process of implementing the Community-Based Participatory Research methodology. This resolution of differences was accomplished by bridging, then mirroring, the methodologies and ways of gaining knowledge unique to these two respective cultural world views. Additionally, theoretical and practical suggestions are offered so that the thesis might serve as a model for Dakota-Nakota-Lakota Community-Based Participatory Research in the future.

In keeping with Community-Based Participatory Research, the voice of the people will be emphasized in this thesis, through extensive use of quotes. Furthermore, the voice of the researcher will be clearly identified so that he may be held accountable for his input.
Acknowledgements

I thank Dr. Mark Flynn as my thesis supervisor. He provided the encouragement, guidance, and support within the process of completing this thesis work. The same can be said for my other thesis committee members, Dr. Michael Cottrell and Dr. Lloyd Njaa. I acknowledge Dr. Eber Hampton as the external examiner. Thanks.

A special acknowledgement is made to Dr. Cecil King (my former thesis supervisor who transferred to another University) whose courage, wisdom, foresight, and support also guided this thesis work. I also acknowledge Dr. Howard Woodhouse who was responsible for teaching the qualitative paradigm within Ed Cur. 880 which caught my interest and offered a means of raising philosophical issues within social science research. I thank Lorraine Cathro who took the time to assist in editing my thesis proposal and then to also edit parts of this thesis work. I also thank Dr. Richard Katz and Verna St. Denis for offering numerous articles and books relating to the various methodologies one could use for social science research, as well as, their assistance in editing the
final revisions to this thesis work. Special thanks also goes to Mr. Orest Murawsky who noticed my gift for writing as an undergraduate and encouraged me to seek a post-graduate degree. There are so many I could thank for their encouragement, suggestions and support in completing this thesis. Please accept my apology if I have not included your name personally in this acknowledgement.

A special thanks is also offered to the following for supporting this thesis work: The Chief and Council of Wahpeton, the Wahpeton Dakota School Committee, the Dakota People of Wahpeton who agreed to become the research participants for this thesis work, the Dakota Nations of Canada, the Association of Canadian Universities for Northern Studies which provided the Scholarship to conduct this thesis work, and the Department of Indian and Northern Affairs for the student allowance and other administrative costs.

A special acknowledgement is also offered to my two children, Jason and Carla, for their understanding and the moral support they offered me in completing the thesis. Thanks to all concerned.
Dedication

This work is dedicated to the memory of my mother, Edith Omani, who taught me the values of respect, honesty, independence, and hard work. In addition, the joy of laughter.

I also dedicate this work to my relatives, friends, and others whose feelings I may have hurt in some way in order to reach this level of knowledge. The only thing I can say is, I hope the contents of this thesis will be of benefit to you in the long term as it has for me. Please accept my apology for having been insensitive to your feelings and I ask for your forgiveness.
# Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>CERTIFICATION OF MASTER'S THESIS WORK</td>
<td>i</td>
</tr>
<tr>
<td>PERMISSION TO USE POSTGRADUATE THESES</td>
<td>ii</td>
</tr>
<tr>
<td>ABSTRACT</td>
<td>iii</td>
</tr>
<tr>
<td>ACKNOWLEDGEMENTS</td>
<td>v</td>
</tr>
<tr>
<td>DEDICATION</td>
<td>vii</td>
</tr>
<tr>
<td>TABLE</td>
<td>xvi</td>
</tr>
<tr>
<td>NOTE ON WRITING STYLE</td>
<td>xvii</td>
</tr>
<tr>
<td>CHAPTER ONE</td>
<td></td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>Overview</td>
<td>1</td>
</tr>
<tr>
<td>The Importance of Educational Research</td>
<td>3</td>
</tr>
<tr>
<td>How Band-Controlled Schools Came Into Being, and When the Dakota People of Wahpeton Decided to Take Control and Operate Their Own Band-Controlled School</td>
<td>5</td>
</tr>
<tr>
<td>The Studies That the Wahpeton Dakota School Committee Has Been Involved With Since 1977, and the Results of These Studies To-date</td>
<td>6</td>
</tr>
<tr>
<td>How the Wahpeton Dakota School Committee Came to Agree to Participate in This Study</td>
<td>9</td>
</tr>
<tr>
<td>The Purpose of this Study</td>
<td>10</td>
</tr>
<tr>
<td>Statement of the Problem</td>
<td>11</td>
</tr>
<tr>
<td>The Subproblems</td>
<td>11</td>
</tr>
</tbody>
</table>

viii
<table>
<thead>
<tr>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Statement of Significance ......................... 12</td>
</tr>
<tr>
<td>CHAPTER TWO ........................................ 14</td>
</tr>
<tr>
<td>LITERATURE REVIEW ................................. 14</td>
</tr>
<tr>
<td>The Origins of Educational Research .......... 14</td>
</tr>
<tr>
<td>The Debate Between the 'Quantitative' and 'Qualitative' Research Paradigms ..... 16</td>
</tr>
<tr>
<td>The Qualitative Methodology Known as Community-Based Participatory Research (CBPR) ......................... 20</td>
</tr>
<tr>
<td>The Origins of Community-Based Participatory Research (CBPR) ............ 21</td>
</tr>
<tr>
<td>The Intent and Purpose of Community-Based Participatory Research (CBPR) ............ 23</td>
</tr>
<tr>
<td>The Implementation of Community-Based Participatory Research (CBPR) ............ 25</td>
</tr>
<tr>
<td>Summary .................................................. 29</td>
</tr>
<tr>
<td>CHAPTER THREE ........................................ 31</td>
</tr>
<tr>
<td>PROCEDURE OF THE STUDY ............................ 31</td>
</tr>
<tr>
<td>Methodology .......................................... 31</td>
</tr>
<tr>
<td>Method .................................................. 32</td>
</tr>
<tr>
<td>Data Collection Instrument .......................... 34</td>
</tr>
<tr>
<td>Permission to Conduct this Research Study ... 35</td>
</tr>
<tr>
<td>Pilot Study .............................................. 35</td>
</tr>
<tr>
<td>Selection of Sample ................................... 37</td>
</tr>
</tbody>
</table>

ix
Assumptions ........................................... 38
Data Collection ....................................... 39
Data Analysis ......................................... 43

CHAPTER FOUR ......................................... 47
RESEARCH FINDINGS AND DATA ANALYSIS ....... 47
Theme: Self-Determination ......................... 49
Question #1 of Interview Guide ................. 49
Respondent ... Key Concepts extracted from Interviews 49
  Summary ............................................. 51
Theme: Self-Determination ......................... 54
Question #2 of Interview Guide ................. 54
Respondent ... Key Concepts extracted from Interviews 54
  Summary ............................................. 56
Theme: Self-Determination ......................... 59
Question #3 of Interview Guide ................. 59
Respondent ... Key Concepts extracted from Interviews 59
  Summary ............................................. 63
Theme: Self-Determination ......................... 66
Question #4 of Interview Guide ................. 66
<table>
<thead>
<tr>
<th>Chapter Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Respondent ... Key Concepts extracted from Interviews</td>
<td>95</td>
</tr>
<tr>
<td>Summary</td>
<td>98</td>
</tr>
<tr>
<td>Theme: Contract</td>
<td>101</td>
</tr>
<tr>
<td>Question #10 of Interview Guide</td>
<td>101</td>
</tr>
<tr>
<td>Respondent ... Key Concepts extracted from Interviews</td>
<td>101</td>
</tr>
<tr>
<td>Summary</td>
<td>103</td>
</tr>
<tr>
<td><strong>CHAPTER FIVE</strong></td>
<td>106</td>
</tr>
<tr>
<td><strong>SUMMARY OF RESEARCH PROCEDURE AND RESULTS</strong></td>
<td>106</td>
</tr>
<tr>
<td>Summary</td>
<td>106</td>
</tr>
<tr>
<td>Results for Each Theme Identified Within The Subproblems of this Research Study</td>
<td>108</td>
</tr>
<tr>
<td>The Thinking of the Dakota People of Wahpeton Regarding Future Educational Research</td>
<td>108</td>
</tr>
<tr>
<td>Self-Determination</td>
<td>109</td>
</tr>
<tr>
<td>Steps</td>
<td>110</td>
</tr>
<tr>
<td>Rules</td>
<td>110</td>
</tr>
<tr>
<td>Contract</td>
<td>113</td>
</tr>
<tr>
<td><strong>CHAPTER SIX</strong></td>
<td>116</td>
</tr>
<tr>
<td><strong>DIFFERENCES IN WORLD VIEW AND LEGITIMACY OF OTHER WAYS OF KNOWING</strong></td>
<td>116</td>
</tr>
<tr>
<td>The Definition of World View</td>
<td>117</td>
</tr>
</tbody>
</table>

xii
Differences in World View Amongst Various Cultures ........................................ 117

The Gaining of Knowledge in Western and non-Western Cultures ...................... 119

CHAPTER SEVEN ................................................................. 123

THE BEGINNINGS OF A MODEL FOR DAKOTA, NAKOTA, AND LAKOTA COMMUNITY-BASED PARTICIPATORY RESEARCH (CBPR) .......................... 123

The First Stage of Implementing Community-Based Participatory Research (CBPR) ........................................ 126

The Second Stage of Implementing Community-Based Participatory Research (CBPR) ........................................ 131

The Third Stage of Implementing Community-Based Participatory Research (CBPR) ........................................ 140

Recommendations so that the Thesis Might Serve as A Model for Dakota-Nakota-Lakota Community-Based Participatory Research (CBPR) .......................... 151

CHAPTER EIGHT ................................................................. 155

SUMMARY, SUGGESTIONS FOR FURTHER RESEARCH AND CONCLUSIONS ......................... 155

Summary ................................................................. 155

Suggestions for Further Research .......... 159

Conclusion ................................................................. 162

xiii
| APPENDIX A: Definition of Terms for the Study | 172 |
| APPENDIX B: Prince Albert Tribal Council Boundary (Map) | 175 |
| APPENDIX C: Interview Guide | 177 |
| APPENDIX D: Letter of Support from Dakota Nations of Canada | 180 |
| APPENDIX E: Letter of Permission from Wahpeton to Conduct Study | 182 |
| APPENDIX F: Letter to the 20 Dakota People of Wahpeton who were interviewed; in reference to the Interview Guide | 184 |
| APPENDIX G: Coding System for each source that responded to the questions on the Interview Guide | 186 |
| APPENDIX H: Interview Transcripts - for each question and respondent source to the Interview Guide | 188 |
| APPENDIX I: An Agenda for the Dakota Chiefs Meeting held at SICC | 240 |
| APPENDIX J: Articles of Unification Accord Established by the Dakota-Nakota-Lakota Nations | 242 |
| APPENDIX K: "Letter of Permission" referenced from the Longman Publishing Group | 252 |
APPENDIX L:  "Letter of Permission" referenced from the Wadsworth Publishing Group
Page 254

APPENDIX M:  "Letter of Permission" referenced from the University of Oklahoma Press
Page 256
Table

| Table 1: Structure of Data Collection Effort | 46 |

xvi
Note on Writing Style

Including one's experiences within a scientific document is relatively new to social science research (Gerrard, 1990; Nunez Molina, 1987; Schick, 1991; Sykey, 1983). This thesis thus becomes part of this new pedagogy which differs from the current predominant Western notion and style for writing a scientific document.

In this study, although the term "the researcher" has been replaced with "I" to ensure accountability for what has been stated, chapters one through five follow - for the most part - a more conventional Western approach to writing a scientific document. The information presented in these chapters, however, may appear repetitive at times. This repetition, modeled on the traditional Aboriginal style of story-telling with its cyclical learning and communication, is intentional to make the thesis more accessible to the Dakota People of Wahpeton.

The concluding chapters of this thesis are presented from an Aboriginal perspective which does not follow the linear approach to writing a scientific document and may even appear iterative at times, as it merges my thinking, intuition, and emotions in describing what was encountered
within the process of developing, conducting and completing this thesis work. The information in these concluding chapters is drawn primarily from the journal of this research study and is referred to as field-notes (see Appendix A). This information could have subsequent implications - for Western thinkers and Aboriginal students - when conducting future social science research with Aboriginal communities.
CHAPTER ONE
Introduction

My name is Wanmditanka. The translation of this name from Dakota to English means Big Eagle. In contemporary Western culture I am known as Leo J. Omani. The surname Omani is derived from my grandfather's Dakota name MahpeyaOmani which means Walking Cloud. My grandfather was known to contemporary Western culture as Joe Omani.

When I was born, one of our Dakota Spiritual Elders on Wahpeton reserve predicted that I would grow up to learn a lot about the White man's paper, which would benefit our people in the long term. Due to this prophecy I have committed myself to learn within the education system of contemporary Western culture. But, I have always struggled, because the cultural knowledge and history I received from the Western education system did not coincide with the cultural knowledge and history passed on to me by our Dakota Elders on Wahpeton.

I admit that the prophecy to learn more of the White man's paper - so as to benefit my Dakota People
of Wahpeton - has baffled me for the better part of my thirty-seven years. It has only been in the last number of years while at Graduate School that I have come to realize that I am now just starting to fulfill the prophecy which was bestowed upon me. I have come to realize that I am but an instrument for my Dakota People of Wahpeton. My task is to put down on paper their dreams and aspirations so as to regain control of our culture and history; also, to offer them an insight as to how they could succeed within the education system as it now exists today - in this contemporary 'modern world' that has come to be known as North America.

In light of what has just been stated, this thesis has been written from a cross-cultural perspective. It provides information that could be beneficial to the two cultures dealt with in this study.

The next section of this thesis provides an overview of the remaining part of this chapter. The chapter concludes by presenting the main purpose for this study, the statement of the problem and the subproblems, and the significance for this study.
Overview

The purpose of this section is twofold. First, for the benefit of the Dakota People of Wahpeton, the importance of educational research is discussed. Second, for the benefit of the academic community, information is provided on how Band-Controlled Schools came into being, and when the Dakota People of Wahpeton decided to take control and operate their own Band-Controlled School. A discussion of the number of studies that the Wahpeton Dakota School Committee has been involved with since 1977, and the results of these studies to-date will follow. This section will conclude with an account of how the Wahpeton Dakota School Committee came to agree to participate in this study.

The Importance of Educational Research

The primary purpose for conducting educational research is to generate 'new knowledge' for teaching, learning and administration (Borg & Gall, 1989, p. 4). Borg and Gall (1989) claim there are four main types of knowledge generated by educational research: description of educational phenomena; prediction of
educational phenomena; information about the effects of improvement-oriented interventions; and theories (pp. 9-10).

According to Borg and Gall (1989), educational research can be categorized by the phenomena being investigated (p. 31). The following are some major topics investigated within a classroom setting: learning processes; cognitive abilities; student personality and motivation; programs for the learning disabled and the gifted; subject matter instruction relating to reading, mathematics, and writing; and classroom teaching methods (Borg & Gall, 1989). Other major topics investigated within the field of education are as follows: school climate; administrative leadership; school finance; teacher education; and curriculum development (Borg & Gall, 1989).

The topics pertaining to educational research have never been thoroughly investigated from a Dakota perspective. It is important to ascertain how educational research could be implemented for the benefit of the Dakota People of Wahpeton. This thesis will address that concern.
How Band-Controlled Schools Came Into Being, and
When the Dakota People of Wahpeton Decided to Take
Control and Operate Their Own Band-Controlled School

In December of 1972, the National Indian
Brotherhood (known today as the Assembly of First
Nations) presented a policy paper entitled Indian
Control of Indian Education to the Department of Indian
Affairs. The Minister of Indian Affairs accepted this
policy paper and since 1973 the Department of Indian
Affairs has allowed Indian bands to take control and
operate their own Band-Controlled Schools.

The Dakota People of Wahpeton made the decision in
the 1977-78 school year to take control and operate
their own Band-Controlled School. In the 1985-86
school year, the Wahpeton Band-Controlled School was
re-named and called Wahpeton Dakota School. At
present, the Wahpeton Dakota School offers a multi-
graded program from Kindergarten to Grade Six.
The Studies That the Wahpeton Dakota School Committee Has Been Involved With Since 1977, and the Results of These Studies To-date

In the past 14 years of operation, the Wahpeton Dakota School Committee has been involved in conducting a number of studies relating to the internal operation of Wahpeton Dakota School. These studies have produced the following documents: (a) The Wahpeton Band Education Program Review for the 1977-78 school year; (b) The Wahpeton Band Education Program Evaluation for the 1978-79 school year; and (c) The Wahpeton Band Education Annual Report for the 1982-83 school year. In addition, the Wahpeton Dakota School Committee in 1986 participated in the "National Review of First Nations Education", with a final report that was released by the Assembly of First Nations in June of 1988.

Furthermore, the Wahpeton Dakota School Committee is currently involved with the Prince Albert Tribal Council (PATC) located in north-eastern Saskatchewan (see map attached to Appendix B) in a district wide education survey entitled the Prince Albert Tribal Council District Wide Improvement Project, 1991,
Individual Profile. Wahpeton Band is one of the twelve Indian bands in the Prince Albert Tribal Council.

A questionnaire for the Prince Albert Tribal Council District Wide Improvement Project, 1991, Individual Profile education survey has been developed for the following groups: Band Councils, School Committee Members, Education Staff, Parents, Students, and Community Members. The intent of the district wide education survey is to identify the people's views relating to their school's philosophy, climate within the school, Indian language and culture, administration, monitoring and evaluation, instruction, and curriculum.

Yet, since 1977, despite all the progress and knowledge gained to-date from conducting or participating in these studies and in managing a school, the Wahpeton Dakota School Committee is still encountering problems. Students leaving the Wahpeton Dakota School to attend Junior High and High School off the reserve, tend to drop-out of school in grade seven, eight, or nine. This issue of drop-outs was noted in the Wahpeton Band's Curriculum Development Proposal in 1986 which stated:
In November, 1985, Band Members conducted an in-depth appraisal to identify their needs in education. The analysis revealed that what the Band had envisioned when they established Wahpeton Band School had not evolved .... The high school drop out rate remained at 90 percent. (p. 2)

For students who attend the Wahpeton Dakota School, parents continuously express the concern that their children are behind in their age-grade level. This concern was also noted in Wahpeton Band's Curriculum Development Proposal in 1986 which stated, "Elementary school students across Canada still scored ninety five to ninety nine per cent above Wahpeton students on standardized achievement tests such as the Canadian Test of Basic Skills (CTBS)" (p. 2). In addition, education staff for the Wahpeton Dakota School have also expressed concern over the stress involved in teaching a multi-graded classroom.

As previously stated, the Wahpeton Dakota School Committee is currently involved in the Prince Albert Tribal Council District Wide Improvement Project, 1991, Individual Profile education survey, which may provide some insight into their present dilemma. Studies completed to-date involving the Wahpeton Dakota School
Committee, however, have provided very few helpful results.

The Wahpeton Band Education Program Review for the 1977-78 school year expressed a number of concerns with the current educational situation. Under the sub-heading entitled "Philosophy", the band expressed concern - with "an increasing drop-out problem amongst Wahpeton students attending schools off the reserve" (p. 2). Another concern expressed in the review of Wahpeton education had to do with a desire "to get parents and other community members more involved in the children's education, and by having the school on the reserve, also [to] provide a more relaxed and adaptive school setting" (p. 2). As of this writing, these two concerns have not been resolved.

How the Wahpeton Dakota School Committee Came to Agree to Participate in This Study

On April 16, 1991, I first reviewed with the Wahpeton Dakota School Committee these previous studies. Then I discussed the "education survey form" entitled the Prince Albert Tribal Council District Wide Improvement Project, 1991, Individual Profile, and
informed the Wahpeton Dakota School Committee that the end result of this district wide education survey will likely be just the development of a data-base for the Prince Albert Tribal Council.

Keeping this in mind, I made two suggestions to the Wahpeton Dakota School Committee. First, that what was required was the establishment of a procedure for conducting educational research that would benefit the Dakota People of Wahpeton. Second, that the methodology known as Community-Based Participatory Research (CBPR) might provide a basis for establishing such a procedure. With this intent, the Wahpeton Dakota School Committee agreed to participate in this thesis study.

**The Purpose of this Study**

The purpose of this study is to develop a process to be followed when conducting educational research with the Dakota People of Wahpeton.
Statement of the Problem

What is the criteria required when conducting educational research with the Dakota People of Wahpeton?

The Subproblems

There were four subproblems investigated in this thesis research. These four subproblems, adapted from Guyette's (1983) book entitled Community-Based Research: A Handbook for Native Americans, helped define critical issues in the conduct of research which respects the community's aspirations. The four subproblems were:

1. How do the Dakota People of Wahpeton perceive educational research in terms of self-determination?

2. What steps (procedures) should be followed when conducting educational research with the Dakota People of Wahpeton?

3. What rules (code of ethics) should be followed between the Dakota People of Wahpeton and the researcher when conducting educational research with the Dakota People of Wahpeton?
4. What should be identified in a contract between the Dakota People of Wahpeton and the researcher when conducting educational research with the Dakota People of Wahpeton?

Statement of Significance

The intent of this research study is to provide a document which identifies what educational research means to the Dakota People of Wahpeton (in terms of self-determination), and a process to be followed when conducting educational research with the Dakota People of Wahpeton. It is the intent of the Wahpeton Dakota School Committee to use this document in approaching Graduate Programs at various universities, in order to gain access to individuals who may be interested in conducting educational research at Wahpeton. The document will then become significant to both the Dakota People of Wahpeton and the researcher as it will help each party understand what is expected of each other when conducting educational research at Wahpeton.

When the Wahpeton Dakota School Committee agreed to participate in this study on April 16, 1991, one School Committee Member stated, "I didn't really
understand the high words you people were using, but I understand what the study means, which will help our people" (field notes, April 16, 1991). The significance of this study lies in its potential to contribute to the self-sufficiency of the Dakota People of Wahpeton by giving them a tool to improve their educational system.
CHAPTER TWO

Literature Review

For the benefit of the Dakota People of Wahpeton, this chapter first discusses the origins of educational research, and the debate between the 'quantitative' and 'qualitative' research paradigms. It will then conclude with a discussion of the qualitative methodology known as "community-based participatory research" to justify its use in this study.

The Origins of Educational Research

Borg and Gall (1989) claim that educational research is a combination of methodologies borrowed from other scientific disciplines. A scientific discipline is an "organized field of inquiry" that tries to explain a particular domain [such as education] through the use of theory, constructs, and research methodologies (p. 30).

Borg and Gall (1989) have described certain scientific disciplines and their contributions to educational research:
The following is a list of scientific disciplines and a representative contribution that each has made either to knowledge about education or to a method of inquiry that can be used in educational research:

1. Anthropology: the ethnographic method
2. Biology: the genetic basis for individual differences in intelligence
3. Computer science: the study of artificial intelligence
4. Economics: cost-benefit analysis of educational policies
5. History: the study of school reform movements
6. Linguistics: social-class differences in language patterns of children
7. Mathematics: statistical analysis of data from samples
8. Physiology: brain structures that support intellectual functions
9. Political science: political influences on school boards. (p. 31)


While the contributions of these disciplines initially resulted from 'quantitative' methods of research, more recently a 'qualitative' method for doing research has gained acceptance [The word 'contributions' is used advisedly at this point because Gould (1981) has shown, for example, that the 'genetic basis for individual differences' has been used as a means to oppress Aboriginal peoples (pp. 56-57, 114-
An explanation of the differences between quantitative and qualitative methods of research would be useful.

The Debate Between the 'Quantitative' and 'Qualitative' Research Paradigms

Traditional educational research relied on a quantitative paradigm that claimed to be "objective" in using numbers to describe the phenomena under observation (Borg & Gall, 1989). Recently, researchers relying on a qualitative paradigm have asserted that human experience cannot be completely explained by quantitative means (Borg & Gall, 1989). While some in the literature claim that quantitative and qualitative methods are incompatible, there are others that have rejected this notion. To justify their contribution to knowledge pertaining to human experience, qualitative researchers have asserted that their methodology contributes to the limited explanatory power of numbers in quantitative methods (Borg & Gall, 1989; Lincoln & Guba, 1985; Reichardt & Cook, 1979). It is this argument that led to the development of Community-Based Participatory Research (CBPR).
Borg and Gall (1989) have acknowledged that much of current educational research methodology was developed by researchers working in the physical sciences. The traditional physical science approach to research has contributed, in their view, to the notion that the phenomena to be studied in education must be observable and quantifiable, hence, the use of the quantitative research method. This model of inquiry is usually referred to as 'quantitative', 'conventional', 'traditional', or 'positivistic research' (pp. 379-380).

More recently, there has been a move away from the assumption that human experience can be completely explained by observable or quantifiable phenomena:

In the past 20 years, however, another paradigm for conducting educational research has slowly gained acceptance. This model was developed by anthropologists and sociologists and is usually called 'qualitative', 'naturalistic', 'ethnographic', 'subjective', or 'postpositivistic inquiry'. (Borg & Gall, 1989, p. 380)

Borg and Gall (1989) claim that quantitative and qualitative research both have their strengths and weaknesses depending on the phenomena to be studied (p. 380). The differences in quantitative and qualitative...
ways of understanding scientific inquiry result in different methods for educational research.

Quantitative researchers, according to Borg and Gall (1989), attempt to be objective in their understanding of the world by limiting the influence of their own personal biases and values (p. 23). Babbie (1986) indicates that quantitative researchers claim to achieve this objectivity by using numbers to represent the phenomena under observation and by manipulating these numbers in attempting to explain phenomena and relationships between phenomena (p. 558). Borg and Gall (1989) maintain that attempts to be objective by quantitative researchers can be seen in their use of research instruments such as "achievement tests, rating scales, observation schedules, and interview guides" (p. 24).

Borg and Gall (1989) suggest that qualitative research, on the other hand, attempts to use the researcher as the primary instrument of the inquiry. In the qualitative model researchers rely on their own interpretations and understanding in analyzing the phenomena under observation (p. 23). Bogdan and Taylor (1975) argue that the stress on personal interpretation
and understanding in the qualitative methodology can be seen in the use of research instruments that rely on descriptive data such as "people's own written or spoken words and observable behavior" (p. 4). Borg and Gall (1989) note that:

qualitative researchers ... often interact closely with those involved in their study. The research data arise out of these interactions in the form of what people reveal to the researcher and the researcher's impressions. In fact, those being studied may be included as participants in the design of the study and interpretation of the results. (p. 24)

There are those who argue that quantitative and qualitative research are incompatible or conflicting in their approach to scientific inquiry (Borg & Gall, 1989, p. 381; Lincoln & Guba, 1985). Still others have rejected the notion that the two methodologies are incompatible (Reichardt & Cook, 1979). Borg and Gall (1989), however, raise some serious doubts about the exclusive use of either quantitative or qualitative approaches:

both quantitative researchers and qualitative researchers go about scientific inquiry in different ways. How different is difficult to determine. ... The way in which typical researchers do their work is flexible, open, and sometimes intuitive. Published reports of their work are formal, linear, and leave out much of the process and anomalies encountered. (p. 23)
If what Borg and Gall (1989) say here is true, there is justification for arguing that research which incorporates instruments and methodologies from both the quantitative and qualitative models would give us a more realistic understanding of the phenomena being observed. Furthermore, the view taken by Borg and Gall (1989) that research methodology can be systematic and at the same time flexible, open, and intuitive, challenges the notion that knowledge can only be gained by empirical means. Community-Based Participatory Research (CBPR) - which can be considered "a human exchange ... [as it is] more an interpersonal than a technical process" - is an outgrowth of this debate (St. Denis, 1989, p. 96).

The Qualitative Methodology Known as Community-Based Participatory Research (CBPR)

This part of the chapter is divided into four sections. First, a brief explanation is provided about the origins of CBPR. Second, the intent and purpose of CBPR is noted. Third, the implementation of CBPR is discussed. Fourth, a summary is provided that justifies the use of CBPR for this study.
The Origins of Community-Based Participatory Research (CBPR)

This section will briefly discuss the origins of CBPR. Then a synthesis will be provided pertaining to the characteristics that distinguish CBPR from quantitative research (St. Denis, 1989).

In critiquing CBPR, St. Denis (1989) noted that Bopp (1985b) was the first to use this term in describing the research process employed in completing his Ph.D. (p. 29). Judging from what St. Denis (1989) writes, the origins of community-based participatory research (CBPR) is derived from participatory research, collaborative research, developmental research, and community-based research (p. 25). Furthermore, St. Denis (1989) contends that feminist research, action research, and critical theorist research are also closely related to and help explain CBPR (p. 21).

When Bopp first coined the term CBPR, he was involved with an Aboriginal community in the North-West Territories of Canada, who were in the process of developing a major comprehensive plan for the educational needs of their community (Bopp, 1985b). Bopp's purpose in initiating CBPR was to develop a
research process that would enable Native communities to use the "knowledge which is an essential part of their culture to develop community programs appropriate to the community" (Bopp & Bopp, 1985a, p. 1; St. Denis, 1989). The following characteristics of CBPR are noted by Bopp and Bopp (1985a). First, CBPR can "help create a mirror by which a community can see its own eyes, that is, its own wisdom and knowledge" (Bopp & Bopp, 1985a, p. 1); and second, it can help a "community integrate cultural wisdom with academic knowledge" (Bopp & Bopp, 1985a, p. 1).

It is clear the characteristics described by Bopp and Bopp (1985a) for CBPR do not adhere to the quantitative research model where knowledge is perceived as gained by quantitative means. As St. Denis (1989) contends, CBPR is essentially a qualitative tool that community members can use to act upon their own lives in an informed collaborative manner (p. 29).
The Intent and Purpose of Community-Based Participatory Research (CBPR)

Why do research? What should be the intent and purpose of research? Who should benefit from the research findings? CBPR is currently asking academicians these questions.

It has been suggested that CBPR regards social science research as in a state of flux and ready for alternative procedures (Lather, 1986; St. Denis, 1989). Practitioners of CBPR contend that research conducted just for the sake of knowledge is pointless, asocial, and immoral (Huizer, 1978; Stokes, 1985; St. Denis, 1989). Those who advocate the use of CBPR assert that there must be a merging of theory and practice that is beneficial to the groups who are the subject of research (Bopp & Bopp, 1985a; Hall, 1979; Huizer, 1978; La Fromboise & Plake, 1983; Lather, 1986; Stokes, 1985; St. Denis, 1989).

Knowledge generated by social science research is considered as a powerful and effective means of influencing the decisions concerning people's everyday lives (Guyette, 1983; Hall, 1979; Reinharz, 1979; St. Denis, 1989). The intent of CBPR is to allow
communities lacking socio-political power to use research, and knowledge gained through research, in making decisions critical to self-determination (Bopp & Bopp, 1985a; Guyette, 1983; Hall, 1979; Huizer, 1978; La Fromboise & Plake, 1983; Stull & Schensul, 1987; St. Denis, 1989). CBPR challenges researchers to conduct research "with" and "for" rather than "on" or "about" people (Light & Kleiber, 1981; St. Denis, 1989).

It has been noted that misinformation and negative stereotyping are often the result when a community has not been involved in the entire research process (La Fromboise & Plake, 1983; Stokes, 1985; St. Denis, 1989). CBPR seeks to actively and meaningfully involve those who are subjected to research by having them assist in defining the intent and purpose of the research (Lather, 1986; St. Denis, 1989).

Conchelos and Kaassam (1981) claimed that participatory research is concerned with advancing the cause of the marginal and powerless segment within a given society (p. 56). According to St. Denis (1989), CBPR is considered an important process for those groups of people who require access to a scientific means of generating knowledge so that these people can
make the alternative changes in their world as they perceive it (p. 41). This then explains why CBPR is regarded as a reasonable approach for conducting research with Aboriginal communities (Bopp & Bopp, 1985a; St. Denis, 1989).

The Implementation of Community-Based Participatory Research (CBPR)

This section will discuss a number of theoretical and practical suggestions when implementing Community-Based Participatory Research (CBPR). Then a concluding argument will be presented to justify why CBPR is regarded as a complex and a dynamic process (Brown & Kaplan, 1981; St. Denis, 1989).

According to St. Denis (1989), CBPR places great demands on a researcher (p. 44). Campbell (1987) notes:

A positive attitude toward participation is not enough. Careful planning, genuine involvement with the community, and a commitment to taking the time for acceptance (or rejection) by the people are among the preconditions for undertaking such an approach to fieldwork. (p. 165)

St. Denis (1989) also contends that a consensus must be reached about the nature of the research among
researchers and collaborators before proceeding (pp. 95-96).

Hall (1979) mentioned that the basic principles of planning for any undertaking pertaining to research - be it educational, political or social - is improved by having potential research participants involved in the decision-making process (p. 404). Furthermore, MacCall (1981) asserts that research can be designed to ensure increased understanding and self-determination for the people who are the subject of the research itself (p. 68). In addition, Kushner and Norris (1980-81) have stated:

In our effort to maintain a base for research, we are becoming more closely aware of the need to employ strategies to gain and maintain access. Generally these strategies are embodied in research contracts which define the rights and obligations occurring to all parties in the research process. (p. 34)

An acknowledgement has been made that in CBPR, the use of research findings is a political process (Stull & Schensul, 1987; St. Denis, 1989). Cassel (1980) indicates that serious harm is caused when research findings are published and "only the conduct not the consequences of fieldwork are discussed" (p. 32). This harm, however, could be avoided to some extent if the
research findings are reviewed by the group or community before publication (Guyette, 1983; St. Denis, 1989).

There are those who maintain there is no exclusive definition for the term 'participation', because it is perceived as a many-faceted and diverse process affecting different people in different ways (Campbell, 1987; Cohen & Uphoff, 1980; Tandon, 1981). Hall (1979), in retrospect, advocated that participatory research be viewed in the following manner. First, it is a method of social inquiry which involves the full participation of a community. Second, it is considered an educational process. Third, it provides the means to take action for development (pp. 406-407).

The argument to justify why CBPR is regarded as a complex and a dynamic process will now be presented. St. Denis (1989) claims that CBPR is not consistent with the traditional, empirical, and quantitative research design, for control does not lie exclusively with the researcher (p. 41). Further, she contends that for those involved in this research process one must be able to risk whatever the outcome might be (p. 41). She states, "the impact of the research on the
researcher and the participants can not be pre-determined" (St. Denis, 1989, p. 41).

Reinharz (1979) claims that for researchers to care, they must become obligated to research issues that are of personal concern to them (p. 120). It has been asserted that since researchers using CBPR are active participants, they must also become the subjects of their own inquiry which in turn develops a sense of trust with the other participants involved within the study (Reinharz, 1979; Torbet, 1981; Huizer, 1978; St. Denis, 1989, p. 33).

To further justify her claim for the complexity and the dynamic quality of this research process, St. Denis (1989) asserts that one must remember community members are not academicians and will not participate in research studies that are incomprehensible to them (p. 95). This then explains why it is important for researchers to seek the involvement, negotiate the direction, and come to a consensus about the nature of the research with would-be participants before proceeding (Campbell, 1987; Hall, 1979; St. Denis, 1989). Taking into consideration what has just been noted, it now becomes clear why St. Denis (1989)
states, "facilitating community-based participatory research requires consistent, clear, and common sense communication" (p. 96).

**Summary**

The literature review presented for Community-Based Participatory (CBPR) confirms the origins of this methodology, for CBPR does indeed encompass the terms and characteristics of participatory research, collaborative research, developmental research, and community-based research. The intent and purpose noted for CBPR described this research process as essentially a qualitative tool that seeks to involve those who are the subject of research so they can share in the knowledge generated by research and advance their struggle for self-determination. Although CBPR is not consistent with traditional quantitative methods, the results of CBPR research are no less 'valid', for when the researcher and the people to be studied become equal participants, its findings can be more accurate, acceptable, and understandable not only to the people being studied internally, however, the researcher can then also articulate the understanding of these
findings to the external and wider population thus generating knowledge that is beneficial for all concerned.

Based on the literature review presented, the methodology known as Community-Based Participatory Research (CBPR) met the requirements for this study. CBPR provided a way to collaborate with the Dakota People of Wahpeton as research participants in developing a process to be followed when conducting educational research on the Wahpeton reserve. The chapters that follow describe how CBPR was applied in this study.
CHAPTER THREE

Procedure of the Study

This chapter first discusses the research methodology, the method, and the data collection instrument for the benefit of the Dakota People of Wahpeton. It then describes the following: permission to conduct this research study, pilot study, selection of sample, assumptions for the study, data collection, and data analysis.

Methodology

Fetterman (1989) has described etic and emic perspectives in scientific inquiry. The etic perspective is an "external, social scientific perspective of reality". The emic perspective is the "insider's or native's perspective of reality" (pp. 30, 32). Further, he claims:

The insider's perception of reality is instrumental to understanding and accurately describing situations and behaviors. Native perceptions may not conform to an "objective" reality, but they help the fieldworker understand why members of the social group do what they do. (p. 30)
Since I am a Dakota person from Wahpeton and interviewed only Dakota People from Wahpeton, and emphasize the Dakota perspective, this research study was, primarily, from an emic perspective.

Bailey (1982) describes methodology as the philosophy for the research process that includes the assumptions and values which serve as a rationale for the research, as well as, the standards or criteria used by the researcher for interpreting the data and reaching conclusions based on the study (p. 32). As previously mentioned, the methodology utilized for this research study was Community-Based Participatory Research (CBPR).

Method

Borg and Gall (1989) assert that the interview as a research method is unique for one must obtain data through direct verbal interaction between individuals (p. 446). Unlike the questionnaire, which does not provide immediate feedback, the main advantage of the interview is that it allows a researcher to follow-up leads thus gaining more information with greater clarity (p. 446).
However, the interview method does have its limitations. Since it is easier to ask questions than to give someone a test or conduct observations, the interview method tends to be misused for collecting quantitative data which could be measured more accurately using other methods (Borg & Gall, 1989, p. 448, Guion & Imada, 1981). Borg and Gall (1989) claim that another limitation of the interview method is due to the nature of the process. Since the interview method allows for direct verbal interaction, this could lead to potential biases which in some research situations would be its greatest weakness (p. 448). Some biases within the interview process could include: interviewees responding the way they think the researcher wants them to; antagonism that may arise between interviewee and the researcher; or the tendency of researchers to seek only the data which support their research (Borg & Gall, 1989).

For the purpose of this research study, I utilized the interview method. Separate interviews were conducted with each research participant, one on one (Bogdan & Biklen, 1982).
Data Collection Instrument

Researchers involved within the field of education generally include some structured questions within the interview guide; however, they tend to direct their attention towards a semistructured interview (Borg & Gall, 1989). Borg and Gall (1989) claim that a semistructured interview does have the advantage of being reasonably objective for it allows a researcher to gain a more thorough understanding of the respondents' opinions and the reasons behind them which would not be possible with a mailed questionnaire (p. 452).

An interview guide was utilized as the data collection instrument for this research study, and the interviews conducted with the research participants were in a semistructured format. The interview guide included ten open-ended questions seeking responses as to the criteria required when conducting educational research with the Dakota People of Wahpeton (see Appendix C).
Permission to Conduct this Research Study

The Wahpeton Dakota School Committee passed a motion at their meeting on April 16, 1991 to participate in this research study, and on April 17, 1991 a letter of support for the study was passed by the Dakota Nations of Canada (see Appendix D). I then obtained written permission from the Chief and Council of Wahpeton Band, on behalf of the Wahpeton Dakota School Committee, to conduct the research study (see Appendix E). For this study, the Wahpeton Dakota School Committee acted as advisors on behalf of the Chief and Council of Wahpeton. This meant that I had to inform the Wahpeton Dakota School Committee when the field research for this study began, and had to provide the Wahpeton Dakota School Committee with a report each month at their regular scheduled meeting as to how the field research for this study was progressing.

Pilot Study

Having obtained the permission from the Chief and Council of Wahpeton Band (field notes, May 30, 1991) and the Thesis Committee (field notes, July 9, 1991) to conduct the research study, I used a tape recorder to
pilot-test the interview guide with two University of Saskatchewan students of Dakota ancestry enrolled in the Indian Teacher Education Program. The first question on the interview guide which originally read as: What does educational research mean to you? was revised based on suggestions made by these two students participating in this pilot study.

The first student suggested the words "as a Dakota person of Wahpeton" be included in the first question of the interview guide in order to make the question more meaningful to the person being interviewed (field notes, July 10, 1991). The second student asked: "What do you really want to find out from this question" (field notes, July 11, 1991). I responded by telling the student "the Dakota People of Wahpeton's views of self-determination in regards to educational research" (field notes, July 11, 1991). This second student then suggested the words "in terms of self-determination" be added on at the end of the first question so the person being interviewed would understand the intent of the question (field notes, July 11, 1991).
The first question in the interview guide was then revised to read: What does educational research mean to you as a Dakota person of Wahpeton in terms of self-determination? (see Appendix C). Both students also indicated since the questions in the interview guide required a considerable amount of thinking, the interview guide should be given to the person to be interviewed a week or so ahead of time so that the person would have enough time to think about the questions (field notes, July 10 and July 11, 1991).

Selection of Sample

Twenty Dakota People of Wahpeton were sampled for this research study. The sample included two Elders, three Band Council Members, two Wahpeton Dakota School Committee Members, two Education Staff who are members of Wahpeton, as well as four Parents, four Students, and three Community Members of Wahpeton. These seven categories provide a 'representative' sample of the various groups who are affected by the educational system within the community of Wahpeton.
**Assumptions**

The following assumptions were made in this study:

1. That the 20 Dakota People interviewed fairly represented Dakota People of Wahpeton.

2. That the 20 Dakota People of Wahpeton interviewed co-operated in giving honest responses, rather than merely responding as they thought the researcher would like them to.

3. That the data gathering instrument, referred to as the "Interviews Guide", provided valid data from which valid conclusions could be drawn, though the researcher's own skill and experience will influence the degree of validity.

4. That the time spent at Wahpeton (July and August, 1991) provided sufficient data for analysis and interpretation in order to develop a process for conducting educational research with the Dakota People of Wahpeton.

5. As per the letter from the Dakota Nations of Canada (see Appendix D), this study can only be perceived as generalizable to the Aboriginal people of Dakota ancestry.
Data Collection

As for my data collection effort, I am in agreement with St. Denis' (1989) claim that Community-Based Participatory Research (CBPR) is not consistent with the traditional, empirical, and quantitative research design, because control does not lie exclusively with the researcher (p. 41). As St. Denis (1989) contends, a researcher using this methodology must be capable of integrating 'participatory techniques' (Guyette, 1983) which are compatible with the 'cultural context' (Guyette, 1983; Torbet, 1981) of the community (p. 34).

The 'participatory techniques' (Guyette, 1983) that I employed for this study were (a) visiting with the research participants, (b) discussing the intent of the research study, and (c) explaining the methodology, the method, and data collection instrument to each research participant. Before the interview started, I also explained the meaning of certain words in the interview guide which any research participant had questions about.

The 'cultural context' that I encountered for this study was not the Dakota language, but time (Guyette,
1983; Torbet, 1981). The interviews were conducted in English which all the research participants were able to speak. Although I am a Dakota person of Wahpeton, I had not been home regularly in the past five years while attending university, which meant that I had to once again adjust to the Dakota People of Wahpeton's 'cultural perception of time' in reference to the interview appointments. This cultural adjustment, however, was minor within the process of carrying out the study.

A discussion will now follow with regard to the approach taken to collect the data for this study. The field work for this study began on July 15, 1991 and concluded on August 29, 1991. Since I am a member of Wahpeton, I resided with relatives on the reserve while collecting the data for this study.

I spent the first week on Wahpeton visiting and discussing the intent of the study, as well as explaining the methodology, the method, and the data collection instrument to the participants. A total of 23 people were approached in order to attain the sample of 20 people for the study. An interview guide was left with each of these people so that they could
review the ten open-ended questions on the interview guide and consider how they would respond to each question when the actual interview took place.

I began collecting the data for this study during the second week on Wahpeton. The interviews with the 20 research participants were conducted at an agreed upon time and location. Before the actual interview was conducted, a written agreement from each research participant was obtained (see Appendix F). This written agreement included permission to tape record the interview.

The majority of the interviews were conducted at the research participant's residence. Some of the interviews were conducted at the Band Office. An average of three or four interviews per week were conducted. This was due to tentative interview appointments with research participants having to be re-scheduled for various reasons such as doctor appointments, having to attend a meeting at the Band Office or in the city of Prince Albert, as well as unexpected company showing up for a visit at the research participant's residence (field notes, July 22, 1991 to August 29, 1991).
The exact time to begin the interview was not predetermined. Each person to be interviewed indicated various possible times of the day. Some typical responses were: "early in the morning"; "sometime in the morning at around ten o'clock or so"; "after dinner"; "in the afternoon about three or so"; "after supper around seven or seven-thirty or so" (field notes, July 22, 1991 to August 29, 1991). The length of time for each interview was between one and one half hours. Some interviews did take as long as two or three hours.

Furthermore, the interview did not begin immediately once this researcher arrived at the research participant's residence or at the Band Office. Time was taken first to visit and have coffee or tea, and in some cases to have lunch with the person to be interviewed. Before the interview did start, I also explained the meaning of certain words in the interview guide (which the person being interviewed had questions about) such as a definition of educational research and code of ethics (field notes, July 22, 1991 to August 29, 1991). Once the interview was completed, research participants typically had one of two reactions:
either they said they were nervous at first when the interview began, but felt comfortable towards the end of the interview, or they said they did not find responding to the questions in the interview guide as hard as they thought it would be (field notes, July 22, 1991 to August 29, 1991).

**Data Analysis**

A coding system for qualitative data analysis was developed for this study. For qualitative data analysis, "codes are retrieval and organizing devices that allow the analyst to spot quickly, pull out, then cluster all the segments relating to the particular question, hypothesis, concept, or theme" (Miles & Huberman, 1984, p. 56). In developing the coding system for each respondent source (see Appendix G), I transcribed each taped interview and coded the interview transcripts according to each respondent source and his or her response to each particular question as set out in the interview guide (see Appendix H).

Using these transcripts, I then pulled out, clustered, and analyzed key concepts according to the
four themes identified within the subproblems of this research study. The Webster's College Dictionary (1991) defines a theme as "a unifying or dominant idea" (p. 1382) and a concept as "an idea of something formed by mentally combining all its characteristics or particulars" (p. 281).

The four themes for this research study are: (a) self-determination, (b) steps, (c) rules, and (d) contract. The definition for each theme was not predetermined because it was my intent to hear how the Dakota People of Wahpeton described each theme through their responses to the various interview questions. I did not want my own presuppositions to dictate the definitions.

The analysis of respondent interviews for this research study followed a three-stage procedure: First, a table was developed as a tool to organize the data by theme, question, and respondent source (see Table 1, page 46). Second, in analyzing the respondents' answers for each interview question and theme, key concepts were extracted from the interview transcripts and placed in accordance with each respondent source. Third, using these key concepts,
conceptual patterns were then identified in the responses to questions within each theme. I am assuming that these patterns were representative of the thinking of the Dakota people of Wahpeton.

For the benefit of the reader and in common sense language, the key concepts that were extracted from the interview transcripts are presented in Chapter Four in accordance with each theme, question, and respondent source for data analysis. The 'research findings' derived from the data analysis in Chapter Four will be presented in Chapter Five as the process to be followed when conducting educational research with the Dakota People of Wahpeton.
Table 1: Structure of Data Collection Effort

<table>
<thead>
<tr>
<th>Data Collection Theme</th>
<th>Relevant Interview Questions</th>
<th>Respondent Source - for each theme and interview question</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-Determination</td>
<td>#1.</td>
<td>Elder - A</td>
</tr>
<tr>
<td></td>
<td>#2.</td>
<td>Elder - B</td>
</tr>
<tr>
<td></td>
<td>#3.</td>
<td>B.C.M. - A</td>
</tr>
<tr>
<td></td>
<td>#4.</td>
<td>B.C.M. - B</td>
</tr>
<tr>
<td></td>
<td></td>
<td>B.C.M. - C</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S.C.M. - A</td>
</tr>
<tr>
<td></td>
<td></td>
<td>S.C.M. - B</td>
</tr>
<tr>
<td>Steps</td>
<td>#5.</td>
<td>Ed Staff - A</td>
</tr>
<tr>
<td></td>
<td>#6.</td>
<td>Ed Staff - B</td>
</tr>
<tr>
<td>Rules</td>
<td>#7.</td>
<td>Parent - A</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Parent - B</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Parent - C</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Parent - D</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Student - A</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Student - B</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Student - C</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Student - D</td>
</tr>
<tr>
<td>Contract</td>
<td>#8.</td>
<td>C.M. - A</td>
</tr>
<tr>
<td></td>
<td>#9.</td>
<td>C.M. - B</td>
</tr>
<tr>
<td></td>
<td>#10.</td>
<td>C.M. - C</td>
</tr>
</tbody>
</table>
CHAPTER FOUR
Research Findings and Data Analysis

The data analysis described in this chapter is the product of (a) the four themes derived from the subproblems of the study, (b) the interview guide, and (c) the responses of the 20 Dakota People of Wahpeton who were identified as the sample. Furthermore, a table was developed to organize the data collected for a three-stage process of analysis (pp. 43-46).

A two-stage format is used in this chapter to explain the research findings. First, data from each respondent source (extracted from the interview transcripts and referred to as key concepts) is provided according to each theme and question. Second, a summary is then provided by using the key concepts to identify patterns of responses presented for each theme and question. These patterns are said to represent the thinking of the Dakota People of Wahpeton.

The data for each theme and question is presented in chronological order as it appeared in the interview guide. In addition, for clarity and appearance the
main heading for each theme and question begins on a new page. Furthermore, to adhere to the characteristics of Community-Based Participatory Research (CBPR), within the summary and conclusions reached for each theme and question, I "mirrored" (Bopp & Bopp, 1985) certain words and quotes [meaning tried to reflect on paper the true feelings and understandings] of the 20 respondents - for the benefit of the Dakota People of Wahpeton.
Theme: Self-Determination

Question #1 of Interview Guide:

What does educational research mean to you as a Dakota person from Wahpeton in terms of Self-Determination?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Key Concepts extracted from Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>Our Dakota culture and language ... should be made into a curriculum.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>It is very, very important for us to understand where we are going with our educational process on Wahpeton, and in order to understand where we're going, we need to also understand our history ... our language and cultural ceremonies.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>Not much history written ... about our Dakota People of Wahpeton. We need research done on our Dakota Language ... Traditional Cultural Ceremonies [and] Cultural Values.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>Educational research to me ... would mean the real teaching styles of the Dakota People. I think Dakota People's children ... from day one ... were given source of a holistic education, and educational research to me means researching into that whole area, looking at how that ... child develops into adulthood.</td>
</tr>
<tr>
<td>Respondent</td>
<td>Key Concepts extracted from Interviews</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>It's good that our educational program is going to be researched the way we want it ... Control, we now can have control over the research, this is what I think it means for us in terms of Self-Determination.</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>The culture of our people should be stressed as much as the academic program.</td>
</tr>
<tr>
<td>S.C.M. - B</td>
<td>Learning about our Heritage ... Cultural Ceremonies [and] Dakota Cultural Values.</td>
</tr>
<tr>
<td>Ed Staff - A</td>
<td>It [educational research] would improve our people's qualifications to attend high school and university.</td>
</tr>
<tr>
<td>Ed Staff - B</td>
<td>More programs like Home Ec. and Industrial Arts. Vocational programs for adults. Better programming for our language and cultural activities.</td>
</tr>
<tr>
<td>Parent - A</td>
<td>To improve our children's skills in school ... we also should use this research to find out about our Dakota Culture.</td>
</tr>
<tr>
<td>Parent - B</td>
<td>Developing a curriculum ... that interests the kids.</td>
</tr>
<tr>
<td>Parent - C</td>
<td>Finding opportunities for our people ... in the work force.</td>
</tr>
<tr>
<td>Parent - D</td>
<td>Educational research would help our people to grow as a family ... as a group ... community. To better our lifestyle.</td>
</tr>
<tr>
<td>Student - A</td>
<td>The research ... should be true, and ... for the people ... to better our lifestyle.</td>
</tr>
</tbody>
</table>
Respondent | Key Concepts extracted from Interviews
--- | ---
Student - B | With educational research we can climb a ladder to a better living.
Student - C | To up-grade the level of education for our people ... to compete in both Worlds ... the Dakota World and the White World. It also means having control of what we can research.
Student - D | It encourages a person to learn more ... of their people [and] reserve ... To help their fellow people on the reserve ... To improve our lives.
C.M. - A | Educational research should help us learn ... about our Dakota Culture.
C.M. - B | It [educational research] should help us learn more about ourselves ... our language and our culture.
C.M. - C | In regards to Self-Determination, we have to find ways to improve our kids' education academically ... more books ... about our Dakota People ... written for kids' grade level ... relating to our Dakota cultural values, language, and history. I think the kids would be more interested and do better in school with these types of books.

**Summary**

In reviewing the key concepts for the theme 'Self-Determination' - extracted from the interview transcripts to question one - I identified the following patterns of responses:
(a) Eleven respondents indicated the Dakota language, Dakota culture and ceremonies, Dakota values, and Dakota history as being important to them;

(b) Five respondents indicated "a better lifestyle" as being important to them;

(c) Two respondents indicated "control" over research. [However, one of these two respondents also indicated "to up-grade the level of education for our people ... to compete in both Worlds ... the Dakota World and the White World"];

(d) One respondent indicated "the real teaching styles of the Dakota People" in reference to holistic education as being important; and

(e) One respondent indicated to develop curriculum that is of interest to the students.

In analyzing the patterns of responses (derived from the key concepts), I came to the following conclusion for the theme 'Self-Determination' in reference to question one which asked: What does educational research mean to you as a Dakota person from Wahpeton in terms of self-determination? It appears that most of the respondents view self-determination through educational research as a way of
retaining or learning more of their Dakota language, Dakota culture and ceremonies, Dakota values, and Dakota history. In addition, the following was also indicated: the desire to achieve "a better lifestyle" through educational research, to research "the real teaching styles of the Dakota People" in reference to holistic education, "control" over research, and "developing a curriculum" that would interest the students.
**Theme:** Self-Determination

**Question #2 of Interview Guide:**

What do you think educational research has done for the Dakota People of Wahpeton?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Key Concepts extracted from Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>I agree we need research, but we should know what we are doing the research for.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>Nothing for Wahpeton.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>Nothing, nothing at all, it's sad to say I know ... with the research that was done we don't get nothing from it. The only thing is that we are mentioned in a book. But, what does that do for us ... It don't meet our needs.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>I guess if we are talking about educational research, meaning holistic education, I don't think it's ever been done on Wahpeton. Only the standard type of school research that everyone else gets like city schools.</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>I'm sure research had to be done for our Band to get this school. But, there is something that the Band is missing, and we don't really know what it is. One just has to look at the drop-out rate of our students that leave our school, and attend Jr. High and High School in the city.</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>We got a school for our children on the reserve, and we are learning how to operate and manage it.</td>
</tr>
<tr>
<td>Respondent</td>
<td>Key Concepts extracted from Interviews</td>
</tr>
<tr>
<td>---------------------</td>
<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>S.C.M. - B</td>
<td>I guess it would be educational to me to research the land base we once had ... Research in this area would be good for our Dakota People. Because, we would perhaps get a bigger land base.</td>
</tr>
<tr>
<td>Ed Staff - A</td>
<td>We have a school now. But, we not have to find ways to improve our children's skills and grade standing ... also ... get the parents more interested and involved in the school.</td>
</tr>
<tr>
<td>Ed Staff - B</td>
<td>It's good that the kids are able to go to school here on the reserve. But, it's too bad it's multi-grade. I think the kids would learn more even if we had one teacher for only two grades like Grade one and two, three and four, then five and six.</td>
</tr>
<tr>
<td>Parent - A</td>
<td>Not much that's what I think. We have a school. But, our children are behind in their grade level and they can't seem to make it in the school in the city.</td>
</tr>
<tr>
<td>Parent - B</td>
<td>We've had only one Grade twelve graduate since 1976 ... So, all the research that has been done in the last number of years on our reserve is not doing the job or developing the program that prepares the kids or interests them. Something is wrong.</td>
</tr>
<tr>
<td>Parent - C</td>
<td>I don't know.</td>
</tr>
<tr>
<td>Parent - D</td>
<td>Getting the school on the reserve has helped our people ... A lot of the people are going back to school and getting a better education.</td>
</tr>
</tbody>
</table>
Respondent | Key Concepts extracted from Interviews

Student - A | For me, in my opinion, it's mixed-up our history. A lot I read about the Dakota People could be half-true or half-false, and you really don't know what to believe anymore.

Student - B | We got a school on the reserve which our parents didn't before ... It's [school] helped prepare some of us for Jr. High and High School off the reserve.

Student - C | It has done a lot ... we are learning the values of our Dakota People and the Non-Indian People. We are also learning our Dakota language in our school; which is being taught by our elders.

Student - D | Nothing real for our people. I was the first Grade 12 graduate in the past 14 years. That should tell you something of what educational research has done for our people.

C.M. - A | Nothing that I know of.

C.M. - B | It hasn't done anything for us yet. Perhaps it will in the future.

C.M. - C | I don't know what type of educational research has been done so far for this reserve.

Summary

In reviewing the key concepts for the theme 'Self-Determination' - extracted from the interview
transcripts to question two - I identified the following patterns of responses:

(a) Eight respondents mentioned the school on the reserve. [Five of these eight respondents, however, questioned the quality of education currently being provided to the students. Three of the eight respondents did offer some positive comments about the school];

(b) Six respondents indicated the research conducted to-date on the reserve has done "Nothing" for Wahpeton;

(c) Two respondents indicated they did not know what "educational research" has done for the Dakota People of Wahpeton;

(d) One respondent indicated no research has been done in reference to "holistic education" for the Dakota People of Wahpeton;

(e) One respondent indicated there is a need for research, but the Dakota People of Wahpeton "should know what the research is for";

(f) One respondent indicated "it would be educational ... to research the land base we once had"; and
(g) One respondent indicated "It's mixed-up our history".

In analyzing the patterns of responses (derived from the key concepts), I came to the following conclusion for the theme 'Self-Determination' in reference to question two which asked: What do you think educational research has done for the Dakota People of Wahpeton? It appears that most of the respondents are not satisfied with the type of educational research they have received to-date, although, credit is given to educational research for having helped bring a school to the reserve.
**Theme:** Self-Determination

**Question #3 of Interview Guide:**

What do you think the Dakota People of Wahpeton should get out of educational research?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Key Concepts extracted from Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>It should provide us with [Dakota] teaching material to use in the classroom. It seems when we hire someone and when they leave they take the teaching material that was developed while they were here. We should be funded in some way to develop [Dakota] teaching material that would stay here at our school.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>Besides finding a way to research our needs to strengthen our language and cultural identity as a Dakota People, we need to find ways that will broaden the educational scope of our people. Not all of our children can or should become teachers and social workers ... we need information as to how our children can get into other jobs like doctors, lawyers, welders, plumbers, and so on.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>If there are any royalties that may come out of the research, we should be able to get some. This money would help us ... because we have a small budget. We could buy more supplies for our children, and work at developing new programs for our school ... we don't have anything about our Dakota People in our library for our teachers and students to use. We need education material that our students can relate to</td>
</tr>
<tr>
<td>Respondent</td>
<td>Key Concepts extracted from Interviews</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------------------</td>
</tr>
<tr>
<td></td>
<td>in the classroom. The adults in the community could also use the resource material that could be developed to learn more about our Dakota Culture. I believe our Dakota People had an education system before, it may not have been pencil and books, but it strengthened the Dakota person to survive in the past. Now we don't have that and it is hurting a lot of our people socially. The spiritual and traditional part of our culture is lost for the most part. We have to re-learn these things to make us a better people.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>Once this research is completed and compiled, I think if we implement ... our own ... traditional education in our school, I think the people here would be much better ahead, much more holistic, much more proud, much more whole as a person. Because, I think spirituality is also included in our system of education, and it would be a great benefit to the people of Wahpeton.</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>Educational research should help us find information about our people. Perhaps this is what is missing in our school. What a Dakota person is all about. Perhaps, if our children knew who they were they could make it in the city schools.</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>Get research done on education programs that would help our children and as well for adults to up-grade themselves. Do research on the history of our reserve ... so our Dakota People will know where we came from ... this includes not only the cultural program, but also the academic program for our school. Things like our Dakota Language and Legends.</td>
</tr>
<tr>
<td><strong>Respondent</strong></td>
<td><strong>Key Concepts extracted from Interviews</strong></td>
</tr>
<tr>
<td>---------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>S.C.M. - B</td>
<td>They should get some of their [Dakota] culture back. A good idea of how the people used to live and get along back then. A good sense of family. Togetherness as a community. Helping each other out as much as possible without not too many conflicts.</td>
</tr>
<tr>
<td>Ed Staff - A</td>
<td>We need to develop Dakota teaching material that interests our children. If we can develop Dakota teaching material that meets the needs of our children, I'm sure the parents would also want to learn what their children are learning. They can work together at home and in the classroom.</td>
</tr>
<tr>
<td>Ed Staff - B</td>
<td>More programs relating to our culture. We should find ways to get more parents involved, and our elders brought more often into the classroom. They [elders] have a lot of good stories to tell our kids. Even me, I learn more about myself from the stories the elders tell us.</td>
</tr>
<tr>
<td>Parent - A</td>
<td>I think our school should teach our children about our culture and history ... We need to learn about our own traditional ways. If we know who we are, I think our children would do better in the white schools in the city.</td>
</tr>
<tr>
<td>Parent - B</td>
<td>I think we need to look into ... three components to develop the student's, parent, and community pride of our people ... First, the academic program to address the needs of the students to continue on to high school and university. Second, the home and social aspect in regards to our cultural lifestyle, which plays a large role of how the student does in school, and</td>
</tr>
<tr>
<td>Respondent</td>
<td>Key Concepts extracted from Interviews</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------------------</td>
</tr>
<tr>
<td>Parent - C</td>
<td>For our children, I think we need research done to improve their academics in reading and writing.</td>
</tr>
<tr>
<td>Parent - D</td>
<td>How to better their [Dakota People] lives and their children's lives, so they can make it in this world.</td>
</tr>
<tr>
<td>Student - A</td>
<td>They should get accurate information about the Dakota People ... like what they think they need to teach their kids and their people ... their own values and their own standards of their culture.</td>
</tr>
<tr>
<td>Student - B</td>
<td>Prepare the kids for a higher level of education. A better understanding of the White World and a better understanding of the Dakota World. A lot of kids now don't understand their Dakota Language or their Dakota songs and style of dance, the traditions that we have now like the sweatlodge, the sundance, and feasts.</td>
</tr>
<tr>
<td>Student - C</td>
<td>I think they should get a better understanding of the educational system of both cultures ... meaning the skills needed for the Dakota way of life as well as the White man's way of life. For me it has been hard to move from one culture to another ... but this has taught me most of the values that are good to learn from.</td>
</tr>
</tbody>
</table>
Respondent  | Key Concepts extracted from Interviews
--- | ---
Student - D  | Things that are realistic for our [Dakota] people. Important things like our culture and ways for our people to improve their job skills.
C.M. - A  | Dakota people by nature think as a group. We should look at research that would benefit all our people. This is why learning about our culture is important to me.
C.M. - B  | So far all we have for pride is our school and that's not much when one considers the drop-out rate of our children that don't complete high school ... I think if we could find out more about our traditional cultural beliefs and values - these would make us a better people, and could help us survive in the White World also.
C.M. - C  | I think we should get something done about our language ... our history, and culture, because we don't want to get to the point that we don't know who we are. Hopefully, we can learn and pass these things on to the kids here at our school.

Summary

In reviewing the key concepts for the theme 'Self-Determination' - extracted from the interview transcripts to question three - I identified the following patterns of responses:

(a) Sixteen respondents indicated that their concerns relating to the Dakota language, Dakota
culture, Dakota values, Dakota history, and Dakota teaching material should be addressed through educational research;

(b) One respondent indicated "if we implement ... our own ... traditional education in our school, I think the people here would be much better ahead, much more holistic, much more proud, much more whole as a person";

(c) One respondent indicated educational research should "better their [Dakota People] lives and their children's lives, so they can make it in this world";

(d) One respondent indicated "For our children, I think we need research done to improve their academics in reading and writing"; and

(e) One respondent indicated to gain "a better understanding of the educational system of both cultures ... meaning the skills needed for the Dakota way of life as well as the White man's way of life."

In analyzing the patterns of responses (derived from the key concepts), I came to the following conclusion for the theme 'Self-Determination' in reference to question three which asked: What do you think the Dakota People of Wahpeton should get out of
educational research? It appears that the majority of the respondents view educational research as a way of addressing their need to find out, learn, and to develop teaching material as it pertains to their Dakota language, Dakota culture, Dakota values, and Dakota history. In addition, the need to implement "Dakota traditional education" in the school, to achieve "a better lifestyle" through educational research, to improve the students "academics" in reading and writing, and to gain "a better understanding of the educational system of both cultures ... meaning the skills needed for the Dakota way of life as well as the White man's way of life" (Student - C) was also indicated.
Theme: Self-Determination

Question #4 of Interview Guide:

Should the Dakota People of Wahpeton determine what should be researched in terms of their educational needs? Why?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Key Concepts extracted from Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>Yah, the first thing there that we should get is [Dakota] teaching material and enough funding for our people ... to teach our children how to make a drum, a head-dress, and pow-wow outfits. Also, enough funding to write stories down about the important things related to our cultural ceremonies. So, these things will not be lost.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>I believe, we the Dakota People of Wahpeton should determine for ourselves as to where we are at, where we came from, and where we are going in terms of our educational needs.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>Yes, we should because there is not too many elders left on our reserve. We need to research our history and traditional cultural way of life ... We need to know who we are so we can be proud of our heritage. If we don't research and learn about our language and culture we will be lost.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>Yah, I think so. Because I think we're the only ones that would know the older traditional forms of educating our people. I don't think the present education system is relevant to our people. I think our people have a lot to offer to the White people with our values and beliefs. We should not blame them. Because, they thought they were...</td>
</tr>
<tr>
<td>Respondent</td>
<td>Key Concepts extracted from Interviews</td>
</tr>
<tr>
<td>------------</td>
<td>----------------------------------------</td>
</tr>
<tr>
<td></td>
<td>doing right. We have to forgive them and now work together to better our Dakota People's lifestyle.</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>I think they [Dakota People] should ... Perhaps in this way, people who will do research for us would be prepared to listen and help us develop educational programs that will benefit our people.</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>Yah, because it would benefit the whole reserve.</td>
</tr>
<tr>
<td>S.C.M. - B</td>
<td>Yah, because we need to learn more about our [Dakota] culture.</td>
</tr>
<tr>
<td>Ed Staff - A</td>
<td>Yah, we should. Because we know what kind of research was done ... before and what didn't do us any good.</td>
</tr>
<tr>
<td>Ed Staff - B</td>
<td>Well yah, because it's us that are living here. We're the ones that should be able to decide what to research.</td>
</tr>
<tr>
<td>Parent - A</td>
<td>Yah, I think we should. After all the research is going to be done for us.</td>
</tr>
<tr>
<td>Parent - B</td>
<td>I guess so. As you know, we have been researched to death. Surveyed to death. The best answer I can give you is that we are best equipped to determine what our needs are.</td>
</tr>
<tr>
<td>Parent - C</td>
<td>Yes, they [Dakota People] should. Because they're the ones involved in their children's education and future.</td>
</tr>
<tr>
<td>Parent - D</td>
<td>Yah, ... I think it's time we should be allowed to make our own decisions good or bad. How else will we learn.</td>
</tr>
</tbody>
</table>
Respondent | Key Concepts extracted from Interviews
--- | ---
Student - A | Yes, because they [Dakota People] know what's good for themselves ... the elders were taught their values and customs from their parents and grandparents ... These values and customs plus knowing our true history would help me out a lot as a Dakota person.

Student - B | Yes, but they [Dakota People] should have someone who knows how to do research to help them.

Student - C | Well of course, who else would know what their needs are.

Student - D | Yah, we should. We should use educational research to help us walk in two worlds. It is a hard thing to do. It's a very broad line to try in walk in two worlds. Because, the white man is teaching you one thing and you go and talk to an elder and he tells you another thing. So you are trying to balance these things through logic and belief which is a very hard thing to do. Educational research should help us narrow-up the line so it is easier to walk.

C.M. - A | Yes, but we should get some outside help from people that know how to conduct research.

C.M. - B | Yes ... The thing would be to find a researcher willing to listen and to help us do the research we really want done ... to research and find out our own history and culture as a Dakota People.
Respondent: C.M. - C
Key Concepts extracted from Interviews:
Yes, I think the [Dakota] people should have a say ... a lot of our kids are behind in their grade level. We have to find ways to bring their skills up to their grade level.

Summary
In analyzing the pattern of responses (derived from the key concepts), since all 20 respondents appear to hold a common view - I came to the following conclusion for the theme 'Self-Determination' in reference to question four which asked: Should the Dakota People of Wahpeton determine what should be researched in terms of their educational needs? Why?
There was unanimous support for the Dakota People of Wahpeton to determine what should be researched in terms of their educational needs. To support the conclusion just presented, a typical form of response from each category of the sample selection is provided as follows:
(a) "I believe, we the Dakota People of Wahpeton should determine for ourselves as to where we are at, where we came from, and where we are going in terms of our educational needs" (Elder - B);
(b) "Yes, we should because there are not too many elders left on our reserve. We need to research our history and traditional cultural way of life ... we need to know who we are so we can be proud of our heritage" (B.C.M. - A);

(c) "Yah, because we need to learn more about our [Dakota] culture" (S.C.M. - B);

(d) "Yah, we should. Because we know what kind of research was done ... before and what didn't do us any good" (Ed Staff - A);

(e) "I think the [Dakota] people should have a say ... a lot of our kids are behind in their grade level. We have to find ways to bring their skills up to their grade level" (Parent - C);

(f) "The thing would be to find a researcher willing to listen and to help us do the research we really want done ... to research and find out our own history and culture as a Dakota People" (C.M. - B); and

(g) The conclusion is perhaps best stated by Student - D which is noted on the following page;
Yah, we should. We should use educational research to help us walk in two worlds. It is a hard thing to do. It's a very broad line to try in walk in two worlds. Because, the white man is teaching you one thing and you go and talk to an elder and he tells you another thing. So you are trying to balance these things through logic and belief which is a very hard thing to do. Educational research should help us narrow-up the line so it is easier to walk. (Student - D)
Theme: Steps

Question #5 of Interview Guide:

Who do you think the researcher should contact first for approval if he or she wants to conduct educational research with the Dakota People of Wahpeton? Why?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Key Concepts extracted from Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>The Band Council as well as the Elders. As an Elder, I have experienced and seen a lot of change in my time ... In this way I can help the Band Council make a good decision for our people.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>The first people to be contacted should be our elected Chief and Council ... for approval to conduct research on our reserve.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>The Chief and Council should be contacted first ... After the approval is given then the Elders should be approached [for] they are the most knowledgeable about our history and culture. Any research should also be brought to a Band Meeting. So the research can be questioned and for the people to know what they are getting themselves into, and what the Band will get out of this research.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>The usual procedure is the Chief and Council, then the School Committee, and the people. Because, this is the accepted custom we have here now on this reserve.</td>
</tr>
</tbody>
</table>
Respondent | Key Concepts extracted from Interviews
---|---
B.C.M. - C | The Chief and Council. Because, they have the authority of what happens on the reserve.
S.C.M. - A | First, the Chief and Council. Then the School Committee ... If ... O.K. [is given] then researcher can talk to the People.
B.C.M. - B | It should be our governing body, the Chief and Council with our elders. So everything would stay on track. Because, it would be very hard to try to talk to the whole membership of Wahpeton.
Ed Staff - A | The Chief and Council, the School Committee and the Elders. Because, they would know what our people need, and if they don't, they would talk to our people to find out.
Ed Staff - B | The Chief and Council ... then ... the School Committee, and they could bring it up at a Band Meeting. So everyone would know what is going on.
Parent - A | The Chief and Council. Because, they ... represent us in matters like these.
Parent - B | It would be Chief and Council since they represent the people. But, at the same time the regular folks should be aware also.
Parent - C | First, the School Committee. Then the Band Council for approval.
Parent - D | The Chief and Council and the School Committee. We elect the Chief and Council and the School Committee is responsible for our school.
Respondent | Key Concepts extracted from Interviews
--- | ---
Student - A | The Chief and Council can bring the matter up at our Band Meeting for our people to discuss farther before agreeing to the research.

Student - B | The Chief and Council because they are the leaders ... and the School Committee because they look after the educational needs of the kids.

Student - C | The researcher should first contact the Band Council then the people. Because, if the researcher gets the right of way from the Band Council then the people would help the researcher.

Student - D | The Chief and Council would no doubt assign the School Committee to work with the researcher. Our Elders should also be involved for they know a lot about our culture.

C.M. - A | The Chief and Council and the School Committee. These people would know the type of research our people would gain benefit from.

C.M. - B | The Chief and Council. Because, we elected these people ... to make these kinds of decisions.

C.M. - C | The Chief and Council for approval ... and the School Committee because they are responsible for the school.

Summary

In reviewing the key concepts for the theme 'Steps' - extracted from the interview transcripts to
question five - I identified the following patterns of responses:

(a) All 20 respondents directly mentioned the Chief and Council in their comments;
(b) Eight of the 20 respondents mentioned the School Committee in their comments;
(c) Five of the 20 respondents mentioned the Elders in their comments;
(d) One respondent mentioned that research should be brought up "at the Band Meeting" for discussion and approval; and
(e) One respondent mentioned "the people would help the researcher" once approval is given.

In analyzing the patterns of responses (derived from the key concepts), I came to the following conclusion for the theme 'Steps' in reference to question five which asked: Who do you think the researcher should contact first for approval if he or she wants to conduct educational research with the Dakota People of Wahpeton? Why? It appears when a researcher wants to conduct educational research with the Dakota People of Wahpeton, the procedure to follow is first to approach the Chief and Council for
approval, then to discuss the research with the School Committee, the Elders, and finally the people "would help the researcher" (Student - C).
**Theme:** Steps

**Question #6 of Interview Guide:**

When educational research is being conducted with the Dakota People of Wahpeton; what do you think the role of the Wahpeton Dakota School Committee should be?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Key Concepts extracted from Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>The School Committee has a certain rank in the community ... Perhaps they can help the researcher when talking to the people.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>The School Committee's role should be on two fronts. First, to support the researcher that will be conducting the research for us, and two, the School Committee should have some input in the research by expressing their personal views about the research.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>The School Committee should work as a liaison with the researcher to explain to our people what the research is for and how the research could help our education system.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>The Dakota School Committee ... should assist the researcher in all they can do to make the research a success.</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>The Dakota School Committee should be involved as a liaison between the Chief and Council ... the researcher and the Band Member.</td>
</tr>
<tr>
<td><strong>Respondent</strong></td>
<td><strong>Key Concepts extracted from Interviews</strong></td>
</tr>
<tr>
<td>----------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>The School Committee can help by assisting the researcher in finding ... Things like files, records and who to talk to about a certain topic.</td>
</tr>
<tr>
<td>S.C.M. - B</td>
<td>The School Committee could ... help the researcher ... like giving advice, ideas, or suggestions when requested. But, they should not try to tell the researcher how to write up the report.</td>
</tr>
<tr>
<td>Ed Staff - A</td>
<td>They [School Committee] should support the researcher, by introducing the researcher to the education staff, the students, and the people on the reserve. So that everyone is aware as to why the researcher is on the reserve.</td>
</tr>
<tr>
<td>Ed Staff - B</td>
<td>They [School Committee] should help him [researcher] out ... I think our people would speak up more if a school committee member was with the researcher while he's doing the interviews.</td>
</tr>
<tr>
<td>Parent - A</td>
<td>They [School Committee] can provide information about our school and about our community to the researcher. They could also inform our Band Members about what the researcher is doing for our reserve.</td>
</tr>
<tr>
<td>Parent - B</td>
<td>They [School Committee] should be involved ... on a support basis ... with their ideas and opinions ... But ... not try to control the research. Let the researcher do his work once the research is approved.</td>
</tr>
<tr>
<td>Parent - C</td>
<td>If the researcher doesn't know where to turn or needs help finding out information, the School Committee can help the researcher in this way.</td>
</tr>
</tbody>
</table>
Respondent

Parent - D

Key Concepts extracted from Interviews

When the researcher comes out to the reserve, one of the School Committee members can go around the reserve with the researcher and tell our people who the researcher is, and also what the research is for ... I think in this way there would be more cooperation from everyone. People would open-up more.

Student - A

They [School Committee] should guide the researcher and introduce the researcher to our people ... This way the School Committee, the Education Staff, the Parents, and the whole community would know what is going on with the research.

Student - B

The School Committee should keep contact with the researcher to see how the research is coming along.

Student - C

They [School Committee] should ... support the researcher and try to help out ... as much as possible.

Student - D

The School Committee can help ... by letting the researcher know what type of research was previously done ... and showing the researcher the previous studies ... also help the researcher in getting to know the people on the reserve ... So, in this way, our people would feel comfortable in talking to the researcher.

C.M. - A

They [School Committee] can help by informing the people on our reserve who the researcher is and the kind of research that is being conducted.
<table>
<thead>
<tr>
<th>Respondent</th>
<th>Key Concepts extracted from Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>C.M. - B</td>
<td>The School Committee should support the researcher ... by introducing the researcher to our education staff, the students and parents. They can help explain what the research is about to our people.</td>
</tr>
<tr>
<td>C.M. - C</td>
<td>They [School Committee] should have one of them appointed to help the researcher out.</td>
</tr>
</tbody>
</table>

**Summary**

In analyzing the pattern of responses (derived from the key concepts), since all 20 respondents appear to hold a common view - I came to the following conclusion for the theme 'Steps' in reference to question six which asked: When educational research is being conducted with the Dakota People of Wahpeton; what do you think the role of the Wahpeton Dakota School Committee should be? It appears that the role of the Wahpeton Dakota School Committee should be to work as a liaison between the Chief and Council, the researcher, and the people. Furthermore, I identified the following common suggestions from the respondents [which will be summarized in chapter five] that can be considered as the guidelines for the Wahpeton Dakota
School Committee to meet its role as a liaison between the groups mentioned above.

(a) "The School Committee has a certain rank in the Community ... they can help the researcher when talking to the people" (Elder - A);

(b) "The [Wahpeton] Dakota School Committee should be involved as a liaison between the Chief and Council ... the researcher and the Band Member" (B.C.M. - C);

(c) "The School Committee could ... help the researcher ... like giving advice, ideas, or suggestions when requested. But, they should not try to tell the researcher how to write up the report" (S.C.M. - B);

(d) "They [School Committee] should support the researcher, by introducing the researcher to the education staff, the students, and the people on the reserve. So that everyone is aware as to why the researcher is on the reserve" (Ed Staff - A);

(e) "One of the School Committee Members can go around the reserve with the researcher and tell our people who the researcher is, and also what the research is for ... I think in this way there would be
more cooperation from everyone. People would open-up more" (Parent - D);

(f) "The School Committee should keep contact with the researcher to see how the research is coming along" (Student - B); and

(g) "They [School Committee] should have one of them appointed to help the researcher out" (C.M. - C).
**Theme: Rules**

**Question #7 of Interview Guide:**

What rules (code of ethics) do you think should be followed between the Dakota People of Wahpeton and the Researcher when conducting educational research with the Dakota People of Wahpeton?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Key Concepts extracted from Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>The researcher, in my opinion, is the person who finds things out, and they [researchers] should approach the people open-minded. Then they [researchers] will receive ... an open-minded response from the people.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>I think there should be a foundation of respect between the researcher and the Dakota People of Wahpeton ... There should also be open-mindedness between our people and the researcher if the research is to be of benefit to our Dakota People of Wahpeton. Our Dakota People should be asked to take part in the research, not forced to. Our Dakota People should have the right not to agree to get involved ... and the right to pull out if they don't feel good about the research.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>Respect of what the person is saying. What the people said ... should be held in confidence ... The researcher should have the understanding and awareness of how to approach Elders, and how to treat Elders in interviews. A lot of it is respect, and when the Elders use the Dakota Language not to misinterpret the Language. Once you misinterpret the</td>
</tr>
<tr>
<td>Respondent</td>
<td>Key Concepts extracted from Interviews</td>
</tr>
<tr>
<td>------------------</td>
<td>--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>Respect for the tradition and beliefs of the Dakota People [and] for the kind of education we used to have.</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>[The interview] should be confidential ... This way there will be no hard feelings among our people, and the research will come out to some good.</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>The researcher and our people should work in mutual respect ... so that the research can get completed.</td>
</tr>
<tr>
<td>S.C.M. - B</td>
<td>Respect for each other's opinion. Respect meaning also to keep an open-mind for not all people will have the same opinion. Respect also for the person's privacy, lifestyle and culture. For not all people live a same lifestyle on the reserve.</td>
</tr>
<tr>
<td>Ed Staff - A</td>
<td>Our people should be free to decide if they want to be interviewed or not. That the interviews be confidential so as to not offend someone else in the community. The researcher should also respect how we live on the reserve. We are not rich people you know.</td>
</tr>
<tr>
<td>Ed Staff - B</td>
<td>The researcher should respect how the community works here. To be patient, to take time and not to be rude. ... Keep things private as to what the people say. ... The researcher should be willing and commit himself to finish the research.</td>
</tr>
<tr>
<td><strong>Respondent</strong></td>
<td><strong>Key Concepts extracted from Interviews</strong></td>
</tr>
<tr>
<td>----------------</td>
<td>-------------------------------------------</td>
</tr>
<tr>
<td>Parent - A</td>
<td>The researcher and our people should respect what each has to say. The researcher shouldn't tell other people who he's interviewed or gotten information from through a questionnaire. If other people on the reserve don't like what's been said, this could cause hard feelings between our people.</td>
</tr>
<tr>
<td>Parent - B</td>
<td>Honesty ... making everyone aware what the researcher is doing. ... Confidentiality is also important.</td>
</tr>
<tr>
<td>Parent - C</td>
<td>I don't think a person's name has to be mentioned. The person may have a lot of good ideas, but may not speak up if they know their name will be mentioned.</td>
</tr>
<tr>
<td>Parent - D</td>
<td>I think he's [researcher] got to have respect for everyone. He's [researcher] got to have some background about this reserve. ... He [researcher] shouldn't try to change how we think.</td>
</tr>
<tr>
<td>Student - A</td>
<td>It [interview] should be confidential. The researcher should also respect the people's opinions, and not try to change their views.</td>
</tr>
<tr>
<td>Student - B</td>
<td>It [interview] should be confidential.</td>
</tr>
<tr>
<td>Student - C</td>
<td>There should be confidentiality between the researcher and the people who participate in the research. ... If there is no confidentiality ... this could cause a lot of hard feelings amongst the people on the reserve.</td>
</tr>
<tr>
<td>Student - D</td>
<td>The researcher should have some knowledge about the people ... and respect for our culture.</td>
</tr>
<tr>
<td>Respondent</td>
<td>Key Concepts extracted from Interviews</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------------------</td>
</tr>
<tr>
<td>C.M. - A</td>
<td>Respect for what we would like to find out through the research about our culture. ... Respect as to how we are presently living, many of us are not rich, so the researcher should not judge our lifestyle to the White World.</td>
</tr>
<tr>
<td>C.M. - B</td>
<td>The researcher should respect our opinions and we should respect the work he is trying to do for our people. With respect comes cooperation. Cooperation between the researcher and our people to get the research done. After all, the research is being conducted for the benefit of our people.</td>
</tr>
<tr>
<td>C.M. - C</td>
<td>There has to be that level of professionalism between the researcher and the people on Wahpeton. Everything ... should be confidential.</td>
</tr>
</tbody>
</table>

**Summary**

In analyzing the pattern of responses (derived from the key concepts), since all 20 respondents appear to hold a common view - I came to the following conclusion for the theme 'Rules' in reference to question seven which asked: What rules (code of ethics) do you think should be followed between the Dakota People of Wahpeton and the Researcher when conducting educational research with the Dakota People of Wahpeton? It appears that the following concepts are of considerable value to the Dakota People of
Wahpeton: Respect, open-mindedness, honesty, confidentiality, and cooperation. Furthermore, I identified the following common suggestions from the respondents [which will be summarized in Chapter Five] that can be considered as the 'Rules' or 'code of ethics' when conducting educational research with the Dakota People of Wahpeton.

(a) "The researcher ... is the person who finds things out and they [researchers] should approach the people open-minded. Then the researchers will receive ... an open-minded response from the people" (Elder - A);

(b) "There should be a foundation of respect between the researcher and the Dakota People of Wahpeton ... if the research is to be of benefit to our Dakota People of Wahpeton" (Elder - B);

(c) "The researcher should have the understanding and awareness of how to approach Elders and how to treat Elders in interviews ... a lot of it is respect" (B.C.M. - A);

(d) "When the Elders use the Dakota language not to misinterpret the language. Once you misinterpret
the language it throws the meaning right out" (B.C.M. - A);

(e) "Respect for the tradition and beliefs of the Dakota People [and] for the kind of education we used to have" (B.C.M. - B);

(f) "Respect ... for the person's privacy, lifestyle, and culture. For not all people live a same lifestyle on the reserve" (S.C.M. - B);

(g) "Our people should be free to decide if they want to be interviewed or not" (Ed Staff - A);

(h) "The researcher should respect how the community works here. To be patient, to take time ... not be rude [and] be willing [to] commit himself [researcher] to finish the research" (Ed Staff - B);

(i) "Honesty ... making everyone aware what the researcher is doing" (Parent - B);

(j) "The researcher should ... respect the people's opinions, and not try to change their views" (Student - A);

(k) "There should be confidentiality between the researcher and the people who participate in the research. ... If there is no confidentiality ... this
could cause a lot of hard feelings amongst the people on the reserve" (Student - C); and

(1) "The researcher should respect our opinions and we should respect the work he is trying to do for our people. With respect comes cooperation. Cooperation between the researcher and our people to get the research done" (C.M. - B);
**Theme:** Contract

**Question #8 of Interview Guide:**

Do you think there should be a contract between the Dakota People of Wahpeton and the Researcher when conducting educational research with the Dakota People of Wahpeton? Why?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Key Concepts extracted from Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>In my opinion there should be a contract. So there will be no misunderstanding and the research would get completed.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>Yah, so that our Dakota People will have a say in the research.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>A contract should be done. So that the Dakota People and the researcher have an understanding and agree as to what is to be researched.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>Some type of understanding or formal agreement would help. Something not too technical. So, everyone could understand it.</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>It would be good ... depending on the issue, there should be a contract ... this way there will be no misunderstanding.</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>A contract or some kind of agreement ... saying that our school should get the first copy of the research.</td>
</tr>
</tbody>
</table>
Respondent | Key Concepts extracted from Interviews
--- | ---
S.C.M. - B | There should be some type of contract. But, ... not ... too legal ... more on friendly terms stating what the research is for. This way both parties understand what is expected of each other.
Ed Staff - A | Yes, I think there should be one [contract]. So, we can get something out of the research.
Ed Staff - B | A contract would be good so ... everyone involved ... would know what they are responsible for and would be committed to see that the research is done.
Parent - A | Yah, so the researcher and our people will know what should come out of the research.
Parent - B | To insure that Wahpeton has the last say as to what's done with the research once its completed, it would be good to have a contract.
Parent - C | Yes, so we will get something out of the research.
Parent - D | There should be a contract. This way the work would get done, and we will get something out of it [research].
Student - A | Yes, to make sure the information that is researched is accurate.
Student - B | Yes .. because they [Dakota People of Wahpeton] should have a say in what the researcher does in their school.
Student - C | A contract that is binding. So that the research could be completed.
<table>
<thead>
<tr>
<th><strong>Respondent</strong></th>
<th><strong>Key Concepts extracted from Interviews</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Student - D</td>
<td>There should be a mutual agreement between our people and the researcher. But ... not too legal that our Dakota People would not understand it.</td>
</tr>
<tr>
<td>C.M. - A</td>
<td>Yah, so our people would get something from the research. Most importantly, it would be the type of research that we need done for us.</td>
</tr>
<tr>
<td>C.M. - B</td>
<td>A contract would help clear up any misunderstanding between the researcher and our people.</td>
</tr>
<tr>
<td>C.M. - C</td>
<td>There should be some kind of contract. Because, you don't want the researcher just to start and then doesn't want to finish it.</td>
</tr>
</tbody>
</table>

**Summary**

In analyzing the pattern of responses (derived from the key concepts), since all 20 respondents appear to hold a common view - I came to the following conclusion for the theme 'Contract' in reference to question eight which asked: Do you think there should be a contract between the Dakota People of Wahpeton and the Researcher when conducting educational research with the Dakota People of Wahpeton? Why? There was unanimous support that there should be some type of contract when conducting educational research with the Dakota People of Wahpeton. To support the conclusion
just presented, a typical form of response from each category of the sample selection is provided as follows:

(a) "In my opinion there should be a contract. So there will be no misunderstanding and the research would get completed" (Elder - A);

(b) "Some type of understanding or formal agreement would help. Something not too technical. So, everyone could understand it" (B.C.M. - B);

(c) "There should be some type of contract. But, ... not ... too legal ... more on friendly terms stating what the research is for. This way both parties understand what is expected of each other" (S.C.M. - B);

(d) "A contract would be good so ... everyone involved ... would know what they are responsible for and would be committed to see that the research is done" (Ed Staff - B);

(e) "There should be a contract. This way the work would get done, and we will get something out of it [research]" (Parent - D);

(f) "There should be a mutual agreement between our people and the researcher. But ... not too legal
that our Dakota People would not understand it"
(Student - D); and

(g) "Yah, so our people would get something from
the research. More importantly, it would be the type
of research that we need done for us" (C.M. - A).
Theme: Contract

Question #9 of Interview Guide:

What do you think should be included within the contract between the Dakota People of Wahpeton and the Researcher when conducting educational research with the Dakota People of Wahpeton? Why?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Key Concepts extracted from Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>The contract should include how long the research will take. What the research is for and who will be involved ... this way there will be no misunderstanding among anyone.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>It should say when the research would start and complete. What the research is about ... what our Dakota People and the researcher want out of the research ... where the money is coming from to do this research, and if there is any money made after the research is finished, Wahpeton should have a share in part of this money. Everyone likes money - even us.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>The time frame for the research ... what Wahpeton wants and the researcher wants out of the research. Who the funding agency is for the research. That the research will not harm the Dakota People of Wahpeton ... emotionally or psychologically. A clause which states Wahpeton has the right to review the research before it is published. The Dakota People of Wahpeton should have the right to withdraw their support for the research if the information is not accurate. If any money is made after</td>
</tr>
</tbody>
</table>
Respondent | Key Concepts extracted from Interviews
---|---
B.C.M. - B | Whatever information, data, would be available to Wahpeton.
B.C.M. - C | The contract should include how the information ... will be collected, which people in our community will be asked to participate ... a reporting system on how the research is coming and when the research will be completed.
S.C.M. - A | What the researcher and Wahpeton should each get out of the research study and how long the research study will take.
S.C.M. - B | A description of the research to be conducted. An explanation of the research should be provided to the individuals participating in the research. How long the research would take. The method for gathering the information and reporting the results of the research study.
Ed Staff - A | How this [research] will benefit Wahpeton. We should have the right to agree or not if the research should be made public. How long the research will take and who will it involve ... will it be just the students, the education staff, the parents or the community as a whole.
<table>
<thead>
<tr>
<th><strong>Respondent</strong></th>
<th><strong>Key Concepts extracted from Interviews</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ed Staff - B</td>
<td>A clause that says the Band will help the researcher in getting the research done. Because, the research will benefit the people that live here on the reserve.</td>
</tr>
<tr>
<td>Parent - A</td>
<td>What the researcher and our people want from the research, and who the information should belong to.</td>
</tr>
<tr>
<td>Parent - B</td>
<td>Defining what we're setting out to do. What's the process in gathering the information. What will be done with the material once it is compiled and completed. Who has final say about publication rights ... Wahpeton should get some type of credit, be it financial or not, since it's our people giving the information for the research study.</td>
</tr>
<tr>
<td>Parent - C</td>
<td>The researcher should make all the material ... available to ... the people once its completed. There should be a monthly reporting system to the School Committee as to how the research is going, and when it will be completed.</td>
</tr>
<tr>
<td>Parent - D</td>
<td>How long the research would take. What the research is about and who it's [research] for ... so there will be no misunderstanding.</td>
</tr>
<tr>
<td>Student - A</td>
<td>Who the research is with. How long it will take. How the research will be conducted ... will it be through a questionnaire ... or through a tape-recorder. Things like that to protect our people and to make sure the information is accurate.</td>
</tr>
<tr>
<td>Respondent</td>
<td>Key Concepts extracted from Interviews</td>
</tr>
<tr>
<td>------------</td>
<td>---------------------------------------</td>
</tr>
<tr>
<td>Student - B</td>
<td>What the research is about, a progress report from the researcher to the School Committee as to how the research is coming along.</td>
</tr>
<tr>
<td>Student - C</td>
<td>The contract should specify the type of research ... to be conducted and when it should be completed with no opting out clause.</td>
</tr>
<tr>
<td>Student - D</td>
<td>The contract should state no publication of the information should be allowed without the written consent of our Dakota People.</td>
</tr>
<tr>
<td>C.M. - A</td>
<td>The reason for undertaking the research. The kind of research it is. How the research will be carried out, and when it will be started and completed.</td>
</tr>
<tr>
<td>C.M. - B</td>
<td>What the research is about, how long it will take to complete, and the type of benefit our people could expect from the research.</td>
</tr>
<tr>
<td>C.M. - C</td>
<td>The work that the researcher is doing ... should be specified in the contract.</td>
</tr>
</tbody>
</table>

**Summary**

In analyzing the pattern of responses (derived from the key concepts), since all 20 respondents appear to hold a common view - I came to the following conclusion for the theme 'Contract' in reference to question nine which asked: What do you think should be included within the contract between the Dakota People
of Wahpeton and the Researcher when conducting educational research with the Dakota People of Wahpeton? Why? Based on the comments of the 20 respondents, I identified the following common suggestions [which will be summarized in chapter five] that could either be included or considered as the guidelines for a contract when conducting educational research with the Dakota People of Wahpeton.

(a) "Where the money is coming from to do this research" (Elder - B);

(b) "That the research will not harm the Dakota People of Wahpeton ... emotionally or psychological" (B.C.M. - A);

(c) "If any money is made after the research is published, the Dakota People [of Wahpeton] should get some of the royalties" (B.C.M. - A);

(d) "An explanation of the research should be provided to the individual participating in the research" (S.C.M. - B);

(e) "Who will it involve ... will it be just the students, the education staff, the parents or the community as a whole" (Ed Staff - A);
(f) "A clause that says the Band will help the researcher in getting the research done" (Ed Staff - B);

(g) "Who has final say about publication rights ... Wahpeton should get some type of credit, be it financial or not, since it's our people giving the information for the research study" (Parent - B);

(h) "How the research will be conducted ... will it be through a questionnaire ... or through a tape-recorder. Things like that to protect our people and to make sure the information is accurate" (Student - A);

(i) "A progress report from the research to the School Committee as to how the research is coming along" (Student - B); and

(j) "The reason for undertaking the research. The kind of research it is. How the research will be carried out, and when it will be started and completed" (C.M. - A).
Question #10 of Interview Guide:

Who do you think should draw-up the contract between the Dakota People of Wahpeton and the Researcher when conducting educational research with the Dakota People of Wahpeton? Why?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Key Concepts extracted from Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>It would be the Band Council ... they would put all the clauses in there, and review it [contract] with the researcher before signing it [contract].</td>
</tr>
<tr>
<td>Elder - B</td>
<td>The Chief and Council ... the School Committee as well as the researcher. For these are the people that would be responsible to see that the research is completed.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>If a researcher is approached to do some type of research for us ... the Band Council and their lawyer can sit down with the researcher to draw-up the contract, and if a contract cannot be agreed upon then that's O.K. too.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>It can be the researcher making a draft, then discussing it with the Chief and Council and the School Committee. That could be the suggested format.</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>The Chief and Council, the School Committee and the researcher. It would be a tri-part agreement ... so, each party will get something from the research.</td>
</tr>
<tr>
<td>Respondent</td>
<td>Key Concepts extracted from Interviews</td>
</tr>
<tr>
<td>------------------</td>
<td>-------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>The School Committee. Because, they would be most closely involved with the researcher.</td>
</tr>
<tr>
<td>S.C.M. - B</td>
<td>It should be between the Chief and Council, the School Committee and the Researcher.</td>
</tr>
<tr>
<td>Ed Staff - A</td>
<td>The Chief and Council, the School Committee, the Elders, and the Researcher. Because, they would be the ones most involved in deciding what the research will be for.</td>
</tr>
<tr>
<td>Ed Staff - B</td>
<td>The Chief and Council should get ... the parents, kids, [and] elders to discuss what should go into the research. Then the Chief and Council and the Researcher would know what to put on the contract.</td>
</tr>
<tr>
<td>Parent - A</td>
<td>The Chief and Council with the School Committee. Because, they are responsible for our people.</td>
</tr>
<tr>
<td>Parent - B</td>
<td>The Researcher, the Band Council, and the School Committee. For all three of these parties would have an interest in the outcome of the research.</td>
</tr>
<tr>
<td>Parent - C</td>
<td>It would depend on the Chief and Council. If they want to make-up the contract themselves or have a lawyer do it.</td>
</tr>
<tr>
<td>Parent - D</td>
<td>The Chief and Council and the School Committee. Because, they would know what they want for our people.</td>
</tr>
<tr>
<td>Student - A</td>
<td>The Chief and Council. But, only after it has been approved by our people at a Band Meeting.</td>
</tr>
</tbody>
</table>
**Respondent** | **Key Concepts extracted from Interviews**
--- | ---
Student - B | The Chief and Council, the School Committee, and the Researcher. Because, all these three have an interest in the research.
Student - C | The Band Council, the School Committee, and the Researcher. Because, the Band Council and School Committee would have a good understanding as to what is needed for the reserve.
Student - D | The Researcher, our Chief and Council, and the School Committee should ... draw-up the contract. So, each would ... include what they want out of the research.
C.M. - A | Our Chief and Council and the School Committee with the Researcher. These people would know what they want from the research.
C.M. - B | The Researcher, the Chief and Council, and the School Committee. This way there would be a clear understanding as to who is responsible for what.
C.M. - C | The Band Council, the School Committee, and the Researcher. The Band Council and School Committee as to what they would like out of the research and the Researcher as to what he wants out of the research.

**Summary**

In reviewing the key concepts for the theme 'Contract' - extracted from the interview transcripts
to question ten - I identified the following patterns of responses:

(a) Eleven respondents indicated the Chief and Council, the Researcher, and the School Committee in their comments;

(b) Two respondents indicated the Chief and Council and the School Committee in their comments;

(c) One respondent indicated "the Chief and Council, the School Committee, the Elders, and the Researcher";

(d) One respondent indicated "the Band Council and their lawyer can sit down with the researcher to draw-up the contract";

(e) One respondent indicated "the Band Council ... would put all the clauses in ... and review it [contract] with the researcher";

(f) One respondent indicated "The School Committee. Because, they would be most closely involved with the researcher";

(g) One respondent indicated "the Chief and Council should get ... the parents, kids [and] elders to discuss what should go into the research. Then the
Chief and Council and the Researcher would know what to put on the contract; 

(h) One respondent indicated "It would depend on the Chief and Council. If they want to make-up the contract themselves or have a lawyer do it"; and 

(i) One respondent indicated "the Chief and Council. But, only after it has been approved by our people at a Band Meeting."

In analyzing the patterns of responses (derived from the key concepts), I came to the following conclusion for the theme 'Contract' in reference to question ten which asked: Who do you think should draw-up the contract between the Dakota People of Wahpeton and the Researcher when conducting educational research with the Dakota People of Wahpeton? Why? It appears that the contract should be a tripartite agreement between the Chief and Council, the Researcher, and the School Committee.
CHAPTER FIVE

Summary of Research Procedure and Results

This chapter will first provide a summary which takes into consideration the methodology, the method, the data collection instrument, and the purpose of this study. Then the results for each theme identified in chapter one will be discussed according to the findings in chapter four. The contents of this chapter can then be considered as the process to be followed when conducting educational research with the Dakota People of Wahpeton.

Summary

The methodology utilized for this research study was Community-Based Participatory Research (CBPR) which provided the means for me to collaborate with 20 Dakota People of Wahpeton (identified within the sample selection) as research participants. In addition, I used the interview as the research method, and an interview guide as the data collection instrument.

The purpose of this study was to develop a process to be followed when conducting educational research
with the Dakota People of Wahpeton. The statement of the problem read: What is the criteria required when conducting educational research with the Dakota People of Wahpeton? There were four subproblems investigated for this research study. The four subproblems noted in chapter one are listed as follows:

1. How do the Dakota People of Wahpeton perceive educational research in terms of Self-Determination?

2. What steps (procedures) should be followed when conducting educational research with the Dakota People of Wahpeton?

3. What rules (code of ethics) should be followed between the Dakota People of Wahpeton and the Researcher when conducting educational research with the Dakota People of Wahpeton?

4. What should be identified in a contract between the Dakota People of Wahpeton and the Researcher when conducting educational research with the Dakota People of Wahpeton?

There were four themes identified within the subproblems of this research study. The four themes were self-determination, steps, rules, and contract.
Results for Each Theme Identified Within
The Subproblems of this Research Study

The next section will first provide a statement in reference to future educational research that will be conducted on the Wahpeton reserve. Then the results for each theme identified in chapter one will be summarized according to the findings in chapter four.

The Thinking of The Dakota People of Wahpeton Regarding Future Educational Research

Individuals who choose to do research with the Dakota People of Wahpeton should be aware of their views with regard to the following four themes: Self-Determination; Steps; Rules; and Contract. It is suggested that these views will provide the 'basic principles' for the process to be followed - which will become the foundation for mutual respect and understanding between the researcher and research participants - when conducting future educational research on the Wahpeton reserve.
Self-Determination

1. The study found [based on the comments of the 20 respondents] that the Dakota People of Wahpeton were not satisfied with previous educational research and would like a greater role in the determination of research to be done in the future.

2. With regard to future research, the respondents indicated that they would like to see curricula developed that would give Dakota students a sense of who they are. This curricula should include the Dakota language, culture, history, ceremonies, and values, as well as, the use of traditional Dakota ways of teaching. This would ensure the curricula to be developed will adhere to the holistic view of Dakota learning which is perceived to include Dakota spirituality. [This should not come as a surprise, for this is essentially similar to the purpose of the separate school system and private bible schools.]

3. Furthermore, besides gaining a better understanding of Dakota culture and ways, respondents also indicated the need for Dakota students to develop proficiency in literacy and mathematics so they can also be successful in the Western culture.
Steps

1. When researchers want to conduct educational research on the reserve, they must first approach the Chief and Council for approval and then discuss the research with the School Committee, the Elders, and the people.

2. Once this consulting is completed, the School Committee will act as a liaison between the groups mentioned above and the researcher to ensure there is no misunderstanding about the nature of the research.

3. To ensure accountability for all considered, respondents also indicated that the School Committee should evaluate the progress of the research being conducted.

Rules

According to the comments of the respondents, the following concepts appear to be of considerable value to the Dakota People of Wahpeton: Respect, open-mindedness, honesty, confidentiality and cooperation. The 'rules' or 'code of ethics' that must be adhered to when conducting educational research with the Dakota People of Wahpeton are listed as follows:
1. The researcher must approach the research participants open-minded which in turn would facilitate an open-minded response from the participants (Elder-A, p. 87);

2. If the research is to be of benefit, there must be a foundation of respect and cooperation between the researcher and the Dakota People of Wahpeton in order to complete research (Elder-B, p. 87; C.M.-B, p. 89);

3. The researcher must be aware and have an understanding of how to approach and treat Elders in interviews. The foremost consideration is respect (B.C.M.-A, p. 88);

4. When interviewing the Elders, it is important for the researcher not to misinterpret the Dakota language. Once the Dakota language is misinterpreted it distorts the meaning (B.C.M.-A, p. 88);

5. The researcher should respect the traditions, beliefs and the kind of education the Dakota People used to have (B.C.M.-B, p. 88);

6. There must be that respect for the person's privacy, lifestyle, and culture. For not all the
people on the reserve live the same lifestyle (S.C.M.-B, p. 88);

7. Potential research participants must be free to decide if they would like to be interviewed or not (Ed Staff-A, p. 88);

8. There must be that respect for how the community works. The researcher must be patient, take the time, not be rude, and be committed to complete the research (Ed Staff-B, p. 88);

9. Honesty, making everyone on the reserve aware about what the researcher is doing (Parent-B, p. 88);

10. The researcher must respect the research participants' opinions and no effort must be made to change the research participants' views (Student-A, p. 89); and

11. There must be that confidentiality between the researcher and the research participants. If there is no confidentiality, this would lead to bitter feelings amongst the people residing on the reserve (Student-C, p. 89).
**Contract**

The study found unanimous support from the respondents that there should be some type of contract when conducting educational research with the Dakota People of Wahpeton. It was indicated that the contract should be a tripartite agreement between the Chief and Council, the Researcher, and the School Committee. The following suggestions could either be included or considered as the guideline for the contract:

1. It should state who is providing the funding to conduct the research (Elder-A, p. 99);

2. It should specify that the research will not cause emotional or psychological harm to the research participants (B.C.M.-A, p. 99);

3. If any profit is made once the research is published, some of the royalties must be shared with Wahpeton (B.C.M.-A, p. 99);

4. There must be an explanation provided to the research participants with regard to the nature of the research (S.C.M.-B, p. 99);

5. The target population for the research must be clearly stated [i.e. will it involve just the
students, the education staff, the parents or the community as a whole] (Ed Staff-A, p. 99);

6. It should specify how Wahpeton could assist the researcher in completing the research (Ed Staff-B, p. 99);

7. It should state who will have final say about the publication rights. Some type of credit must go to Wahpeton, be it financial or not, since it is the Dakota People of Wahpeton that are providing the information for the research (Parent-B, p. 100);

8. It should define the type of research instrument(s) that will be used [i.e. will it be a questionnaire, a tape-recorder, etc.] to ensure that research participants will be protected and the information is accurate (Student-A, p. 100);

9. There must be a regular progress report submitted to the School Committee from the researcher as to how the research is progressing (Student-B, p. 100); and

10. The purpose and intent for undertaking the research must be clearly stated. This statement should include what type of research this is [qualitative or quantitative] and the nature of the research [i.e. the
study of school climate, finance, curriculum development, etc.). It should also include the method [i.e. the interview approach, participant or nonparticipant observation, etc.] that will be used to conduct the research, and when the research will begin and finish (C.M.-A, p. 100).
CHAPTER SIX
Differences in World View and
Legitimacy of Other Ways of Knowing

The discussion of differences in world view and definitions of legitimate ways of gaining knowledge contained in this chapter serves as the theoretical foundation for the next chapter. In the next chapter, a three stage discussion is provided about my experiences as an North American Aboriginal researcher in implementing the Western methodology known as Community-Based Participatory Research (CBPR) for this study.

For this chapter, the format is as follows: First, a definition of world view as offered by Samovar, Porter, and Jain (1981) is provided. Second, this definition of world view is used to describe the essential differences in cultural beliefs between Western, Non-Western, and Native American Indian cultures. Third, these differences in cultural beliefs are used to explain the contrasting views about gaining knowledge in Western and non-Western cultures.
The Definition of World View

In their definition of world view Samovar, Porter, and Jain (1981) note:

The world view concept is a complex set of interrelated beliefs, values, and attitudes concerning the nature of the universe, the relationship between human beings and nature, and other philosophical issues or orientations regarding the cosmos. (p. 67)


There are, according to these authors, three significant sets of cultural beliefs that characterize individual world view: (1) assumptions about the individual and nature relationship; (2) assumptions about science and technology; and (3) assumptions about materialism (Samovar, Porter, & Jain, 1981).

Differences in World View Amongst Various Cultures

Samovar, Porter, and Jain (1981) have described Western cultures' belief in man's mastery over nature and the effects of this belief on Western values and attitudes: "Americans ... believe ... that reality is or can be rationally ordered ... by methods designed to
secure objectivity and control" (p. 68). These authors claim that, in contrast, Native American Indian cultures believe in man's harmony with nature. That is, "there is no real separation of humanity, nature, and supernature. One is simply an extension of the other, and a conception of wholeness derives from their unity" (p. 67).

Samovar, Porter, and Jain (1981) found that the contrasting world views of Western and Native American Indian cultures are typical of the differences between Western and non-Western world views generally (pp. 91-92). In an effort to place the world view concept into perspective, these authors claim that there are basically three types of world views that exist amongst various cultures (p. 91).

According to these authors, the subjugation view is found amongst cultures whose people believe they are at the mercy of nature (p. 91). The cooperative view, these authors claim, can be found throughout most of the world (p. 91). This view is closely associated with man's relationship with nature and respect for the environment (p. 91). Samovar, Porter, and Jain (1981) contend that many Eastern cultures including American
Indian cultures regard nature as a divine creation in which the spirit of God resides (p. 91). To clarify the previous statement, these cultures hold nature, as well as, all living things as sacred, and that man does not have the right to destroy or control nature (Samovar, Porter, and Jain, 1981, p. 91). These authors then state, "this is not to imply that non-Western cultures lack science and technology. On the contrary some of this world's leading scientists come from India, China, Japan, and other non-Western cultures" (Samovar, Porter, & Jain, 1981, p. 92).

Mastery over nature, Samovar, Porter, and Jain (1981) assert, is the more recent view that is primarily found amongst Western cultures, where science and technology is perceived as providing solutions to one's problems and increasing the pleasures and comforts for the people that have accepted this view (p. 92).

The Gaining of Knowledge in Western and Non-Western Cultures

Samovar, Porter, and Jain (1981) contend that differences in world view amongst various cultures result in contrasting definitions of science and
assumptions about the gaining of knowledge. They state:

Science is based upon a set of epistemological assumptions - assumptions about how we gain knowledge. During the course of human development, cultures have developed varying epistemologies that have become very much a part of their world view. Whether science develops in a culture, to what extent it develops, and how it is accepted and employed is determined in part by how a culture generally believes it acquires knowledge. (p. 92)

The assertion that differing assumptions about how knowledge is gained can have a significant effect on the definition of science within cultures brings us to the third part of the discussion: A comparison of different views with regard to the appropriate means for gaining knowledge within Western and non-Western cultures.

Samovar, Porter, and Jain (1981) claim that the dominant view within contemporary Western culture is that knowledge is gained through empirical means, that is, "[the] ability to observe and to measure phenomena in order to understand and to explain them" (p. 92). These authors also note that intuition -- "knowledge that comes from oneself, the form of knowing called feeling" -- is another means of gaining knowledge that
is currently competing with empiricism for legitimacy within Western culture (p. 92). Samovar, Porter, and Jain (1981) state, "Advocates of intuition believe that empiricism is unreliable. They suggest that true knowledge can come only from one's self" (p. 92).

Samovar, Porter, and Jain (1981) also acknowledged that other ways of knowing have evolved for non-Western cultures (pp. 92-93). The Hindu, these authors note, believes that true knowledge comes through meditation. Buddhists, they maintain, believe knowledge is absolute reality that cannot be found through the senses. Further, Samovar, Porter, and Jain (1981) claim that Islamic thinkers hold that there is world reality and divine reality. All persons, in this view, can achieve world reality, however, the "divine reality is revealed to only a few as an act of kindness of Allah" (p. 93).

The various ways perceived by cultures for attaining knowledge lead Samovar, Porter, and Jain (1981) to conclude that "contrary views about how people obtain knowledge contribute to the diverse views cultures have of themselves and of their places in the universe as well as decisions about attitudes and actions" (p. 93). This conclusion offers insight into
the problems experienced by individuals from Western and non-Western cultures when they search for common explanations of reality. As Samovar, Porter, and Jain (1981) state, "When people who rely on different sources of knowledge attempt to reach cooperative decisions, they may find that they disagree about the need for action let alone what action is proper" (p. 93). This insight adds to the understanding of differences between the Western world view and the world view of Dakota, Nakota, and Lakota Aboriginal People, generally referred to as "Sioux" (Lowie, 1954) with regard to the appropriate means for gaining knowledge.
CHAPTER SEVEN

The Beginnings of a Model for Dakota, Nakota, and Lakota Community-Based Participatory Research (CBPR)

The reader is now informed that the information to be presented - in reference to what I encountered as an North American Aboriginal researcher in implementing the Western methodology known as Community-Based Participatory Research (CBPR) - does not follow the linear approach and may even appear iterative at times (Hampton, 1989, p. 2). Instead of developing a step-by-step Aristotelian argument for the end product (Hampton, 1989, p. 2), what was experienced in implementing CBPR is presented from an Aboriginal perspective which merges one's thinking, intuition, and emotions in describing what was encountered. While the discussion is presented as an Aboriginal narrative, it does use the English language and orthography to incorporate the thought patterns of Aboriginal people. In this case, the information to be presented tends to progress into a spiral (Hampton, 1989, p. 2); meaning what was previously mentioned is re-stated to some extent with each new incident encountered.
Since the format for North American Aboriginal narration is currently evolving and new to social science research "even the most basic terms [from an Aboriginal perspective] need explication" (Hampton, 1989, p. 2). This being the case, I am in agreement with Hampton (1989) a member of the Chickasaw Nation (Oklahoma) and a graduate of Harvard, who states: "My hope is that the reader will think along with me and will take what is useful and leave the rest [for others to interpret]" (p. 1).

My experiences in implementing CBPR are presented in a three stage discussion. The first stage discusses what was encountered when I attended the Wahpeton Dakota School Committee on April 16, 1991. The second stage discusses the enormous amount of psychological and emotional pressure I experienced upon my return to the University of Saskatchewan from Wahpeton and how this situation was eventually dealt with. The third stage discusses what occurred when I tried to explain to other individuals about my stepping into my own Aboriginal cultural world view. Due to this situation, which is different from the contemporary Western cultural world view of attaining knowledge through
empirical means, the reader is provided the information as to how I was able to deal with and resolve this predicament - within the process of developing, conducting and completing this thesis work. The chapter concludes by offering additional theoretical and practical suggestions - as recommendations - for resolving the conflict between the Western world view and the world view of Dakota, Nakota, and Lakota Aboriginal People over legitimate ways of gaining knowledge.

It is hoped that the recommendations will allow the thesis to serve as a model for Dakota-Nakota-Lakota CBPR if these Aboriginal Indian First Nations so choose. As Lowie (1954) notes:

The Dakota [generally] known as 'Sioux' fall into three dialectic groups ... distinguishable by the use of d, n, or l: the ... [d] ... dialect has 'Dakota' for the tribal name of the speaker, the ... [n] ... dialect ... substitutes 'Nakota', [and] the ... [l] dialect 'Lakota'. (p. 8)

In spite of the slight differences in dialect, the Aboriginal cultural ceremonies and spirituality of the Dakota, Nakota, and Lakota People are the same (Brown, 1953; Lame Deer & Erdoes, 1972; Lincoln & Slagle, 1987; Mails, 1979; Neihardt, 1932; Steinmelz, 1984). This
being the case, the model of research developed for the Dakota People of Wahpeton would serve as a model for the Nakota and Lakota People as well.

The First Stage of Implementing Community-Based Participatory Research (CBPR)

In the following discussion, information will be provided as to what occurred when I attended the Wahpeton Dakota School Committee meeting on Friday, April 16, 1991. Then the reader will be provided an insight to the contemporary governmental structure and what is now the accepted custom and procedure for conducting a meeting on Wahpeton.

When I attended the Wahpeton Dakota School Committee meeting on Friday, April 16, 1991 there was an Elder and one Band Council Member present. The meeting started at 10:00 a.m. in the morning with an opening prayer. A chairperson was selected and the agenda was reviewed. My thesis "topic" was placed on the agenda along with other items for discussion. Then the agenda was approved.

The "topic" for my thesis came under discussion at approximately 10:30 a.m. in the morning. I reviewed
with the Wahpeton Dakota School Committee the previous studies (identified in chapter one) which had provided very little positive results. Then I suggested "What perhaps is required is to establish a procedure for conducting educational research that would benefit the Dakota People of Wahpeton." With this intent, the Wahpeton Dakota School Committee agreed to participate in this study (through a formal motion passed at the meeting).

The meeting then took a turn of events after formal approval was given to participate in this research study. The chairperson who had been selected for the meeting wanted to voice a concern with regard to another item on the agenda and suggested that I - being a Dakota member of Wahpeton - be made chairperson. Formal approval was then given for me to become the chairperson for the remaining portion of the meeting (field-notes, April 16th, 1991).

The meeting then took another turn of events. The Wahpeton Dakota School Committee did not stop for a dinner break and continued into the afternoon. Furthermore, while the meeting was in progress other Wahpeton Dakota Band Members including Band
Administration Staff were allowed to come and listen to what was being discussed on the agenda. The length of time these individuals remained at the meeting before leaving varied. A number of Band Education Staff also came to listen to what was being discussed once classes were completed at 3:30 p.m. The meeting was finally concluded at 5:30 p.m. in the afternoon with a closing prayer offered by the Elder (field-notes, April 16, 1991).

To make sense of the socio-context of the meeting just described, the reader is now provided the following insight to the contemporary governmental structure and accepted custom and procedure when conducting a meeting on Wahpeton. First, the governmental structure of Wahpeton. The Chief and Council who are elected to govern Wahpeton do establish various committees as required in order to ensure and to maintain community involvement within the following areas that are considered as this First Nation's Aboriginal governmental institutions: (a) education, (b) health, (c) recreation, (d) economic development, and (e) community planning and land use development.
Second, the following is now the contemporary accepted custom and procedure when conducting a meeting (amongst the various committees) on Wahpeton:

(a) The meeting is opened and closed with a prayer;

(b) An Elder and one Band Council Member responsible for the portfolio is present at the meeting;

(c) Although an agenda is approved for the meeting it is not strictly adhered to;

(d) The minutes of the last meeting are read for corrections, additions, or deletions. Then these minutes are formally approved by having one committee make the motion to accept the minutes, this is seconded by another committee member, and then placed to a vote amongst the committee members to adopt the minutes as presented;

(e) The General Band Membership is allowed to attend these meetings and to speak to the item on the agenda that is currently being discussed;

(f) The meeting is conducted and decisions are generally arrived at through consensus amongst the
committee members. Motions are made mainly for audit purposes;

(g) If there is an issue that cannot be resolved internally amongst the committee members or if the issue involves an external matter (such as the development of this thesis through the University of Saskatchewan) the issue is referred to the Chief and Council for final decision; and

(h) The Chief and Council are responsible for all external affairs pertaining to Wahpeton (in this case a letter of permission was provided to conduct this research study).

It is my understanding that this is the same approach now followed by other Dakota, Nakota, and Lakota Aboriginal People when conducting a meeting. An agenda for the Dakota Chiefs Meeting held at the Saskatchewan Indian Cultural Centre dated July 24, 1991 does support what has just been stated (see Appendix H).

The above discussion was provided to demonstrate how the Dakota, Nakota, and Lakota Aboriginal People have adapted certain characteristics of their own Aboriginal culture with that of contemporary Western
culture in order to retain their own unique Aboriginal heritage in this 'Modern World' as it now exists. The term 'Modern World' is used by Aboriginal Elders to refer to the lifestyle of the numerous cultures that now co-exist within the continent of North America. The next stage discusses what occurred when I returned to the University of Saskatchewan after attending the meeting on Wahpeton.

The Second Stage of Implementing Community-Based Participatory Research (CBPR)

In the process of developing the proposal for this thesis I experienced an enormous amount of psychological and emotional pressure. This was due to a misunderstanding as to who had control over this research study.

I understood, and the Dakota People of Wahpeton knew, that the proposal for the thesis had to first be approved by the University of Saskatchewan in order to conduct the research and meet the requirements of Graduate Studies at that institution. Being aware of how the governmental structure of Wahpeton functioned, and being 'sensitive' by showing respect to the Chief
and Council and the Wahpeton Dakota School Committee in first discussing then gaining their support to conduct this study (Campbell, 1987; St. Denis, 1987), my approach was misunderstood - by a number of functionaries at the University - with regard to who controlled this research study.

Due to the misunderstanding as to who had control over this research study, I was put through an enormous amount of psychological and emotional pressure to the point that I had trouble breathing and my head and heart felt as if they were ready to burst. The misunderstanding as to who had control over this research study was eventually resolved; however, to deal with the enormous amount of psychological and emotional pressure I was experiencing at the time, I was forced to turn to my own Aboriginal cultural teaching about the use of a prayer pipe for the purpose of prayer and meditation (field-notes, May 7, 1991). The reader is now offered the following information [which is presented in a four part discussion] to gain an understanding as to what occurred as a result of my turning to the practices of my own Aboriginal culture.
First, a brief history will now be provided about the prayer pipe I used for prayer and meditation. This prayer pipe has been passed down from one family member to another within my immediate family for the past three generations. I am the family member of the third generation who is the keeper of this prayer pipe and must pass this prayer pipe to another immediate family member of the next generation. Furthermore, although this prayer pipe (which is small and made of red pipe stone that has four round symbols behind the bowl of the pipe) was passed down in November of 1980, I did not go out to fast until September of 1981 in order to earn the right to use this prayer pipe for prayer and meditation.

Although there are many interpretations for the meaning of the symbols on a prayer pipe, it is my view that the symbols on this prayer pipe are best interpreted by the Wicasa Wakan - "Holy men" (Brown, 1953; Lame Deer & Erdoes, 1972) and the Pejuta Wicasa - "medicine men" (Brown, 1953; Lame Deer & Erdoes, 1972) for the Dakota, Nakota, and Lakota Aboriginal People. I am not a Wicasa Wakan (Holy man) nor a Pejuta Wicasa (medicine man). I am just a student who is a Dakota
person learning the skills required for social science research.

Second, the reader is now provided the following definitions from the Webster's College Dictionary (1991) in order to gain a perception from my Aboriginal cultural background for the terms referred to as prayer and meditation with the use of a prayer pipe:

(a) Meditation is defined as a "devout religious contemplation or spiritual introspection" (p. 843);

(b) Religious is defined as "appropriate to religion or to sacred rites or observances" (p. 1138);

(c) Rite is defined as "a formal ceremony or procedure prescribed or customary in religious or other solemn use" (p. 1162);

(d) Solemn is defined as "marked or observed with religious rites" (p. 1273);

(e) Contemplation is defined as "full or deep consideration; meditation, reflection" (p. 294);

(f) Spiritual is defined as "pertaining to the mind or intellect" (p. 1291);

(g) Introspection is defined as the "observation or examination of one's own mental and emotional state, mental processes, etc." (p. 79);
(h) Prayer is defined as "a spiritual communion with God or an object of Worship, as in supplication, thanksgiving, or adoration" (p. 1060);

(i) Object is defined as "a thing, person, or matter to which thought or action is directed" (p. 933);

(j) Instrument is defined as "a means by which something is effected or done" (p. 698);

(k) Method is defined as "a procedure, technique, or planned way of doing something" (p. 853).

Based on the assumptions and definitions pertaining to the tools of science, the following explanation is offered for my use of a prayer pipe for the purpose of prayer and meditation. The prayer pipe was used as the instrument to conduct the methods referred to as prayer and meditation.

Third, in order to use the prayer pipe for the purpose of prayer and meditation, I prayed and conducted the required purification ceremony by blessing myself, the prayer pipe, the pipe stem, and tobacco with the smoke created by lighting up a small amount of sage leaves with a match. Sage leaves can be found on a "plant or shrub belonging to the genus of the mint family" (Webster's College Dictionary, 1991, p. 1183) and are considered Wakan "'holy' or 'sacred'"
(Brown, 1953) when used for this type of purification ceremony.

I then prayed and first offered the prayer pipe to our heavenly father, Wakan-Tanka, the Great Spirit and creator of all things within this universe (Brown, 1953; Lame Deer & Erdoes, 1972). Then I prayed and offered the prayer pipe to "the four quarters of the universe" (Neihart, 1932, p. 2) and to "mother earth" (Lincoln & Slagle, 1987, p. 161).

In offering the prayer pipe to "the six directions" of the universe (Brown, 1953, p. 21) through prayer [in reference to the purification ceremony of myself, the objects that were blessed, and then offering of the Prayer Pipe to the six directions of the universe] and meditation [meaning spiritual introspection in reference to observing and examining my own mental and emotional state] which took about an hour to conduct, I was asking that the pain in my head and heart be removed so that I could breath normally and be able to endure the stress of completing the proposal and the work required for this thesis. Within this process of prayer and meditation, I began to cry
and felt the pain in my head and heart begin to subside and my breathing returned to normal.

Fourth, in using the prayer pipe for prayer and meditation, I became aware - by means of *virtue* and *intuition* - that I had stepped into the cultural world view of my Dakota, Nakota, and Lakota Aboriginal People as this pertains to the 'belief' that there must be harmony between man, nature, and supernature (Samovar, Porter, & Jain, 1981, p. 67). The Webster's College Dictionary (1991) defines virtue as "conformity of one's life and conduct to moral and ethical principles" (p. 1489). Samovar, Porter, and Jain (1981) define intuition as "knowledge that comes from within oneself, the form of knowing called feeling" (p. 92).

The belief of having stepped into the cultural world view of my Dakota, Nakota, and Lakota Aboriginal People - by means of virtue and intuition - is supported by the following quote from Brown (1953):

In filling a pipe, all space (represented by the offering to the powers of the six directions) and all things (represented by the grains of tobacco) are contracted within a single point (the bowl or heart of the pipe), so that the pipe contains, or really is, the universe. But since the pipe is the universe, it is also man, and the one who fills a pipe should identify himself with it, thus not only establishing the center of the universe,
but also his own center; he so "expands" that the six directions of space are actually brought within himself. It is by this "expansion" that a man ceases to be a part, a fragment, and becomes whole or holy; he shatters the illusion of separateness. (p. 21)

Note: The Sacred Pipe, Edited by Joseph Epes Brown. Copyright © 1953 by the University of Oklahoma Press. Reprinted by permission.

Lame Deer (Lame Deer & Erdoes, 1972) who is Lakota offers the same philosophical view in non-academic language:

As we stand on grandmother earth, raising our sacred pipe in prayer, its stem forms a bridge from earth through man through our bodies, to Wakan Tanka, the grandfather spirit. As the pipe is filled with our sacred red willow bark tobacco, each tiny grain represents one of the living things on this earth. All of the Great Spirits creatures, the whole universe, is in that pipe. (p. 239)

The reader is offered the following information to further support my claim for having stepped into my own Aboriginal cultural world view by 'means' of virtue and intuition. Based on the assumptions pertaining to the tools of science, in using the prayer pipe as the instrument to conduct the methods referring to as prayer and meditation, I did not again experience the enormous amount of psychological and emotional pressure [in reference to the pain in my head and heart which
felt as if they were ready to burst] for the remaining part of this thesis work. Furthermore, I did not again experience problems in breathing and was able to endure the stress in completing the proposal and the work required for this thesis.

The above four part discussion was offered to the reader in order to demonstrate how the Dakota, Nakota, and Lakota Aboriginal People use the prayer pipe to maintain harmony between man, nature, and supernature and how knowledge of this harmony provides them intuition into what is presently happening to them (Brown, 1953; Lame Deer & Erdoes, 1972; Samovar, Porter, & Jain, 1981).

The next stage discusses what occurred when I tried to explain my 'situation' to other individuals about my stepping into my own Aboriginal cultural world view. Due to this situation, which is different from the contemporary Western cultural world view of attaining knowledge through empirical means, the reader is provided the 'information' as to how I was able to deal with and resolve this predicament - within the process of developing, conducting, and completing this thesis work.
The Third Stage of Implementing Community-Based Participatory Research (CBPR)

Having stepped into my own Aboriginal cultural world view [through the use of a prayer pipe for the purpose of prayer and meditation], I did make the effort to try and explain my situation to other individuals as to what I had encountered pertaining to my own Aboriginal cultural world view. When I did tell other individuals about me turning to my own Aboriginal cultural teaching pertaining to the use of a prayer pipe [in order to deal with my enormous amount of psychological and emotional pressure], I could not clearly explain the meaning of this situation to the other individuals [as to what this really meant about me stepping into my own Aboriginal cultural world view].

The reader is now offered the following information as to what occurred when I tried to explain my situation to other individuals and how this predicament was eventually dealt with. When I did make the effort to try and explain my Aboriginal perspective to other individuals I would be told that all Grad Students go through these same type of pressures. I do
not argue with the previous statement. This is no doubt true. But, my Aboriginal cultural world view for attaining knowledge is not the same as the contemporary Western cultural world view of attaining knowledge through empirical means. The question now is: how was I able to develop, conduct, and complete this thesis work? The reader is offered the following concept. It is important to respect "other ways of knowing" (Flynn, 1991, p. iv).

To explain the concept of other ways of knowing, the reader is offered the following quote pertaining to knowledge that can be gained from a qualitative paradigm for research. Borg and Gall (1989) state:

In reflecting on their work, educational researches keep developing new knowledge about how to design and conduct research. Thus, research methodology keeps changing. For example, this [Fifth] edition of Educational Research: An Introduction contains a greatly expanded coverage of qualitative research methodology, reflecting important developments that have occurred in this field over just the past five years. (p. 10)

From what Borg and Gall (1989) say in this quote, it could be argued that educational research from an Aboriginal perspective is not only legitimate but would contribute to the development of improved methods of study. This argument counters the claim that research
should be conducted by means of an exclusively Western empirical methodology.

In light of this situation, I endeavored in this study to create a bridge (Lame Deer & Erdoes, 1972) between the cultural world view of the Dakota, Nakota, and Lakota Aboriginal People and the contemporary Western cultural world view with regard to research methodology. I made the effort to establish the 'link' between the two cultures in which I was walking, by 'using' then mirroring (Bopp & Bopp, 1985a) - meaning to reflect on paper the true feelings and understandings of - certain selected methods and ways of gaining knowledge from both world views.

A description of the bridging of the two cultural world views in this study could have theoretical and practical implications for subsequent researchers. With this intent, such a description is provided here in two parts. First, an explanation of the Dakota, Nakota, and Lakota Aboriginal People's methods and ways of gaining knowledge is given. Second, an explanation of how I was able to bridge, then mirror, both my own Aboriginal ways and that of contemporary Western ways of gaining knowledge will be provided. In selecting
certain methods and ways of gaining knowledge from two
cultural world views, researchers can begin to mirror
the best of both cultures.

The explanation of the Dakota, Nakota, and Lakota
Aboriginal People's methods and ways of gaining
knowledge will now be presented. To understand the
methods and ways of knowing in the cultural world view
of the Dakota, Nakota, and Lakota Aboriginal People one
must understand their concept of intuition. Further,
one must also be aware of the moral and ethical
principles that a person from this Aboriginal cultural
background must adhere to when seeking the advice,
guidance, support, and information from other
individuals. These unique methods and ways of gaining
knowledge will now be provided to the reader within the
following discussion.

By using the prayer pipe to conduct the methods
referred to as prayer and meditation, the Dakota,
Nakota, and Lakota Aboriginal People demonstrate their
view of harmony between man, nature, and supernature
and knowledge of this harmony gives them intuition into
what is presently happening to them (Brown, 1953; Lame
In addition, to adhere to the moral and ethical principles of the Dakota, Nakota, and Lakota Aboriginal People, a person from this Aboriginal cultural background must offer tobacco as a gift when seeking the advice, guidance, and support from other individuals more knowledgeable within the area this person wants to learn about [such as the skill required to develop a proposal and complete a thesis]. By offering tobacco to others, a person from this Aboriginal cultural background demonstrates how he or she continues to maintain harmony between man, nature, and supernatural (Samovar, Porter, & Jain, 1981). For as previously mentioned, each tiny grain of tobacco represents a living thing on earth (Lame Deer & Erdoes, 1972). Furthermore, a person from this Aboriginal cultural background must show respect, be very patient and wait on other individuals [such as research participants] when asking for their participation to volunteer information.

Once I turned to my own Aboriginal cultural teaching with the use of a prayer pipe for the purpose of prayer and meditation (field-notes, May 7, 1991), I was forced to adhere to the moral and ethical
principles of my Dakota, Nakota, and Lakota Aboriginal People by offering tobacco when seeking the advice, guidance, and support of other individuals more knowledgeable in the development and completion of this thesis work. Within one of these exchanges, I was offered one braided bundle of sweetgrass and told "to keep you safe in your travels" (field-notes, May 9, 1991). It is now important to note that if someone volunteers their advice, guidance, and support [to which there were many for this thesis work] one is not required to offer tobacco as a gift. In approaching and asking the research participants to volunteer information [pertaining to this research study], I treated the research participants with respect, was very patient, and waited until the research participants were ready to volunteer the information I was seeking.

The reader is now provided the following additional information as it pertains to the custom when one is seeking information from another individual who is of Dakota, Nakota, and Lakota Aboriginal ancestry. It is the custom of Dakota, Nakota, and Lakota Aboriginal People to first visit and talk about
issues or concerns of general nature before one is asked to volunteer information that another individual is seeking. In addition, having a cigarette to smoke, being offered coffee, tea, and a meal are also considered part of the custom before one volunteers information to another individual. This explains why some interviews took one hour to one and one half hours to conduct, whereas other interviews took two to three hours to conduct.

Furthermore, no time was set for an appointment to conduct the interview, since it is the custom of the Dakota, Nakota, and Lakota Aboriginal People that one must adjust his or her time to the individual who can or is willing to volunteer the information one is seeking. This explains why tentative appointments were re-scheduled as the need or circumstance arose to deal with other pressing issues.

The explanation of how I was able to bridge then mirror both my own aboriginal ways and that of contemporary Western ways of gaining knowledge will now be presented. I was able to bridge, then mirror, 'the principles of gaining knowledge' for the Dakota, Nakota, and Lakota Aboriginal People and those of
contemporary Western culture through their common acceptance of the use of intuition derived from the qualitative paradigm.

As previously mentioned, Samovar, Porter, and Jain (1981) defined intuition as "knowledge that comes from oneself, the form of knowledge called feeling" (p. 92). Borg and Gall (1989) claim that in carrying out qualitative studies researchers:

> [V]iew themselves as a primary instrument for collecting data. They rely partly or entirely on their feelings, impressions, and judgements in collecting data. They also rely heavily on their own interpretations in understanding the meaning of their data. (p. 23)

This relying on one's feelings and impressions in the interpretation of data in qualitative research, a contemporary Western way of gaining knowledge, is to some degree consistent with the notion of intuition in Dakota, Nakota, and Lakota ways of gaining knowledge:

As this pertains to their use of the prayer pipe as the instrument to conduct the methods referred to as prayer and meditation which demonstrates their view of harmony between man, nature, and supernature and how knowledge of this harmony gives them intuition into what is presently happening to them. Further, one must also take into consideration the protocol that person from this Aboriginal cultural background must adhere to - in reference to the moral and ethical principles of the Dakota, Nakota, and Lakota Aboriginal people - by offering tobacco as a gift when
seeking the advice, guidance, and support from other individuals more knowledgeable within the area this person wants to learn about [such as the skill required to develop a proposal and complete a thesis]. By offering tobacco to others, a person from this Aboriginal cultural background further demonstrates how he or she continues to maintain harmony between man, nature, and supernature - for each tiny grain of tobacco represents a living thing on earth. In addition, a person from this Aboriginal cultural background must also show respect, be very patient, and wait on other individuals [such as research participants] when asking for their participation to volunteer information. (See pp. 138, 139, 143, and 144)

The common thread of intuition - running through the traditional Dakota, Nakota and Lakota Aboriginal People's ways of gaining knowledge with that of contemporary Western culture in reference to qualitative research - allowed me to bridge then mirror the perspectives of the two cultures involved in this study. Community-Based Participatory Research (CBPR), a Western qualitative research methodology acceptable to Aboriginal people and associated with intuition - for it is considered "a human exchange ... more an interpersonal than a technical process because of its emphasis on involving people and eliciting their opinions" (St. Denis, 1989, p. 96) - provided the means
to bridge then mirror the perspectives of these two cultures.

The following is provided in support of the previous statement: CBPR can also "help create a mirror by which a community can see its own eyes, that is, its own wisdom and knowledge" (Bopp & Bopp, 1985a, p. 1). In addition, it can help a "community integrate cultural wisdom with academic knowledge" (Bopp & Bopp, 1985a, p. 1).

For this study, I used CBPR and the interview method because they were consistent with accepted ways of gaining knowledge in both cultures. The use of a semistructured interview guide also added validity to the traditional ways of gaining knowledge in the Dakota, Nakota, and Lakota Aboriginal culture because it had "the advantage of being reasonably objective while still permitting a more thorough understanding of the respondent's opinions and the reasons behind them" (Borg & Gall, 1989, p. 452).

The description of the combining of the Dakota, Nakota, and Lakota Aboriginal People's and Western ways of gaining knowledge in completing this research could not be presented within the previous chapters of the
thesis. It was offered here in an attempt to make up for a lack of literature that explains the unique ways of gaining knowledge among the Dakota, Nakota, and Lakota Aboriginal People. It is my hope that these ways of gaining knowledge might contribute to the development, understanding, and respect required between two cultural world views when conducting social science research. In this study, it was between the cultural world view of the Dakota, Nakota, and Lakota Aboriginal People and the contemporary Western cultural world view.

I trust that in my explanation of the bridging then mirroring of the ways of gaining knowledge from the cultural world view of the Dakota, Nakota, and Lakota Aboriginal People and the ways of gaining knowledge in the contemporary Western cultural world view, the thesis methodology will be understood and respected by both parties. I could have left this information out and not told the truth with regard to what occurred within the process of developing, conducting, and completing the thesis work; however, honesty is highly valued in my Aboriginal culture.
Recommendations so that The Thesis Might Serve as
A Model for Dakota-Nakota-Lakota Community-Based
Participatory Research (CBPR)

The following additional theoretical and practical suggestions are offered based on the philosophical issues one could raise within social science research. When conducting research with the Dakota, Nakota, and Lakota Aboriginal People the subsequent distinguishing features must be taken into consideration:

1. The Government Structures of the Dakota, Nakota, and Lakota Aboriginal Indian First Nations which now combines both traditional custom and the contemporary Western cultural system of elected representation must be respected and their approval must first be gained in order to conduct research within their respective communities;

2. The Various Committees created to manage the Governmental Institutions established by the Dakota, Nakota, and Lakota Aboriginal Indian First Nations must be respected and their involvement requested in any research undertaking so that they could act as the liaison between the Elected Officials, the Elders, the
Researcher, and the community members targeted as the research participants;

3. The contemporary accepted custom and procedure when conducting a meeting amongst the Dakota, Nakota, and Lakota Aboriginal Indian First Nations - in reference to opening and closing a meeting with a prayer and arriving at a consensus for a decision - must be respected;

4. The topics to be researched, the 'rules' or 'code of ethics' for conducting research, including the items to be inserted within a contract - as to be established by the Dakota, Nakota, and Lakota Aboriginal Indian First Nations within their communities - must be respected;

5. The methodology pertaining to the epistemological (meaning scientific assumption in reference to belief), ideological (meaning doctrine in reference to maintaining harmony between man, nature, and supernature) and the philosophical view (meaning rationale in reference to using the prayer pipe for prayer and meditation) of the Dakota, Nakota and Lakota Aboriginal People for attaining knowledge by 'means' of
virtue and intuition must be respected (see pp. 137-139);

6. The protocol that a person from this Aboriginal cultural background must adhere to - in reference to the moral and ethical principles of the Dakota, Nakota, and Lakota Aboriginal people - by offering tobacco as a gift when seeking the advice, guidance, and support from other individuals more knowledgeable within the area this person wants to learn about [such as the skill required to develop a proposal and complete a thesis], and having to show respect, being very patient, and waiting on other individuals [such as research participants] when asking for their participation to volunteer information must be respected (see pp. 147-148).

Such respect for the above would ensure that a person from this Aboriginal cultural background, to be able to use the methodologies and ways of gaining knowledge available from two cultural views for the benefit of social science research. Further, such respect for the above by non-Aboriginal researchers would provide for a more cooperative working
relationship with the Dakota, Nakota, and Lakota Aboriginal Indian First Nations.

This thesis can now be considered as the principles of A Model for Dakota-Nakota-Lakota Community-Based Participatory Research (CBPR). The Dakota, Nakota, and Lakota Aboriginal People should also respect the right of Other Aboriginal Peoples to draw on the contents of this thesis - as an example - to strengthen their own cultural world view of attaining knowledge, if these other Aboriginal Peoples [Indian, Metis, and Inuit] so wish.
CHAPTER EIGHT

Summary, Suggestions for Further Research and Conclusions

This chapter is formatted in the following manner: First, it provides a summary of the chronological sequence of the study. Then suggestions for further research are offered and a conclusion is provided.

Summary

To gain a clear perception of the events that transpired in order to complete this thesis, this section will first provide a brief discussion with regard to the chronological sequence of the study. It will then conclude by citing the benefit it could provide for the Dakota, Nakota, and Lakota Aboriginal People.

As previously mentioned, the Wahpeton Dakota School Committee agreed on April 16, 1991 to participate in this study, and the Dakota Nations of Canada gave its letter of support for this study on April 17, 1991. A letter of permission was then received on May 30, 1991 from the Chief and Council of...
Wahpeton to conduct this research study on the reserve. I then received the official approval from the Thesis Committee on July 9, 1991 to conduct this study.

The field work for this research study began in Wahpeton on July 15, 1991 and was completed on August 29, 1991. I returned to Saskatoon at the beginning of September, 1991 and began to transcribe the taped interviews. This work was completed by the end of September, 1991.

The written work for chapters one, two, and three including the research findings and data analysis for chapter four were completed by November 11, 1991. The Chief and one parent of Wahpeton did come to my residence on November 14, 1991, and expressed an interest in the progress of this thesis work. I spent the entire afternoon discussing the contents of chapters one through four of this thesis with these two individuals. These two individuals did indicate they were satisfied with the progress being made with this thesis work (field-notes, November 14, 1991).

The 'initial draft' of chapters five through eight for this thesis was completed in January of 1992. This
was then followed by a number of revisions to the thesis.

I am aware that I may be challenged for the information that was just presented with regard to what was encountered and the approach taken to complete this thesis research. The intent of the research, however, was not to offend the Western world view but to offer another approach for cross-cultural research.

It is important to respect other ways of knowing. In this study, it was the bridging then mirroring the ways of gaining knowledge available in social science research from two cultural world views: (a) the cultural world view of the Dakota, Nakota, and Lakota Aboriginal people, and (b) the contemporary Western cultural world view.

Furthermore, this type of cross-cultural research approach would meet the concern raised by the respondents within this qualitative research study and perhaps best stated by Student-D:

We should use educational research to help us walk in two worlds. It is a hard thing to do. It's a very broad line to try in walk in two worlds. Because, the white man is teaching you one thing and you go and talk to an elder and he tells you another thing. So you are trying to balance these things through logic and belief which is a very
hard thing to do. Educational research should help us narrow-up the line so it is easier to walk.

In addition, such an approach to cross-cultural research will greatly enhance the struggle to achieve true self-determination for the Dakota, Nakota, and Lakota Aboriginal Indian First Nations as identified through their document entitled: Articles of Unification Accord for Peace, Alliance, and Sovereignty established by the Ikce Wicasa Ta Omniciye of the Dakota-Lakota-Nakota Nations. The term Ikce Wicasa Ta Omniciye translated into English means "the common man" (see Appendix I).

The Articles of Unification Accord was presented for discussion at the first Dakota-Nakota-Lakota Summit held at Standing Buffalo Reserve (Saskatchewan, Canada) on August 10, 1990. This document was ratified at the second summit held at Devil's Lake Reservation (North Dakota, U.S.A.) on October 12, 1990 by the leadership of the member Dakota, Nakota, and Lakota Aboriginal Indian First Nations present. The leadership of other member Dakota, Nakota, and Lakota Aboriginal Indian First Nations also signed this document at the third summit held at Lake Traverse Reservation (South Dakota,
U.S.A.) on June 5, 1991. A fourth summit is planned for 1992 to be held at the Yankton Sioux Reservation (South Dakota, U.S.A.).

The intent of the fourth summit is to review the work of the three commissions established at the third summit. A brief report for the third summit is attached to the Unification Accord of the Dakota, Nakota, and Lakota Aboriginal Indian First Nations. [An organizational composition attached to the brief report notes the importance of a 'prayer pipe' for the Dakota, Nakota, and Lakota Aboriginal People.]

It was the intent of this thesis to benefit the Dakota, Nakota, and Lakota Aboriginal People in their struggle for self-determination particularly in the area of education. If it helps in some way to achieve the stated objectives contained in the two documents mentioned above it will have achieved its purpose.

**Suggestions for Further Research**

The following are offered as suggestions for further research [derived from chapter one and chapter four of this thesis] which were noted as concerns by
the Dakota People of Wahpeton. The concerns that due warrant further investigation are:

1. The "cultural thinking styles" of the Dakota Students of Wahpeton be investigated, especially in reference to the High School drop out rate and lack of success with standardized achievement tests (CTBS). Perhaps more "cultural sensitive testing methods" are required for the Dakota Students of Wahpeton to truly measure their academic intellect;

2. The means for the Dakota People of Wahpeton to acquire teaching material in order to learn more of their Dakota language be investigated; in particular, the creation of an inventory as to what teaching material for the Dakota language is available. Once this inventory has been completed, one could then work with the Dakota People of Wahpeton as to how this Dakota language material can be adapted and implemented within the classroom for the benefit of the Dakota Students of Wahpeton;

3. The need for the Dakota People of Wahpeton to acquire teaching material to learn more of their Dakota culture, ceremonies and values, as well as, to develop a curriculum that would interest the students, by
researching the nature of traditional teaching and learning styles of the Dakota People and how to implement them, be investigated. The following comments touch on this need:

Educational research to me ... would mean the real teaching styles of the Dakota People. I think Dakota People's children ... from day one ... were given source of a holistic education, and educational research to me means researching into that whole area, looking at how that ... child develops into adulthood .... once this research is completed and compiled, I think if we implement ... our own ... traditional education in our school, I think the people here would be much better ahead, much more holistic, much more proud, much more whole as a person. Because, I think spirituality is also included in our system of education, and it would be a great benefit to the people of Wahpeton. (B.C.M.-B, see pp. 50, 61)

The investigation described above should consider books such as: The Sacred Pipe (Brown, 1953) Lame Deer seeker of visions (Lame Deer & Erdoes, 1972), The Good Red Road (Lincoln & Slagle, 1987), Black Elk Speaks (Neihardt, 1932), in attempting to understand Dakota, Nakota, and Lakota culture and ways of teaching and learning. Once this investigation is completed and an inventory is developed, one could then work with the Dakota People of Wahpeton as to how this written material can be adapted and implemented within the
classroom for the benefit of the Dakota Students of Wahpeton;

4. The means for the Dakota People of Wahpeton to acquire teaching material in order to learn more of their Dakota history be investigated; in particular, the creation of an inventory as to what oral history is available from the Dakota Elders of Wahpeton and also what written history that may be currently available. Once these materials are gathered, one could then work with the Dakota People of Wahpeton as to how this written material can be adapted and implemented within the classroom for the benefit of the Dakota Students of Wahpeton.

**Conclusion**

I hold no resentment for having been put through an enormous amount of psychological and emotional pressure. For if it had not been for this situation, I would not have been forced to bridge then mirror the ways of gaining knowledge from the cultural world view of the Dakota, Nakota, and Lakota Aboriginal People and the contemporary Western cultural world view. It is
hoped that my approach to completing this thesis study
will be of benefit to social science research.

Furthermore, endeavoring to adhere to the writing
style required by the *Publication Manual of the
American Psychological Association (APA): Third
Edition* (1983), I did write and received a 'letter of
permission' from the following publication companies to
quote from their copyright published manuscripts: (a)
Longman Publishing Group (see Appendix J), (b)
Wadsworth Publishing Company (see Appendix K), and (c)
University of Oklahoma Press (see Appendix L). The
acknowledgement is noted here for the benefit of the
publication companies as required by APA [in reference
to the appendixes].

In addition, the Chief of Wahpeton [who previously
reviewed chapters one through four with me on November
14, 1991] did come to my residence in Saskatoon on
January 16, 1992. I allowed the Chief of Wahpeton to
read the 'initial draft' of chapters five through eight
of this thesis. The Chief did indicate that it was
kind of hard to understand the academic language at the
beginning of chapter six. This academic language,
however, did become clear to the Chief once I started
writing from an Aboriginal narrative; in an effort to explain what was encountered, as well as, the approach that was taken: to bridge then mirror the ways of gaining knowledge from the cultural world view of the Dakota, Nakota, and Lakota Aboriginal People and the contemporary Western cultural world view in order to complete this research. [The literature review presented for Community-Based Participatory Research (CBPR) did indicate that some harm can be avoided when research results are reviewed by the group or community before publication (Guyette, 1983; St. Denis, 1989)]. The Chief also did express the eagerness to receive a copy of this thesis once it has been formally approved through the University of Saskatchewan. In the words of the Chief of Wahpeton "so we can start putting it to use" (field-notes, January 16, 1992).

It now must be stated that it was not my intent that the 'model' for a process to be followed when conducting educational research with the Dakota People of Wahpeton be generic (see pp. 106-115) - meaning that it be applicable to all Aboriginal Peoples [Indian, Metis, and Inuit] who are not of Dakota ancestry. For if it were to be viewed in this aspect it might be
disempowering in the sense that these Other Aboriginal Peoples and their diverse cultures would not be permitted to include their unique needs and ways of viewing the world. For this reason, the research for this study can only be perceived as generalizable to the Aboriginal People of Dakota ancestry (see pp. 35, 38, 125, 151-154). It would, however, be an honour, if Other Aboriginal Peoples were to draw on the contents of this thesis - as an example - to strengthen their own cultural world view of attaining knowledge and to develop their own model for conducting educational research in their own communities.
Bibliography/Reference List

Department of Justice Canada, Minister of Supply and Services Canada, 1986.


California: Wadsworth Publishing Co.


Bopp, J., & Bopp, M. (1985a). Taking time to listen: 
Using community-based research to build programs. 
Lethbridge, Alberta: University of Lethbridge, Four Worlds Development Press.


Borg, R.B., & Gall, M.D. (1989). Educational research: 
An introduction (5th ed.). New York and London: 
Longman Publishing Group.


Wahpeton Band. (1986). *Curriculum development proposal*.


Appendix A:

Definition of Terms for the Study
Definition of Terms for the Study

For the purpose of this study, the following terms were applied:

1. **Aboriginal Peoples:** are referred to in section 35(1) of the Canadian Constitution Act (1982) as Indian, Metis, and Inuit.

2. **Collaborator:** An individual "who does not necessarily have research experience per se but who has a wealth of experience in relation to the research question - one who can greatly assist the researcher" (Kirby & McKenna, 1989, p. 31).

3. **Dakota People:** Aboriginal Indian people who are Members of Wahpeton Band.

4. **Emic:** refers to "culturally based perspectives, interpretations, and categories used by members of the group under study to conceptualize and encode knowledge and to guide their own behavior" (Watson-Gegeo, 1988, p. 580).

5. **Etic:** refers to "analyses and interpretations [that] are based on the use of frameworks, concepts, and categories from the analytic language of the social sciences and are potentially..."
useful for comparative research across languages, settings, and cultures" (Watson-Gegeo, 1988, p. 579).

6. **Field Notes:** "A researcher's field notes are similar to a journal or drawing. Accordingly, field notes contain written documentation of various aspects of qualitative research: observations, maps, plans, reflections, memos, preliminary analysis, etc." (Kirby & McKenna, 1989, p. 32).

7. **Process:** "a systematic series of actions directed to some end" (*Webster's College Dictionary*, 1991, p. 1075).

8. **Research Participant:** A person "who has the experience that has been identified as the focus of the research and who is willing to share her/his understanding of that experience with researchers" (Kirby & McKenna, 1989, p. 35).

9. **Wahpeton:** An Aboriginal Indian reserve located approximately eight miles north-west of Prince Albert, Saskatchewan.
Appendix B:

Prince Albert Tribal Council Boundary

(notated on the map as Prince Albert District)
Appendix C:

Interview Guide
"Interview Guide"

1. What does educational research mean to you as a Dakota person of Wahpeton in terms of Self-Determination?

2. What do you think educational research has done for the Dakota People of Wahpeton?

3. What do you think the Dakota People of Wahpeton should get out of educational research?

4. Should the Dakota People of Wahpeton determine what should be researched in terms of their educational needs? Why?

5. Who do you think the researcher should contact first for approval if he or she wants to conduct educational research with the Dakota People of Wahpeton? Why?

6. When educational research is being conducted with the Dakota People of Wahpeton; What do you think the role of the Wahpeton Dakota School Committee should be?
7. What rules (i.e. code of ethics) do you think should be followed between the Dakota People of Wahpeton and the Researcher when conducting educational research with the Dakota People of Wahpeton?

8. Do you think there should be a contract between the Dakota People of Wahpeton and the Researcher; when conducting educational research with the Dakota People of Wahpeton? Why?

9. What do you think should be included within the contract between the Dakota People of Wahpeton and the Researcher; when conducting educational research with the Dakota People of Wahpeton? Why?

10. Who do you think should draw-up the contract between the Dakota People of Wahpeton and the Researcher; when conducting educational research with the Dakota People of Wahpeton? Why?
Appendix D:
Letter of Support
from
Dakota Nations of Canada
To Whom It May Concern:

Leo Omani, a member of the Wahpeton Dakota Band, is currently enrolled in the Master of Education program at the University of Saskatchewan, in Saskatoon. To fulfill the requirements for a master's degree Leo has elected to engage in community participatory research which will lead to the development of "A Model For Dakota Community Participatory Research." Such a model will define:

1) The Dakota perception of self determination in reference to research.
2) The process for conducting Dakota community participatory research.
3) A code of ethics for the conduct of Dakota research.
4) The terms of reference and criteria for Dakota research contracts.

The Wahpeton School Committee has agreed to actively participate in the research which Leo is conducting. It is felt that the end product, would be of benefit to all the Dakota Nations, as it will provide guidelines for the conduct of research which could be applied to educational, lands claims, social development, and other research in which our Bands engage in or are party to.

Although our Bands do not have the financial resources, to assist Leo in his endeavors, let it be known that we do support his proposed research project and that any support other organizations or individuals could provide will be appreciated.

Respectfully,

Chief Lorne Waditaka - Wahpeton Band

Chief Mel Ismana - Standing Buffalo Band

Chief Charles Eagle - White Cap Band
Appendix E:

Letter of Permission

from Wahpeton to Conduct Study
May 30, 1991

Leo J. Omanski
1054 - McCormack Rd.
Saskatoon, Sask.
S7M 5K2

Dear Leo:

As per the "Motion" passed at the Wahpeton Dakota School Committee Meeting on April 16, 1991, and the "Letter of Support" passed by the Dakota Nations of Canada on April 17, 1991. This in effect means that you must inform the Wahpeton Dakota School Committee when you intend to start your field research, and to provide them with "a report" each month at their regular scheduled meeting; as to how your field research is progressing.

Furthermore, the following conditions will apply:
1. Upon completion of your Master's Thesis, you will be expected to make an oral presentation to the Chief and Council of Wahpeton Band, as well as to the Wahpeton Dakota School Committee, explaining in summary your research, conclusions, and recommendations for a process to be followed when conducting Educational Research with and for the Dakota People of Wahpeton Band.
2. You must also provide one bound copy and one un-bound copy of your Master's Thesis to the Wahpeton Band.

I trust the above is understood, by all parties, involved in your thesis work.

Yours Truly,

[Signature]

Chief Lorne Waditaka

Chief Waditaka
Appendix F:

*Letter to the 20 Dakota People of Wahpeton who were interviewed; in reference to the Interview Guide

I __________________ agree to be interviewed by Leo J. Omani who is doing research; using a qualitative approach to developing a process for conducting educational research with and for the Dakota People of Wahpeton. I understand that Leo J. Omani is conducting this study in Partial Fulfillment of his Master's Thesis. This interview will be tape recorded, but my identity will not be identified in the research report.

Signed ________________________.
Appendix G:

Coding System

for each source that responded to the questions on the Interview Guide
<table>
<thead>
<tr>
<th>Respondent Source</th>
<th>Coding System</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elders of Wahpeton</td>
<td>Elder - A</td>
</tr>
<tr>
<td></td>
<td>Elder - B</td>
</tr>
<tr>
<td>Band Council Members</td>
<td>B.C.M. - A</td>
</tr>
<tr>
<td></td>
<td>B.C.M. - B</td>
</tr>
<tr>
<td></td>
<td>B.C.M. - C</td>
</tr>
<tr>
<td>Wahpeton Dakota School Committee Members</td>
<td>S.C.M. - A</td>
</tr>
<tr>
<td></td>
<td>S.C.M. - B</td>
</tr>
<tr>
<td>Education Staff (Teacher Aids) who are members of Wahpeton</td>
<td>Ed Staff - A</td>
</tr>
<tr>
<td></td>
<td>Ed Staff - B</td>
</tr>
<tr>
<td>Parents of Wahpeton</td>
<td>Parent - A</td>
</tr>
<tr>
<td></td>
<td>Parent - B</td>
</tr>
<tr>
<td></td>
<td>Parent - C</td>
</tr>
<tr>
<td></td>
<td>Parent - D</td>
</tr>
<tr>
<td>Students of Wahpeton</td>
<td>Student - A</td>
</tr>
<tr>
<td></td>
<td>Student - B</td>
</tr>
<tr>
<td></td>
<td>Student - C</td>
</tr>
<tr>
<td></td>
<td>Student - D</td>
</tr>
<tr>
<td>Community Members of Wahpeton</td>
<td>C.M. - A</td>
</tr>
<tr>
<td></td>
<td>C.M. - B</td>
</tr>
<tr>
<td></td>
<td>C.M. - C</td>
</tr>
</tbody>
</table>
Appendix H:

Interview Transcripts

for

each question and respondent source

to

the Interview Guide
**Question #1**

What does educational research mean to you as a Dakota person of Wahpeton in terms of Self-Determination?

<table>
<thead>
<tr>
<th><strong>Respondent</strong></th>
<th><strong>Interview Transcripts</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>Education is a must. We need education in this modern technical world. Years ago we were not allowed to go to high school. Today our children can go to high school which is good. It is also good that we have our own school on our reserve. For, we can work at teaching our children our Dakota culture and language in the classroom; which we have been trying. It is very, very, important. We should never get away from our culture. It should be made into a curriculum. I teach our Dakota Language and Legends in the classroom. But, not enough time is spent teaching our Dakota Language and Culture. Fifteen minutes a day is not enough time to try and teach our Dakota Language and Culture in the classroom.</td>
</tr>
</tbody>
</table>

| Elder - B      | To me, when there is educational research, it means a direction towards knowledge. I believe in terms of educational research, it is very, very, important for us to understand where we are going with our educational process on Wahpeton, and in order to understand where we're going, we need to also understand our history. History in terms of where our Dakota people are at ... at this moment. Why there are so many drop-outs, and the research will give us the reasons for the drop-outs |
... Hopefully. For me, the residential school system, I believe has hurt our people a lot. It took away a lot of our language and cultural ceremonies, to the point we are now struggling to find our own identity as a Dakota People. I hope that educational research can and will help us find our own identity as a Dakota People in terms of Self-Determination.

First of all, there is not much history written down about our Dakota People of Wahpeton. There is a lot of oral history handed down by our elders.

I think the elders are our main resource of our Dakota history on Wahpeton. But, there is not much research done on our Dakota People on this reserve.

A good example is our Dakota language. We need research done on our Dakota Language. So, we can develop a Dakota Language curriculum program for our children.

We also need research done on our traditional cultural ceremonies. Although we all pray to only one God, like the white man, our Dakota People have a different way of doing it.

In the early 1900's, our Dakota People of Wahpeton lost contact for the most part with our relatives in the United States. Furthermore, many of our Dakota People were sent to residence schools. Because of this, we lost most of our Dakota Language and traditional cultural ceremonies.
Respondent: B.

Interview Transcripts

However, through our main political organization, the Dakota Nations of Canada, our Dakota Bands in Saskatchewan are now starting to have a lot of contact with the Dakota People in the United States, which is helping our Dakota People of Wahpeton re-learn our Dakota Cultural ceremonies that we had lost. But, more research needs to be done in this area. Even though not everyone on Wahpeton wants to live a traditional Dakota lifestyle, it seems all of our people are interested in wanting to learn our Dakota Language and cultural values.

There had been a number of research studies done for Wahpeton relating to education. But, this has not really helped our community. We need research done to learn about our Dakota Language and cultural values which would help our whole community. As I said before not all of us want to live a traditional way of life. But, I can say about 50 percent of us are searching and looking. We're needing a lot of support from other people to re-learn our traditional cultural ceremonies and values.

B.C.M. - B

I think educational research to me as a member of Wahpeton would mean the real teaching styles of the Dakota People. I think Dakota People's children were educated right from day one when they were born. They were given source of a holistic education, and educational research to me means researching into that whole area, looking at how that person is developed, how that child develops into adulthood. We need to look into this type of research to
Interview Transcripts

determine the Self-Determination of Dakota People. I think educational research should address this area for our Dakota People.

B.C.M. - C
I guess first of all, it's good that our educational program is now going to be researched the way we want it. This way our goals and objectives will be meaningful and in the right order. We can identify the kind of research that our people want done for us. Control, we now can have control over the research, this is what I think it means for us in terms of Self-Determination. The right to question how the research will benefit our people. This is important.

S.C.M. - A
So far since we took over our own school we have adopted the white man's system of education. The culture of our Dakota People should be stressed as much as the Academic Program in the school. To me, they [the Dakota culture and the Academic Program] should be on the same line.

S.C.M. - B
I guess to me, I look at it as a way to look at the values we had, and learning about our heritage and cultural ceremonies. For Self-Determination, I would like to learn more of our Cultural Values which I don't know at this time. Because, I was not brought-up with our Dakota Cultural Values and I would like to learn these values.
**Interview Transcripts**

**Respondent**  

**Ed Staff - A**  
I think educational research, if it's the right educational research for our people, it would help improve our people's qualifications to attend high school and university. The more knowledge our people can gain the better our community will be in the future. It would improve our people's lives.

**Ed Staff - B**  
It means a lot to me. I got two kids and they are going to be growing up here. I want the best for them. New ideas would be even better for Wahpeton. More programs to prepare them for off the reserve. More programs like Home Ec. and Industrial Arts which we don't have at the school right now. We should also have a vocational program for our adults to up-grade themselves, and better programming for our language and cultural activities. We need all these types of programs to improve our lives here on the reserve.

**Parent - A**  
We should use educational research to improve our children's skills in school. We also should use this research to find out about our Dakota culture. If we know more about our culture perhaps we would do better in understanding the White culture. Right now things are too mixed-up.

**Parent - B**  
Depends who's doing it. We had a number of white people doing educational research and not much has happened here. But, to me educational research means developing a curriculum for the school system that interests the kids, and gets them here.
<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parent - C</td>
<td>To me, educational research means finding or discovering ways to better our educational system. Finding opportunities for our people to better themselves in the work force.</td>
</tr>
<tr>
<td>Parent - D</td>
<td>I think educational research would help our people to grow as a family and as a group. It would be a help to the community in a large way. To better our lifestyle.</td>
</tr>
<tr>
<td>Student - A</td>
<td>First of all the research should be true. For Wahpeton, it should be true, and it should be for the people. The research should help us determine how to better our lifestyle. This is what I think.</td>
</tr>
<tr>
<td>Student - B</td>
<td>Educational Research to me means learning a higher level of education. With educational research we can climb a ladder to a better living.</td>
</tr>
<tr>
<td>Student - C</td>
<td>To me, it means to upgrade the level of education for our people to be able to compete in both Worlds - the Dakota World and the White World. It also means having control of what we can research in terms of our educational needs.</td>
</tr>
</tbody>
</table>
Respondent  | Interview Transcripts
---|---
Student - D  | It encourages a person to learn more knowledge of their people and the makings of their reserve. It should help a person to find ways to help their fellow people on the reserve. It should encourage our people to go to school to try to improve our lives. This is what I think educational research should do for our people's Self-Determination. To make us a better people.

C.M. - A  | For me, educational research should help us learn more about our culture. I will like to know more about our Dakota culture. I think it would make me a better person.

C.M. - B  | It should help us learn more about ourselves. By this, I mean our language and our culture. We need to learn and know about ourselves. It would make me feel better inside to really know who I am when I say I am Dakota.

C.M. - C  | I think educational research would do a lot of good for our kids. Like finding ways to bring up their standards to that of kids off the reserve. It should improve the kids' education out here on the reserve. In regards to Self-Determination, we have to find ways to improve our kids' education academically. I think we need more books in the classrooms about our Dakota people. Maybe, we should have one section in the classroom about Dakota people. So, kids can be there and start reading. But, they will have to develop books about our Dakota people so the kids could understand what they are
<table>
<thead>
<tr>
<th><strong>Respondent</strong></th>
<th><strong>Interview Transcripts</strong></th>
</tr>
</thead>
</table>

reading. The books should be written for the kid's grade level. The books should also be meaningful, relating to our Dakota cultural values, language and history. I think the kids would be more interested and do better in school with these types of books.
Question #2

What do you think educational research has done for the Dakota People of Wahpeton?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>This is the first time I have ever been interviewed with a tape recorder. Before we were just asked to fill out questionnaires. A person gets tired of filling out questionnaires. Especially if no one explains them to you. I agree we need research, but we should know what we are doing the research for.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>So far, all the educational research that has been done for Wahpeton has been written up by White people, and this has done nothing for Wahpeton. Because the research was done to address their system of education.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>Nothing, nothing at all, it's sad to say I know. But, like I said with the research that was done we don't get nothing from it. The only thing is that we are mentioned in a book. But, what does that do for us. A good example is the Grade Eight Saskatchewan Social Studies text book. But, what does that do for us. There is a picture of our little school in that book. But, that does not do anything for us. It don't meet our needs.</td>
</tr>
</tbody>
</table>
B.C.M. - B
I guess if we are talking about educational research, meaning holistic education, I don't think it's ever been done on Wahpeton. Only the standard type of school research that everyone else gets like city schools.

B.C.M. - C
We have a school in place. I'm sure research had to be done for our Band to get this school. But, there is something that the Band is missing, and we don't really know what it is. One just has to look at the drop-out rate of our students that leave our school, and attend Jr. High and High School in the city. Perhaps it's culture shock. I really don't know why.

S.C.M. - A
Well, we got a school for our children on the reserve, and we are learning how to operate and manage it.

S.C.M. - B
Well, I guess to me, what comes to mind would be our land claims. I guess it would be educational to me to research the land base we once had and what was taken away both in the U.S.A. and in Canada. Research in this area would be good for our Dakota People. Because, we would perhaps get a bigger land base.

Ed Staff - A
We have a school now. But, we now have to find ways to improve our children's skills and grade standing. We also have to get the parents more interested and involved in the school.
Ed Staff - B  
Well, it's good that the kids are able to go to school here on the reserve. But, it's too bad it's multi-grade. I think the kids would learn more even if we had one teacher for only two grades like Grade one and two, three and four, then five and six. It would be less of a problem for the teachers and they should give more of themselves to the kids.

Parent - A  
Not much that's what I think. We have a school. But, our children are behind in their grade level and they can't seem to make it in school in the city.

Parent - B  
In the recent past not much. We've had only one Grade Twelve graduate since 1976 that is from an academic program. So, all this research that has been done in the last number of years on our reserve is not doing the job or developing the program that prepares the kids or interests them. Something is wrong.

Parent - C  
I don't know.

Parent - D  
Getting the school on our reserve has helped our people. It's given our people determination to better themselves. You can see the change in the past 10 years. A lot of the people are going back to school and getting a better education.
<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student - A</td>
<td>For me, in my opinion, it's mixed-up our history. A lot I read about the Dakota people could be half-true or half-false, and you really don't know what to believe any more. It's really messed-up our history.</td>
</tr>
<tr>
<td>Student - B</td>
<td>We got a school on the reserve which our parents didn't have before. Most of our parents had to go to residential schools. Its [school] help prepare some of us for Jr. High and High School off the reserve.</td>
</tr>
<tr>
<td>Student - C</td>
<td>It has done a lot; because we have a bi-cultural program at our school on Wahpeton. It's more of a two-way street; we are learning the values of our Dakota people and the non-Indian people. We are also learning our Dakota Language in our School; which is being taught by our elders.</td>
</tr>
<tr>
<td>Student - D</td>
<td>It's given the white people a lot of good work. But, nothing real for our people. I was the first Grade 12 graduate in the past 14 years. That should tell you something of what educational research has done for our people.</td>
</tr>
<tr>
<td>C.M. - A</td>
<td>Nothing that I know of.</td>
</tr>
<tr>
<td>C.M. - B</td>
<td>It hasn't done anything for us yet. Perhaps it will in the future.</td>
</tr>
</tbody>
</table>
Respondent | Interview Transcripts
---|---
C.M. - C | I don't know what type of educational research has been done so far for this reserve.
What do you think the Dakota People of Wahpeton should get out of educational research?

**Respondent**        **Interview Transcripts**

**Elder - A**
It should provide us with a better way of teaching and a better understanding for our children. It should provide us with teaching material to use in the classroom. It seems when we hire someone, and when they leave they take the teaching material that was developed while they were here. We should be funded in some way to develop teaching material that would stay here at our school. So we don't have to keep starting all over again in developing teaching material for our children.

**Elder - B**
Besides finding a way to research our needs to strengthen our language and cultural identity as a Dakota People. We need to find ways that will broaden the educational scope of our people. Not all of our children can or should become teachers and social workers - which seems the only option available to our people at this time. We need information as to how our children can get into other jobs like doctors, lawyers, welders, plumbers and so on.

**B.C.M. - A**
Recognition for one. Recognition that we are not forgotten after the research is done. That we are not put on the shelf in some book and forgotten to collect dust after the research is done.
Also, if there is any royalties that may come out of the research, we should be able to get some. This money would help us in our school because we have a small budget. We could buy more supplies for our children, and work at developing new programs for our school.

Research to be done for our people should be meaningful and help our people. So, we could start up a resource section about our Dakota people. Because, we don't have anything about our Dakota People in our Library for our teachers and students to use. We need education material that our students can relate to in the classroom not like all these reports and studies that have been completed and just sitting on the shelf in my office. They don't get into the classroom.

The adults in the community could also use the resource material that could be developed to learn more about our Dakota culture.

Right now, the Federal Government gives us money to operate our school. But, the money is only enough to operate and manage their system of education.

I believe our Dakota People had an education system before, it may not have been pencil and books, but it strengthened the Dakota person to survive in the past. Now we don't have that and it is hurting a lot of our people socially. We no longer have the skills they had back then. We have to adopt new skills to survive in the White World. Some of us do make it but not
<table>
<thead>
<tr>
<th><strong>Respondent</strong></th>
<th><strong>Interview Transcripts</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>B.C.M. - B</td>
<td>Well, once this research is completed and compiled, I think if we implement the same type of education, the traditional type, which is our own, I think if we implement this type of traditional education in our school, I think the people here would be much better ahead, much more holistic, much more proud, much more whole as a person. Because, I think spirituality is also included in our system of education, and it would be a great benefit to the people of Wahpeton after this research is completed and compiled then applied here.</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>Educational research should help us find information about our people. Perhaps this is what is missing in our school. What a Dakota person is all about. Perhaps, if our children knew who they were they could make it in the city schools.</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>They should get research done on education programs that would help our children, and as well for adults to upgrade themselves. They should also do research on the history of our reserve. So our Dakota People will know where we come from.</td>
</tr>
<tr>
<td>Respondent</td>
<td>Interview Transcripts</td>
</tr>
<tr>
<td>------------</td>
<td>----------------------</td>
</tr>
<tr>
<td></td>
<td>When we do research for our Dakota People it should stay on our reserve. So our Dakota People can use it in the future. This includes not only the cultural program, but also the Academic program for our school. Things like our Dakota Language and Legends.</td>
</tr>
<tr>
<td>S.C.M. - B</td>
<td>They should get some of their culture back. A good idea of how the people used to live and get along back then. A good sense of family. Togetherness as a community. Helping each other out as much as possible without not too many conflicts. Educational research should help out in this area and give people a good idea of the way things should be within the community.</td>
</tr>
<tr>
<td>Ed Staff - A</td>
<td>We need more Dakota material to use in the classroom. We need to develop Dakota teaching material that interests our children. If we can develop Dakota teaching material that meets the needs of our children, I am sure the parents would also want to learn what their children are learning. They can work together at home and in the classroom. This is what I think.</td>
</tr>
<tr>
<td>Ed Staff - B</td>
<td>I think we would get more ideas if we did more research. More ideas to develop programs to improve our kids' education and ways to find funding to develop these programs. More programs relating to our culture. We should find ways to get more parents involved, and our elders brought more often into the classroom. They [elders] have a lot of good stories to tell our kids. Even me, I learn more about myself from the stories the elders tell me.</td>
</tr>
</tbody>
</table>
**Respondent**  
**Parent - A**  
I think our school should teach our children about our culture and history. I think educational research could help us in this area. We need to learn about our own traditional ways. If we know who we are, I think our children would do better in the White school in the city.

**Parent - B**  
I see three components to school. First, the academic program to address the needs of the students to continue on to high school and University. Second, the home and social aspect in regards to our cultural lifestyle, which plays a large role of how the student does in school, and third, the sports and recreational aspect also plays a large role in the student's development in terms of self-esteem and pride. I think we need to look into these three components to develop the student's, parent, and community pride of our people.

**Parent - C**  
For our children, I think we need research done to improve their academics in reading and writing. So they can make it in the school off the reserve when they leave Wahpeton School.

**Parent - D**  
The knowledge that they need to develop themselves. By this I mean their living style. How to better their lives and their children's lives. So they can make it in this world.
<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student - A</td>
<td>They should get accurate information about the Dakota people ... like what they think they need to teach their kids and their people. It should be by their own values and their own standards of their culture.</td>
</tr>
<tr>
<td>Student - B</td>
<td>It would prepare the kids for a higher level of education. A better understanding of the White World and a better understanding of the Dakota World. A lot of kids now don't understand their Dakota Language or their Dakota songs and style of dance, the traditions that we have now like the Sweatlodge, the Sundance, and feasts.</td>
</tr>
<tr>
<td>Student - C</td>
<td>I think they should get a better understanding of the educational system of both cultures. For me it has been hard to move from one culture to another ... but this has taught me most of the values that are good to learn from. They should be able to gain the skills at both levels; which they are not able to do right now at the moment - meaning the skills needed for the Dakota way of life as well the White man's way of life. With this educational research ... it would be a good idea for us to learn that. This would help the parents to learn and give more support for students moving from Wahpeton School to another school off the reserve. The parents don't really know the educational system off the reserve. But, with this educational research, it could help the education system on Wahpeton, and the parents could have a better understanding of the educational system off the reserve.</td>
</tr>
</tbody>
</table>
Respondent: Student - D

Interview Transcripts

What I think they should get out of it is a way to look at things that are realistic for our people. Important things like our culture and ways for our people to improve their job skills.

C.M. - A

Dakota people by nature think as a group. We should look at research that would benefit all our people. This is why learning about our culture is important to me.

C.M. - B

So far all we have for pride is our school and that's not much, when one considers that drop-out rate of our children, that don't complete high school off the reserve. We need to find out how to research our traditional cultural beliefs and values. I think if we could find out more about our traditional cultural beliefs and values - these would make us a better people, and could help us survive in the White World also.

C.M. - C

Well, I think we should get something done about our language, because its being lost here on the reserve. Something should also be done about our history and culture, because we don't want to get to the point that we don't know who we are. Hopefully, we can learn and pass these things on to the kids here at our school.
**Question #4**

Should the Dakota People of Wahpeton determine what should be researched in terms of their educational needs? Why?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>Yah, the first thing there that we should get is teaching material and enough funding for our people on the reserve to come into the classroom to teach our children how to make a drum, a head-dress and pow-wow outfits. Also enough funding to write stories down about the important things related to our cultural ceremonies. So, these things will not be lost.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>Yah, I believe the Dakota people should determine what should be researched in terms of our educational needs. I believe we have been over researched by the White people. I believe, we the Dakota People of Wahpeton should determine for ourselves as to where we are at, where we came from and where we are going in terms of our educational need.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>Yes, we should because there are not too many elders left on our reserve. We need to research our history and traditional cultural way of life. Because we need to pass this on to our children. We need to know who we are so we can be proud of our heritage. If we don't research and learn about our language and culture we will be lost. We have to find the ways to hand down our language and culture to our children.</td>
</tr>
<tr>
<td><strong>Respondent</strong></td>
<td><strong>Interview Transcripts</strong></td>
</tr>
<tr>
<td>---------------------</td>
<td>-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>Yah, I think so. Because I think we're the only ones that would know the older traditional forms of educating our people. I don't think the present education system is relevant to our people. I think our people have a lot to offer to the white people with our values and beliefs. We should not blame them. Because, they thought they were going right. We have to forgive them and now work together to better our Dakota People's lifestyle.</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>I think they should. Because, we should have that right. Perhaps in this way, people who will do research for us would be prepared to listen and help us develop educational programs that will benefit our people.</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>Yah, because it would benefit the whole reserve.</td>
</tr>
<tr>
<td>S.C.M. - B</td>
<td>Yah, because we need to learn more about our culture. To start right at the grass roots level.</td>
</tr>
<tr>
<td>Ed Staff - A</td>
<td>Yah, we should. Because we know what kind of research was done for our people before, and what didn't do us any good?</td>
</tr>
<tr>
<td>Ed Staff - B</td>
<td>Well yah, because it's us that are living here. We're the ones that should be able to decide what to research. I don't believe someone from off the reserve should tell us what to research. Because they have not lived on this reserve.</td>
</tr>
<tr>
<td><strong>Respondent</strong></td>
<td><strong>Interview Transcripts</strong></td>
</tr>
<tr>
<td>---------------</td>
<td>--------------------------</td>
</tr>
<tr>
<td>Parent - A</td>
<td>Yah, I think we should. After all the research is going to be done for us.</td>
</tr>
<tr>
<td>Parent - B</td>
<td>I guess so. As you know, we have been researched to death. Surveyed to death. The best answer I can give you is that we are best equipped to determine what our needs are.</td>
</tr>
<tr>
<td>Parent - C</td>
<td>Yes, they should. Because they're the ones involved in their children's education and future.</td>
</tr>
<tr>
<td>Parent - D</td>
<td>Yah, I think we should have say. I think its time we should be allowed to make our own decisions good or bad. How else will we learn.</td>
</tr>
<tr>
<td>Student - A</td>
<td>Yes, because they know what's good for themselves. The older people know their past and they know right from wrong. The elders were taught their values and customs from their parents and grandparents which means something to them. These values and customs plus knowing our true history would help me out a lot as a Dakota person.</td>
</tr>
<tr>
<td>Student - B</td>
<td>Yes, but they should have someone who knows how to do research to help them. This would help better prepare the kids for the White school off the reserve, and they should have an elder from the reserve help them for their traditional needs.</td>
</tr>
</tbody>
</table>
Respondent                  Interview Transcripts

Student - C                Well of course, who else would know what their needs are - other then their own people on their reserve.

Student - D                Yah, we should. We should use educational research to help us walk in two worlds. It is a hard thing to do. It's a very broad line to try to walk in two worlds. Because, the White man is teaching you one thing and you go and talk to an elder and he tells you another thing. So, you are trying to balance these things through logic and belief; which is a very hard thing to do. Educational research should help us narrow-up the line so it is easier to walk.

C.M. - A                   Yes, but we should get some outside help from people that know how to conduct research. They could help us research the things that are important to us like our culture.

C.M. - B                   Yes, because I think our people really know what we really need to be researched for us. The thing would be to find a researcher willing to listen and to help us do the research we really want done. We need to research and find out our own history and culture as a Dakota People.

C.M. - C                   Yes, I think the people should have a say. Everyone should have a say, the elders, the parents and kids. We have to find ways to get the kids to the same standards as to the city kids. A lot of our kids are behind in their grade level. We have to find ways to bring their skills up to their grade level.
Question #5

Who do you think the researcher should contact first for approval if he or she wants to conduct educational research with the Dakota People of Wahpeton? Why?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>The Band Council as well as the Elders. As an Elder I have experienced and seen a lot of change in my time. Both, good and bad. In this way I can help the Band Council make a good decision for our people.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>I think the first people to be contacted should be our elected Chief and Council of Wahpeton - for approval to conduct research on our reserve.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>I think the Chief and Council should be contacted first for approval. After the approval is given then the elders should be approached. Because they are the most knowledgeable about our history and culture. Any research should also be brought to a Band meeting. So the research can be questioned and for the people to know what they are getting themselves into, and what the Band will get out of this research. I think all these questions should be answered before the research even starts.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>The usual procedure is the Chief and Council, then the School Committee, and the people. Because, this is the accepted custom we have here now on this reserve.</td>
</tr>
<tr>
<td>Respondent</td>
<td>Interview Transcripts</td>
</tr>
<tr>
<td>------------------</td>
<td>------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>The Chief and Council. Because, they have the authority of what happens on the reserve.</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>First, the Chief and Council. Then the School Committee. If the Chief and Council gives the O.K. then the researcher can talk to the People.</td>
</tr>
<tr>
<td>S.C.M. - B</td>
<td>The Chief and Council and our elders. For our culture, it would be our elders, because to me they would have the most to give in terms of knowledge of our culture. Yah, it should be our governing body, the Chief and Council with our elders. So everything would stay on track. Because, it would be very hard to try to talk to the whole membership of Wahpeton.</td>
</tr>
<tr>
<td>Ed Staff - A</td>
<td>The Chief and Council, the School Committee and the Elders. Because, they would know what our people need, and if they don't they would talk to our people to find out.</td>
</tr>
<tr>
<td>Ed Staff - B</td>
<td>The Chief and Council. The Chief and Council then could talk to the School Committee, and they could bring it up at a band meeting. So everyone would know what is going on.</td>
</tr>
<tr>
<td>Parent - A</td>
<td>The Chief and Council. Because, they are the ones we elected to represent us in matters like these.</td>
</tr>
</tbody>
</table>
**Respondent**  | **Interview Transcripts**
---|---
Parent - B | I guess it would be Chief and Council since they represent the people. But, at the same time the regular folks should be aware also.
Parent - C | First, the School Committee. Then the Band Council for approval.
Parent - D | I think it would be the Chief and Council and the School Committee. We elect our Chief and Council and the School Committee is responsible for our school.
School - A | I would say the Chief and Council. Because they are responsible for our people. The Chief and Council can bring the matter up at our Band Meeting - for our people to discuss farther before agreeing to the research.
Student - B | The Chief and Council and the School Committee. The Chief and Council because they are the leaders of the people and the School Committee because they look after the educational needs of the kids.
Student - C | I think the researcher should first contact the Band Council then the people; because if the researcher gets the right of way from the Band Council then the people would help the researcher. The Band Council should have a say in the research because they are elected by the people.
**Respondent**  
**Interview Transcripts**

**Student - D**
The Chief and Council. Because, our people elected them. The Chief and Council would no doubt assign the School Committee to work with the researcher. Our elders should also be involved for they know a lot about our culture.

**C.M. - A**
It would be the Chief and Council and the School Committee. These people would know the type of research our people would gain benefit from.

**C.M. - B**
I think it would be our Chief and Council. Because, we elected these people to represent us and to make these kinds of decisions.

**C.M. - C**
I think they would have to get in contact with the Chief and Council. From the Chief and Council take it to the School Committee. You have to get the Chief and Council for approval to do the research and the School Committee because they are responsible for the school.
Question #6
When educational research is being conducted with the Dakota People of Wahpeton, what do you think the role of the Wahpeton Dakota School Committee should be?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>Well, the School Committee has a certain rank in the community too and they should be involved in the research in some way. Perhaps they can help the researcher when talking to the people.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>I believe the School Committee's role should be on two fronts. First, to support the researcher that will be conducting the research for us, and two, the School Committee should have some input in the research by expressing their personal views about the research. For I believe the School Committee has a handle on the information - as to what is happening on Wahpeton in regards to education.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>The School Committee should work as a liaison with the researcher to explain to our people what the research is for and how the research could help our education system.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>I think the Dakota School Committee should take a leadership role in this area. Because, they are directly responsible for the School. They should assist the researcher in all they can do to make the research a success.</td>
</tr>
<tr>
<td>Respondent</td>
<td>Interview Transcripts</td>
</tr>
<tr>
<td>------------------</td>
<td>----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>The Dakota School Committee should be involved as a liaison between the Chief and Council and the researcher, the researcher and the Band Member.</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>The School Committee can help by assisting the researcher in finding whatever information he needs for his research. Things like files, records and who to talk to about a certain topic.</td>
</tr>
<tr>
<td>S.C.M. - B</td>
<td>I guess the School Committee could be able to help the researcher in some way like giving advice, ideas, or suggestions when requested. But, they should not try to tell the researcher how to write up the report.</td>
</tr>
<tr>
<td>Ed Staff - A</td>
<td>They should be aware of what the research is about, and they should support the researcher, by introducing the researcher to the education staff, the students, and the people on the reserve. So, that everyone is aware as to why the researcher is on the reserve.</td>
</tr>
<tr>
<td>Ed Staff - B</td>
<td>Well, they [School Committee] should help him [researcher] out. Give him [researcher] some ideas and talk to the people while he [researcher] is there. The Education Staff should also be asked to help out in the research. If the School Committee would help the researcher while he's doing the interviews, I think more people would speak up if they don't understand the question. I think our people would speak up more if a School Committee member was with the researcher while he's doing the interviews.</td>
</tr>
</tbody>
</table>
**Respondent**  
**Interview Transcripts**

**Parent - A**  
They should help the researcher out. They can provide information about our school and about our community to the researcher. They could also inform our Band Members about what the researcher is doing for our reserve.

**Parent - B**  
I guess first off, the School Committee as far as research goes, they should be involved with their ideas and opinion. But, I think they should be involved in the research on a support basis. Not try to control the research. Let the researcher do his work once the research is approved.

**Parent - C**  
More or less an Advisory Committee.

If the researcher doesn't know where to turn or needs help finding out information, the School Committee can help the researcher in this way.

**Parent - D**  
I think the School Committee should be part of the research. By this I mean when the researcher comes out to the reserve, one of the School Committee members can go around the reserve with the researcher and tell our people who the researcher is, and also what the research is for. I think this would be a lot easier for everyone. I think in this way there would be more cooperation from everyone. People would open-up more.
<table>
<thead>
<tr>
<th><strong>Respondent</strong></th>
<th><strong>Interview Transcripts</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Student - A</td>
<td>The School Committee should help the researcher. They should guide the researcher and introduce the researcher to our people on the reserve. This way the School Committee, the Education Staff, the parents, and the whole community would know what is going on with the research.</td>
</tr>
<tr>
<td>Student - B</td>
<td>The School Committee should keep contact with the researcher to see how the research is coming along. This would insure that the research is in the best interest of the kids.</td>
</tr>
<tr>
<td>Student - C</td>
<td>First of all, they should be able to support the researcher and try to help out as any way as much as possible for the researcher to learn; because who else would know the school better then the School Committee.</td>
</tr>
<tr>
<td>Student - D</td>
<td>The School Committee can help the researcher by letting the researcher know what type of research was previously done for our people, and showing the researcher the previous studies that were completed. The School Committee should also help the researcher in getting to know the people on the reserve before the research is started. So, in this way, our people would feel comfortable in talking to the researcher.</td>
</tr>
<tr>
<td>Respondent</td>
<td>Interview Transcripts</td>
</tr>
<tr>
<td>------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>C.M. - A</td>
<td>The School Committee should help the researcher. They can help by informing the people on our reserve who the researcher is and the kind of research that is being conducted.</td>
</tr>
<tr>
<td>C.M. - B</td>
<td>I think the School Committee should support the researcher. They can do this by introducing the researcher to our education staff, the students and parents. They can help explain what the research is about to our people.</td>
</tr>
<tr>
<td>C.M. - C</td>
<td>I think they would have to play a big role. I think they should have one of them appointed to help the researcher out.</td>
</tr>
</tbody>
</table>
Question #7

What rules (i.e. code of ethics) do you think should be followed between the Dakota People of Wahpeton and the Researcher when conducting educational research with the Dakota People of Wahpeton?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>The researcher, in my opinion, is the person who finds things out, and they [researchers] should approach the people open-minded. Then they [researchers] will receive a good response. An open-minded response from the people.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>I think there should be a foundation of respect between the researcher and the Dakota People of Wahpeton. More over respect for our Dakota people by the researcher, when he is presenting his finding to the non-Indian people, about the research he completed on our reserve. There should also be open-mindedness between our people and the researcher - if the research is to be of benefit to our Dakota People of Wahpeton. Our Dakota people should be asked to take part in the research not forced too. Our Dakota People should have the right not to agree to get involved in the research and the right to pull out if they don't feel good about the research.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>First of all &quot;Respect&quot;. Respect of what the person is saying, and for the researcher not to misjudge what the person is saying.</td>
</tr>
<tr>
<td>Respondent</td>
<td>Interview Transcripts</td>
</tr>
<tr>
<td>------------</td>
<td>----------------------</td>
</tr>
<tr>
<td></td>
<td>What the people say to the researcher should be held in confidence, and should not be talked about with other people.</td>
</tr>
<tr>
<td></td>
<td>That the person who's doing the research have an understanding of what the person [being interviewed] is saying. So people's words are not misunderstood by the researcher.</td>
</tr>
<tr>
<td></td>
<td>Also in regards to interviewing Dakota people, the researcher should have the understanding and awareness of how to approach elders, and how to treat elders in interviews. A lot of it is respect.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>Respect for the tradition and beliefs of the Dakota People. Respect for the kind of education we used to have.</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>I think it should be confidential when someone is being interviewed. This way there will be no hard feelings among our people, and the research will come out to some good.</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>I think the researcher and our people should work in mutual respect with each other. So that the research can get completed.</td>
</tr>
<tr>
<td>S.C.M. - B</td>
<td>I guess respect would be the first one. Respect for each other's opinion. Respect meaning also to keep an open mind for not all people will have the same opinion.</td>
</tr>
</tbody>
</table>
Respect also for the person's privacy, lifestyle and culture. For not all people live a same lifestyle on the reserve.

Ed Staff - A
The researcher should explain to the people what the research is for.
That our people should free to decide if they want to be interviewed or not.
That the interviews be confidential.
So, as to not offend someone else in the community.
The researcher should also respect how we live on the reserve. We are not rich people you know.

Ed Staff - B
The researcher should respect how the community works here. To be patient, to take time, and not to be rude.
The researcher should also keep things private as to what the people say.
The researcher should be serious about what he is doing, not because he has to do it.
The researcher should be willing and commit himself to finish the research.

Parent - A
The researcher and our people should respect what each has to say. The researcher shouldn't tell other people who he's interviewed or gotten information from through a questionnaire. If other people on the reserve don't like what's been said, this could cause hard feelings between our people. I think these are important.
Respondent Interview Transcripts

Parent - B I guess to me it would be honesty. Making everyone aware what the researcher is doing. What's going to come of the research and how the people of Wahpeton will determine what will become of the end product. Confidentiality is also important.

Parent - C I don't think a person's name has to be mentioned. The person may have a lot of good ideas, but may not speak up if they know their name will be mentioned. So names should not be mentioned, but their ideas would be good to mention.

Parent - D The people are close on this reserve. I think he's [researcher] got to have respect for everyone, he's [researcher] got to have some background about this reserve. I think its O.K. for him [researcher] to make friends. But, he [researcher] shouldn't try to change how we think.

Student - A With individual interviews, it should be confidential. The researcher should also respect the people's opinions, and not try to change their views.

Student - B I feel the people that have been interviewed should have their names kept quiet if they wanted to. It should be confidential.
<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student - C</td>
<td>There should be confidentiality between the researcher and the people who participate in the research; so this way the researcher and the people can work in a cooperative manner. If there is no confidentiality between the researcher and the people who participate in the research, this could cause a lot of hard feelings amongst the people on the reserve in regards to who said what.</td>
</tr>
<tr>
<td>Student - D</td>
<td>Well, the researcher should have some knowledge about the people he is researching and to respect our culture.</td>
</tr>
<tr>
<td>C.M. - A</td>
<td>Respect to me would be one. Respect for what we would like to find out through the research about our culture. Also, respect as to how we are presently living, many of us are not rich, so the research should not judge our lifestyle to the White world. I think this is important for the researcher to know.</td>
</tr>
<tr>
<td>C.M. - B</td>
<td>I think respect for each other. By this I mean, the researcher should respect our opinions and we should respect the work he is trying to do for our people. With respect comes cooperation. Cooperation between the researcher and our people to get the research done. After all, the research is being conducted for the benefit of our people.</td>
</tr>
<tr>
<td>C.M. - C</td>
<td>There has to be that level of professionalism between the researcher and the people on Wahpeton. Everything first should be confidential and the information should belong to the people on Wahpeton.</td>
</tr>
</tbody>
</table>
**Question #8**

Do you think there should be a contract between the Dakota People of Wahpeton and the Researcher; when conducting educational research with the Dakota People of Wahpeton?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>Yah, I think in my opinion there should be a contract. So there will be no misunderstanding and the research would get completed.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>Yah, so that our Dakota people will have a say in the research.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>I think a contract should be done. So that the Dakota People and the researcher have an understanding and agree as to what is to be researched and what is to be expected out of the research.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>Yah, I think some type of understanding or formal agreement would help. Something not too technical. So, everyone could understand it.</td>
</tr>
<tr>
<td>B.C.M. - C</td>
<td>Well, it would be good in some areas depending on the issue, there should be a contract between our people and the researcher. This way there will be no misunderstanding.</td>
</tr>
<tr>
<td>S.C.M. - A</td>
<td>Yah, I think there should be a contract or some kind of agreement in place ... saying that our school should get the first copy of the research. So that we could start using it.</td>
</tr>
</tbody>
</table>
Respondent  Interview Transcripts

S.C.M. - B  Yah, there should be some type of contract. But, it should not be too legal. The contract should be more on friendly terms stating what the research is for. This way both parties understand what is expected of each other.

Ed Staff - A  Yes, I think there should be one. So, we can get something out of the research. Something that could benefit Wahpeton.

Ed Staff - B  Yah, a contract would be good so the research would get done. Everyone involved in the research would know what they are responsible for, and would be committed to see that the research is done.

Parent - A  Yah, so the researcher and our people will know what should come out of the research.

Parent - B  Once upon a time, a hand shake was good enough. But, not any more. I guess to ensure that Wahpeton has the last say as to what's done with the research once it's completed, it would be good to have a contract.

Parent - C  Yes, so we will get something out of the research.

Parent - D  I think there should be a contract. This way the work would get done, and we will get something out of it [research].
Respondent | Interview Transcripts
---|---
Student - A | Yes, to make sure the information that is researched is accurate.

Student - B | Yes, I do. Because they should have a say in what the researcher does in their school.

Student - C | Yes, a contract that is binding. So that the research could be completed. How else could the research help the Dakota People if the research is not completed. Furthermore, if this is for the Dakota People, the Dakota People's values should take the word of the outsider. I really shouldn't say that but some people do lie. But, it's not right for the White World to enforce their views on to the Dakota World ... because they really would not understand the values we have between the families and the people.

Student - D | Yah, there should be a mutual agreement between our people and researcher. But, the contract should not be too legal that our Dakota people would not understand it.

C.M. - A | Yah, so our people would get something from the research. Most importantly, it would be the type of research that we need done for us.

C.M. - B | I think so. Because, a contract would help clear up any misunderstanding between the researcher and our people.
C.M. - C  

Yah, I think there should be some kind of contract. Because, you don't want the researcher just to start and then doesn't want to finish it.
**Question #9**

What do you think should be included within the contract between the Dakota People of Wahpeton and the Researcher; when conducting educational research with the Dakota People of Wahpeton? Why?

<table>
<thead>
<tr>
<th><strong>Respondent</strong></th>
<th><strong>Interview Transcripts</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>Well, I think the contract should include how long the research will take, what the research is for and who will be involved in the research. This way there will be no misunderstanding among anyone.</td>
</tr>
<tr>
<td>Elder - B</td>
<td>I think it should say when the research would start and complete. What the research is about, and what our Dakota people and the researcher want out of the research. The contract should say where the money is coming from to do this research, and if there is any money made after the research is finished, Wahpeton should have a share in part of this money. Everyone likes money - even us.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>The time frame for the research to be conducted. What Wahpeton wants and what the Researcher wants out of the Research. Who the funding agency is for the research. The contract should state that the research will not harm the Dakota People of Wahpeton in any way. By this I mean emotionally or psychological.</td>
</tr>
</tbody>
</table>
There should be a clause which states that Wahpeton has the right to review the research before it is published. So that the research is accurate.

Furthermore, the Dakota People of Wahpeton should have the right to withdraw their support for the research study if the information is not accurate.

In addition, the researcher can not conduct research on any topic without the written consent through a contract signed by the Chief and Council of Wahpeton.

Last but not least, if any money is made after the research is published, the Dakota People should get some of the royalties. In some research studies the Dakota People of Wahpeton, through the Chief and Council and the Researcher, should also consider joint copyright to the research study. So no one would consider being cheated out of something.

Yah, I guess whatever information, data, would be available to Wahpeton.

I think the contract should include how the information for the research will be collected, which people in our community will be asked to participate in this research, a reporting system on how the research is coming along and when the research will be completed.

Something to the effect as to what the researcher and Wahpeton should each get out of the research study and how long the research study will take.
<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>S.C.M. - B</td>
<td>A description of the research to be conducted. An explanation of the research should be provided to the individuals participating in the research. The privacy of names of individuals participating in the research. How long the research would take. The method for gathering the information and reporting the results of the research study.</td>
</tr>
<tr>
<td>Ed Staff - A</td>
<td>That the research point out how this will benefit Wahpeton. We should have the right to agree or not - if the research should be made public. Time, how long the research will take and who will it involve in the community. By this I mean, will it be just the students, the education staff, the parents or the community as a whole. These things we should know.</td>
</tr>
<tr>
<td>Ed Staff - B</td>
<td>I think there should be a clause that says the Band will help the researcher in getting the research done. Because, the research will benefit the people that live here on the reserve. The commitment to get the research done should be on both sides, the Band and the researcher.</td>
</tr>
<tr>
<td>Parent - A</td>
<td>What the researcher and our people want from the research, and who the information should belong to.</td>
</tr>
</tbody>
</table>
Respondent | Interview Transcripts
---|---
Parent - B | I guess defining what we're setting out to do. What's the process in gathering the information. What will be done with the material once it is compiled and completed. Who has final say about publication rights to the research study. Wahpeton should get some type of credit, be it financial or not, since it's our people giving the information for the research study.

Parent - C | Well, the researcher should make all the material relating to the research available to all the people once it's completed. There should be a monthly reporting system to the School Committee as to how the research is going, and when it will be completed. But, it should not be a big long contract that you would have trouble reading it.

Parent - D | I think it [contract] should state how long the research would take. What the research is about and who it's [research] for. Things like that so there will be no misunderstanding.

Student - A | Who the research is with. How long it will take. How the research will be conducted, by this I mean, will it be through a questionnaire like most research studies we've been involved with or through a tape-recorder like this interview. Things like that to protect our people and to make sure the information is accurate.

Student - B | What the research is about, and a progress report from the researcher to the School Committee as to how the research is coming along.
<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student - C</td>
<td>The contract should specify the type of research that is to be conducted and when it should be completed with no opting out clause. The contract should also specify that there should be some good to come out of the research to benefit our people.</td>
</tr>
<tr>
<td>Student - D</td>
<td>The contract should state no publication of the information should be allowed without the written consent of our Dakota people.</td>
</tr>
<tr>
<td>C.M. - A</td>
<td>I think it should include the reason for undertaking the research. The kind of research it is. How the research will be carried out, and when it will be started and completed.</td>
</tr>
<tr>
<td>C.M. - B</td>
<td>The contract should include what the research is about, how long it will take to complete, and the type of benefit our people could expect from the research.</td>
</tr>
<tr>
<td>C.M. - C</td>
<td>The work that the research is doing for our people should be specified in the contract. The contract should also reflect the goals and objectives of the School Committee.</td>
</tr>
</tbody>
</table>
Question #10

Who do you think should draw-up the contract between the Dakota People of Wahpeton and the Researcher; when conducting educational research with the Dakota People of Wahpeton? Why?

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Interview Transcripts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Elder - A</td>
<td>It would be the Band Council, that is what I think, they would put all the clauses in there, and review it with the researcher before signing it [contract].</td>
</tr>
<tr>
<td>Elder - B</td>
<td>I believe the people to draw-up the contract would be the Chief and Council and the School Committee as well as the researcher. For these are the people that would be responsible to see that the research is completed. But, our Dakota people should be told about the research before it starts. So, we would not get caught off-guard when asked to get interviewed or to fill out a questionnaire.</td>
</tr>
<tr>
<td>B.C.M. - A</td>
<td>Personally, I think if a researcher is approached to do some type of research for us, I think the Band Council and their lawyer should draw-up the contract. The Band Council and their lawyer can sit down with the researcher to draw-up the contract, and if a contract cannot be agreed upon then that's O.K. too.</td>
</tr>
<tr>
<td>B.C.M. - B</td>
<td>I guess it can be the researcher making a draft, then discussing it with the Chief and Council and the School Committee. That could be the suggested format.</td>
</tr>
</tbody>
</table>
Respondent | Interview Transcripts
------- | -------------------
B.C.M. - C | It could be done by the Chief and Council, the School Committee and the researcher. It would be a tri-part agreement between the researcher, the Chief and Council and our Dakota School Committee. So, each party will get something from the research.

S.C.M. - A | I think the School Committee. Because they would be most closely involved with the researcher.

S.C.M. - B | I think it should be between the Chief and Council, the School Committee, and the Researcher.

Ed Staff - A | The Chief and Council, the School Committee, the Elders, and the researcher. Because, they would be the ones most involved in deciding what the research will be for.

Ed Staff - B | The Chief and Council should get the input from the whole community, the parents, kids, elders, to discuss what should go into the research. Then the Chief and Council and the Researcher would know what to put on the contract.

Parent - A | The Chief and Council with the School Committee. Because, they are responsible for our people.

Parent - B | I guess it would be the researcher, the Band Council and School Committee. For all three of these parties would have an interest in the outcome of the research.
I guess it would depend on the Chief and Council. If they want to make-up the contract themselves or have a lawyer do it. If a lawyer does the contract it would save a lot of questions later on.

The Chief and Council and the School Committee. Because they would know what they want for our people and what to put in the contract.

I think it should be the Chief and Council. But, only after it has been approved by our people at a Band Meeting. Because, it's they who are giving the information about our history and culture; as to how these were taught to them.

The Chief and Council, the School Committee, and the Researcher. Because all these three have an interest in the research.

I think it should be the Band Council, the School Committee and the Researcher. Because the Band Council and the School Committee would have a good understanding as to what is needed for the reserve.

The researcher, our Chief and Council, and the School Committee should be the ones to draw-up the contract. So, each would be able to include what they want out of the research.
Interview Transcripts

C.M. - A
It should be our Chief and Council and the School Committee with the researcher. These people would know what they want from the research.

C.M. - B
I think it should involve the Researcher, the Chief and Council, and the School Committee. This way there would be a clear understanding as to who is responsible for what.

C.M. - C
I think it would be between the Band Council, the School Committee, and the researcher. The Band Council and School Committee as to what they would like out of the research, and the researcher as to what he wants out of the research. I'm sure they could come up with some kind of contract. But, it should not be too technical that no one would know what it means.
Appendix I:

An Agenda for Dakota Chiefs Meeting

held at SICC
SASKATCHEWAN DAKOTA CHIEFS
Saskatchewan Indian Cultural Center
July 24, 1991

1. Select Chairperson
2. Opening Prayer
3. Review/Adopt Agenda
4. Visitors
5. Saskatchewan Dakota Chiefs Committee
6. Dakota Nations of Canada
7. Curriculum Development
8. Self Government
9. Childcare Project
10. Dakota Research Project
11. Dakota/Nakota/Lakota Summit
12. Other Business
13. Adjournment
14. Closing Prayer
Appendix J:

Articles of Unification Accord

Established By The

Dakota-Nakota-Lakota Nations
ARTICLES
OF
UNIFICATION ACCORD
FOR
PEACE, ALLIANCE, AND SOVEREIGNTY
ESTABLISHED BY THE
IKCE WICASA TA OWINICE
OF THE
DAKOTA-LAKOTA-NAKOTA NATIONS

AUGUST 10, 1990
STANDING BUFFALO RESERVE

OCTOBER 12, 1990
DEVIL'S LAKE RESERVATION

JUNE 5, 1991
LAKE TRAVERSE RESERVATION
DAKOTA/LAKOTA/NAKOTA NATIONS UNIFICATION ACCORD

PREAMBLE

We the duly elected leaders of the sovereign independent Indian Nations, being aware of our close kinship and recognizing the benefits to be derived from uniting in common cause, do hereby affirm and establish a Unification Accord for Peace, Alliance, and Sovereignty.

Further to exercise our fundamental and inalienable right to determine our own destiny and to govern our affairs.

Further to follow our original instructions to strengthen our Oyate, to cooperate with one another, to live on earth in harmony and peace with all peoples and creatures.

ARTICLE 1 Name of Alliance:
The name of this Alliance shall be the Ikce Wicasa Ta Omniicye.

ARTICLE 2 Declaration
A. We the Dakota/Lakota/Nakota Oyate were placed on this land by the Creator and were made from this land.

B. Our Oyate were given birth by the Creator as free and sovereign people with fundamental inalienable rights. We were given our languages which we continue to speak. We were given our laws which we continue to follow. We were given our responsibilities to each other and to the Creation and we continue to recognize our obligations.

C. We were given our original instructions by the Creator, told how we were to go about this land and how to live our lives.

D. Although other peoples have drawn their borders across our land we remain united still free and still sovereign.

E. We declare to all that we continue to exercise our right to govern our own affairs and to determine our own destiny.

F. We reaffirm the free exercise of the rights we were given and which we have never abandoned.

G. We declare to all that we will continue to raise our children in the ways in which were given to us, teaching them the values and traditions we have learned from our elders.

H. We declare to all that we are united with each other to defend our rights, to strengthen our nations, to promote the wellbeing of our nations, to take our place in the world and to make our contribution to society as human beings.
1. We declare our desire to live in harmony and peace with each other and with other peoples, to cooperate in building a better world for all children and all creatures. We welcome all people who have the same objectives to join with us to work together each in our own way.

ARTICLE 3 Purpose

1. To develop exchange visits and a variety of events and activities involving our people so that our children may come to know each other and re-establish our relationships and form lasting friendships so that our leaders may share their visions and views so that our elders can share their wisdom.

2. To work together in the development of educational materials, curricular activities, teaching methods and other resources so that our children can learn their history, language, traditions, values and sciences in a manner which strengthens us as people of this land.

3. To enrich our language and to facilitate communication amongst our peoples by having language workshops which develop our common roots and celebrate our diversity.

4. That in the event any of our peoples are faced with great problems or needs to examine our own resources, and to decide how we can best help and support our brothers and sisters.

5. To explore ways in which trade and commerce among our people can advance our wellbeing.

6. In general, to discuss, create, develop and implement ways to advance our social, economic, spiritual, cultural, and political position and to understand better our rights and responsibilities.

7. To evaluate this Treaty on an annual basis to determine ways in which its intent and purpose can be better met and to add new means of mutual cooperation and to develop greater unity.

8. To ensure that the trust relationship between the U.S./Canada governments and Indian Nations is not unilaterally terminated.

9. To promote and protect the human and natural resources of Indian Nations.

10. To expedite all land issues with the U.S./Canadian Federal Governments.

11. To assist Tiósáyé, Bands, or Tribes who are non-Treaty people to regain and make New Treaties with the United States and Canada.

12. Spirituality call for annual Spiritual gatherings and Association meeting.

ARTICLE 4 Membership

The membership of this Iłce Wičasa Ta Omniclye shall be composed of sovereign, independent Dakota/Lakota/Nakota Tiósáyé, Osayés, or Tribes. The members must have approved credentials before they can be admitted to the membership of this
Ilce Wicasa Ta Omniclye. Each Tiospaye, Band, or Tribe will have one seat on the Ilce Wicasa Ta Omniclye.

SUMMIT II CONFERENCE, DEVILS LAKE RESERVATION:

We, sign this Principles of Accord on this 12th day of October, 1990.

United States/Trades

Chairperson
Devils Lake Sioux Tribe
Harold Salway

Chairperson
Oglala Sioux Tribe
Ken Sealey

Delegate
Sisseton-Wahpeton Sioux
Alvin Johnson, Sr. Zorn

Delegate
Sakakawea Sioux
Beverly Martin

Delegate
Matc Mna Sni Ta Tiospaye
Oglala Oyate

Canada Bands

Chief
Stump Valley Dakota Band

Chief
Dakota Tipi Band

Chief
Gimmerio Dakota Band

Chief
Standing Buffalo Dakota Band

Delegate
Birdtail Dakota Band

Chief
Dakota Plains Band

Chief
Wahpeton Dakota Band

Chief
White Cap Sioux Band

T. M. Stone

Donald John

Jack Kante

James Gough

Lee D. Kafoe

T. M. Stone

Donald John

Jack Kante

James Gough

Lee D. Kafoe
SUMMIT III CONFERENCE, LAKE TRAVERSE RESERVATION:

We, sign and join the Unification Accord on this 5th day of June, 1991:

United States/Bands-Tribes: Canada/Bands:

Sault Ste. Marie Band
Hehaka Luzum
Pesa Oyate
Oglala Oyate

Turtle Mountain Ospaye
(Formerly Lost - 1910)

Yankton Sioux Tribe

Crow Creek Hunkpapi Ospaye

Bde Tatanka Ospaye
Sissetonwan Mahpetonwan Oyate
Sisseton-Wahpeton Sioux Tribe
Lake Traverse Reservation
P. O. Box 509
Agency Village, South Dakota 57262
Phone (605) 698-3911
OFFICE OF THE TRIBAL SECRETARY

MEMORANDUM

DATE: June 11, 1991


The Summit III Conference was well attended and represented a milestone for the movement toward unification initiated by the Ikce Wicasa Ta Omniclye. Despite the constant rains throughout the Conference, the meetings were well attended by the visiting delegates and representatives as well as a significant number of local Tribal members and most notably our elders. While our listing of delegates and representatives may not be complete, the following were in attendance:

<table>
<thead>
<tr>
<th>Canadian Representatives:</th>
<th>Band:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chief Ernest Smoke</td>
<td>Dakota Plains</td>
</tr>
<tr>
<td>Chief Robert Bone</td>
<td>Sioux Valley</td>
</tr>
<tr>
<td>Chief Mel Ismana</td>
<td>Standing Buffalo</td>
</tr>
<tr>
<td>Chief Lorne Haditaka</td>
<td>Wahpeton</td>
</tr>
<tr>
<td>Chief Calvin McArthur</td>
<td>Pheasants Rump</td>
</tr>
<tr>
<td>Chief Dennis Pashe</td>
<td>Dakota Tipi</td>
</tr>
<tr>
<td>Chief Henry Skywater</td>
<td>Birdtail</td>
</tr>
<tr>
<td>Elizabeth Royal</td>
<td>White Cap</td>
</tr>
<tr>
<td>Dennis Paul</td>
<td>Pauls Nakota</td>
</tr>
<tr>
<td>Rod Alexis</td>
<td>Alexis Nakota Band</td>
</tr>
<tr>
<td></td>
<td>Wood Mountain Band</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>United States Representatives:</th>
<th>Tribes/Bands:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Russell Hawkins</td>
<td>Sisseton Wahpeton Sioux Tribe</td>
</tr>
<tr>
<td>Darrell Drapeau</td>
<td>Yankton Sioux Tribe</td>
</tr>
<tr>
<td>Harold Salway</td>
<td>Oglala Sioux Tribe</td>
</tr>
<tr>
<td>Peter Belgarde</td>
<td>Devil’s Lake Sioux Tribe</td>
</tr>
<tr>
<td>Ernest Wabasha</td>
<td>Lower Sioux Community, MN</td>
</tr>
<tr>
<td>Edward Widow</td>
<td>Cheyenne River Sioux Tribe</td>
</tr>
<tr>
<td>Joe Chasing Horse</td>
<td>Rosebud Sioux Tribe</td>
</tr>
<tr>
<td>Gerald One Feather</td>
<td>Mato Wapi Tiospaye</td>
</tr>
<tr>
<td>Severt Young Bear</td>
<td>Pesla Ospaye, Oglala Oyate</td>
</tr>
<tr>
<td>Betty Lavendure</td>
<td>Turtle Mountain Ospaye</td>
</tr>
<tr>
<td>Stella Pretty Sounding Flute</td>
<td>Crow Creek Hunkpati Ospaye</td>
</tr>
<tr>
<td>Wayne Eastman-Terry Renville</td>
<td>Bde TaTantant Ospaye</td>
</tr>
<tr>
<td></td>
<td>Sissetonwan Wahpetonwan Oyate</td>
</tr>
</tbody>
</table>

The registration logs indicate that 29 Delegates signed the Registration and that 297 participants attended the formal sessions of the Summit III Conference.
Report of Summit III Conference
June 11, 1991
Page 2:

The crucial question about the Summit III Conference is this: What did the meeting accomplish? From a business perspective, the Summit III Conference essentially achieved three (3) things. The Ikce Wicasa Ta Omnicyle established three (3) Commissions to review and work on 22 major policy resolutions enacted by the delegates and representatives at this Conference. These Commissions are as follows:

1. Unification Accord Land Commission
2. Unification Accord Education Commission: Lakota Woonspe Omnicyle

The Conference has selected both Canadian and United States representatives to these three (3) Commissions to work on Resolutions and issues specific to each Commission's area of responsibility.

The results of the work of these three (3) Commissions are to be brought to the Summit IV Conference scheduled to be held at the Yankton Sioux Reservation in 1992.

For this Summit IV Conference, the Ikce Wicasa Ta Omnicyle selected the following Office Keepers:

1. Eagle Staff Keeper: Gerald One Feather, Oglala Oyate
2. Pipe Keeper: Lloyd Isana, Standing Buffalo Band
3. Fire Keeper: Greg Zephir, Yankton Thunktuwan Oyate
4. Drum Keeper: Kardsten Squirrel Coat, Sisseton Wahpeton Sioux

The enclosed package is divided into three parts:

1. Unification Accord Commissions: Members and Scope of Work
2. Unification Accord Resolutions
3. Unification Accord Articles and Membership.

I take this opportunity of thanking all who assisted with the Summit III Conference and gave of their resources for this gathering.

Respectfully submitted:

Michael I. Selvage, Sr.
Tribal Secretary

Enclosures
INTERNATIONAL GATHERING
OF THE
U.S. AND CANADIAN
DAKOTA-LAKOTA-NAKOTA
BANDS AND TRIBES

JUNE 1-5, 1991
SUMMIT III CONFERENCE

CONFERENCE THEME:
OYATE DUTA

DAKOTA/LAKOTA/NAKOTA
RESERVATIONS/RESERVES/CLAIMS

1. Akaka
2. Bear Paw
3. Good Stone
4. Child
5. Cypress Hills (Claim)
6. Wood Mountain
7. Mosquito Butte
8. Wahpeton
9. Wahpeton
10. Fort Belknap
11. Fort Peck
12. Standing Buffalo
13. Crazy Horse
14. Pleasant Leap
15. Oak Lata (Preserve)
16. Brittle
17. Sour Valley
18. Deluta Plains
19. Dakota Tipi
20. Devil Lake
21. Turtle Mountain
22. Standing Rock
23. Cheyenne River
24. Black Hills (Claim)
25. Pine Ridge
26. Rosebud
27. Yankton
28. Sansom
29. Flandreau
30. Bishop-Wahpeton
31. Upper Agency
32. Lower Agency
33. Shakopee
34. Prairie Island
35. Tipi Che (1844)
36. Crow Creek
37. Lower Brule
38. Ocean Island
39. Paulets
40. Big Horn
41. Eden Valley

CONFERENCE REPORT

PREPARED AND SUBMITTED BY:

MICHAEL J. SELVAGE, SR.
TRIBAL SECRETARY
SISSETON WAMPETON SIoux TRIBE

JUNE 11, 1991

Additional information may be
obtained from:
Mr. Gerald One Feather
Eagle Staff Keeper-Ilce Wicasa
Ta Omniclye
P.O. Box 109
Oglala, SD 57764
Ph. (605) 867-1197
ORGANIZATIONAL COMPOSITION

IKCE WICASA TA OMNICIYE
FROM
U.S.-CANADIAN BAND/TRIBES
(Unification Accord)

ANNUAL GATHERING OF THE
IKCE WICASA TA OMNICIYE
SUMMIT CONFERENCE
Yankton Reservation 1992

SUMMIT CONFERENCE
KEEPERS

FIRE KEEPER
Greg Zephier

EAGLE STAFF KEEPER
Gerald One Feather

PIPE KEEPER
Lloyd Isnana

DRUM KEEPER
Kardsten Squirrel Coat

LODGE KEEPER
Thunkiwan

WORKING COMMISSIONS OF
THE IKCE WICASA TA OMNICIYE:

UNIFICATION ACCORD
LAND
COMMISSION

UNIFICATION ACCORD
EDUCATION
COMMISSION: LAKOTA
WOONSPE OMNICIYE

UNIFICATION ACCORD
NATIONAL
CITIZENSHIP
COMMISSION
Appendix K:
"Letter of Permission"
referenced from
the Longman Publishing Group
January 7, 1992

Leo J. Omari
Master's Student
Department of Educational Foundations
University of Saskatchewan
1054 McCormack Road
Saskatoon, Saskatchewan
Canada S7M 5K2

Dear Mr. Omari:

Thank you for requesting permission to quote from EDUCATIONAL RESEARCH: An Introduction by Borg and Gall. We grant you permission to do so—gratis.

However, we would like to have you refer to the title of the work and the publisher by using the following credit line:

From EDUCATIONAL RESEARCH: An Introduction by Walter R. Borg and Meredith Damien Gall. Copyright © 1989 by Longman Publishing Group.

Thank you for your promise to send us a bound copy of your treatise. We look forward to having it.

All the best in your pursuit of loftier credentials.

Best regards.

Jack Adams
Rights & Contracts Department
Appendix L:

"Letter of Permission"

referenced from

the Wadsworth Publishing Group
Wadsworth Publishing Company,
Belmont, California,
U.S.A. 94002

Dear Sir or Madam:

Re: Understanding Intercultural Communication

Enclosed is the first draft of my final chapter for my Master's Thesis. I am requesting your written permission to use a number of direct quotes pertaining to the above named book. The direct quotes noted by Samovar, Porter, and Gan (1981) begin on page 131 [to the first draft of my final chapter] for my Master's Thesis.

If written permission is granted, I am prepared to provide your publishing company with one bound copy of my Master's Thesis to utilize if you so wish when updating the above named book. For it is my belief there will be a significant increase in sales for the above named book [as other Aboriginal university students begin to clearly define their world view and how they attain knowledge] once my Master's Thesis is completed and is placed into circulation at various universities throughout North America.


Yours truly,

Leo J. Omani

Leo J. Omani
Master's Student
Department of Educational Foundations
University of Saskatchewan

PERMISSION IS GRANTED FOR ONE-TIME USE ONLY provided that:

the material to be used has appeared in our publication without credit or acknowledgement to another source; proper credit is given with copyright year to our publication

Date: 1/21/92 By: Omani

1054 McCormack Road,
Saskatoon, Saskatchewan,
Canada S7M 5K2

December 30, 1991

Wadsworth Publishing Company,
Belmont, California,
U.S.A. 94002
Appendix M:
"Letter of Permission"
referenced from
the University of Oklahoma Press
DATE: January 10, 1992  
REFERENCE: Brown: THE SACRED PIPE  

(All correspondence on this request should include our reference notation.)  
YOUR LETTER OF: 12/30/91  

REQUESTER: LeoOmni  

Dear Requester:  

Thank you for your recent request for permission to use material published by the University of Oklahoma Press. Permission is granted free of charge. No subsequent use may be made without additional approval. This permission is subject to the following terms:  

1. On each copy of the selection, at point of use, full credit must be given to the book or journal, the author (as well as the series or translator, if any) and to the University of Oklahoma Press as follows:  

From THE SACRED PIPE, Edited by Joseph Epes Brown. Copyright © 1993 by the University of Oklahoma Press.  

2. This permission does not include any part of the selection independently copyrighted or bearing a separate source notation. The responsibility for determining the source of the material rests with the prospective publisher of the quoted material.  

3. Permission granted is non-exclusive and, unless otherwise stated, is valid throughout the world. This permission covers the immediately forthcoming edition. All subsequent editions must be re-submitted.  

4. Remarks and additional conditions:  

We wish you much success with your forthcoming publication.  

Sincerely,  

Suzanne Harrell  
Rights and Permissions