

WALKING TWO WORLDS: INTEGRATING LUMBEE INDIAN
VALUES AND PRACTICES IN EDUCATION

by

Sandy K. Lucas

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DEDICATION

To my grandmother,

Edith Stewart,

a Lumbee elder, who passed away at age 94,
before seeing this research completed.

Her comforting words, “You can do it,” still echo. Her love, wisdom, and faith in my aspirations are ever present. She would remind me that I had to finish this work, so the family could have their first doctor. Actually, she was the first doctor in the family; she administered her Indian medicine and remedies when her family members and others needed medical care. Her medicine helped the body and soul. Grandmother never attended school; however, she assisted my parents by making sure my six siblings and I attended school daily. Grandmother would personally escort us to school, walking two miles one-way, on a daily basis—rain, sleet, snow, or sunshine. My grandmother, the spiritual leader in my family, was self-taught and an avid reader. Her reading favorites were current events and the old family Bible, where she had important dates and events recorded.

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ABSTRACT

This study investigates how Lumbee values and practices are integrated in a formal schooling system. A qualitative study was conducted to determine how Lumbee school administrators experience their work, and how Lumbee values and practices are integrated in formal education, and what they thought these values and practices were. The main instruments used to collect data were in-depth interviews and a survey designed by the researcher. The data was collected in Pembroke, North Carolina at the School District's Indian Education Office during 2004 and 2005.

The four participants in the study are all Lumbee education administrators, employed with a school district in southeastern North Carolina. Ironically, all four administrators received their undergraduate degrees from the tribe's university, the University of North Carolina at Pembroke, UNCP. The research study focused on the Lumbee tribe, the largest tribe east of the Mississippi river, which has organized the largest Indian education program of any public school district in the United States, with approximately 11,500 Indian students.

This is the researcher's personal synthesis of stories and "shared metaphors" that Lumbee Indians hold in common with regard to Tribal education and Indigenous education. This research examines the creative possibilities inherent in the introduction of an Indigenous frame of reference toward the development of a contemporary philosophy of American Indian education. Also, this study explores a "culturally-informed alternative" in education that advocates the development of a contemporary community-based education process, which is founded upon traditional Tribal values, orientations,

and principles, but simultaneously utilizes the most appropriate concepts and technologies of modern education. This study offers a creative option for thinking about the evolving expressions of American Indian values and the education of Native American students as they attempt to walk in two worlds, their own and the Non Native.

CHAPTER 1

INTRODUCTION

I switch on the computer to revise various sections of my dissertation. As I browse through the leading news events today, there is alarming information regarding a school located on the Red Lake Chippewa Indian reservation, in the far northern part of Minnesota. A tragic shooting took place at Red Lake High School and the news reveals that it is the worst school shooting in the U.S.A., since the 1999 Columbine High School shooting in Colorado. Unfortunately, a 16-year-old Native American student of Red Lake High School killed his grandfather, his grandfather's girl friend, a school security guard, a teacher, and five other students before killing himself. A teacher of the school said the tragedy might have been prevented had the students at the high school been educated in the history and culture of their tribe. The teacher was convinced that if the 16-year-old had known about his culture, it would have given him an identity. I'm grateful for the education I received in the Robeson County Public Schools of North Carolina, for it was there that I was taught by Lumbee educators and nurtured by parents and extended family in an Indian community that provided me knowledge and security of my identity. (Sandy Lucas, Journal Entry, March 23, 2005)

As a Lumbee, I have been taught to walk in two worlds. I attended schools in the Robeson County Public School System of North Carolina for all but two years of my elementary and secondary education. My education in this southeastern public school system included all the usual subjects taught in U.S. public schools, but it also taught me the values of my tribe and my community. The teachers, school administrators, and staff were Lumbee, and some were my relatives. The student population was 99% Lumbee.

My first exposure to the world outside my Lumbee community was during grades 8 and 10, 1970 and 1974, when I attended public schools in Georgia, as a participant of the LDS Indian Placement Program.¹ During my two years in Georgia, I began to

¹ This program was sponsored by the Church of Jesus Christ of Latter-day-Saints, better known as the Mormons. The program was started in 1947 in Richfield, Utah, when Helen John, a 16-year-old daughter of Navajo beet-field workers, requested permission to stay in Richfield to attend school. By 1972, the program had grown to 4,997 Indian students. This program allowed an Indian student to live with an LDS

appreciate the nurturing and training I had received in Robeson County. I had learned to succeed in school early because my biological parents valued education and held their children accountable, including their studies and other school responsibilities. I had also learned to value myself as a member of my family, my tribal community, and my church community.

Georgia schools were a culture shock; my sister and I were the only two non-whites at our school in Georgia. By relying on each other and the strong personal foundation that had already been laid in our home, we were able to capably walk and experience life in the world outside of Lumbee country and maintain a strong sense of ourselves as Lumbee young women. In Georgia, we studied hard and made the honor roll, participated in sports, and also attended daily scripture studies each morning at 5:30 a.m. with other L.D.S. students. The two years of experience in this voluntary church program were very positive and we had wonderful host families. The host parents were kind, attentive to our needs and supportive of our interests, especially school events and sports. However, I decided I wanted to attend grades 11 and 12 in Robeson County because I missed my family and I wanted to graduate with my friends from my Indian community.

The summer after I graduated from Pembroke Senior High [1975], I attended Pembroke State College [on scholarship] because I wanted to have some campus experience and college orientation before heading to Brigham Young University that fall. Too, I had heard good things about PSU and I knew the summer of 1975 would be my

family during the school year and return to their biological family for the summer months. During the early 1970s this program was introduced in North Carolina, and about 30 Lumbee students participated during that decade.

only chance to attend. In the fall of 1975, my twin sister, a brother and I all enrolled at Brigham Young University as freshmen. BYU, the largest privately owned university in the U.S., is where I ultimately earned my undergraduate and Master's degrees. Receiving a scholarship from BYU allowed another opportunity to walk in another world. At the time I attended BYU (1975-80, 1981-82); there were about 27,000 students [37,000 today], 600 of whom were Native American. There was an Indian Education Department that provided various support services and gave Native American students the opportunity to meet each other and share their cultures. I was comfortable and happy in the BYU community because it was an environment where people value the Great Creator, family, education, and respected individuals from different backgrounds. BYU felt familiar to me because its standards incorporated values that were important to my parents and my tribe.

Through the Indian Education Department and classes in American Indian Studies, I met Native American students from over 100 other tribes. This was my first exposure to Native Americans outside of North Carolina. As we got to know each other and discussed our educational experiences before coming to college, I began to realize that my experience as a student in Robeson County was very different than the educational experiences of Native students from other tribes. Most Native American students did not have teachers and administrators from their tribes in their schools, nor did they have the benefit of respectful integration of their own cultural values in their everyday public school experiences.

As time went on, after I earned my Bachelor's and Master's degrees, I began to do more and more research on the educational experiences of Native Americans. Along with other researchers and scholars, I have come to believe that it is important for educators of Native American students to integrate cultural values of the students' tribes in their public school experience. Native students need to have self-respect, and experience a respect for their culture and traditions if they are to succeed in school and in the broader society of the United States. Through my research, I have learned that my experience in a school system that teaches its students to succeed academically, and yet integrates cultural values of the Native American community it serves, is unique. I am reminded by a professor at the University of Arizona that the Lumbees have been uniquely successful in the broader society of the United States, perhaps due to their educational exposure and tribal expectations.

By exploring the Lumbee educational philosophy and methodology from the point of view of Lumbee administrators, I hope to add to the discourse on Indigenous education. This is accomplished by examining the integration of Native American values and practices in the education of Native American students. I hope this information serves as a catalyst for others to learn of the importance and need for Native Americans to walk more harmoniously in two worlds: their own and the non-Indian world.

Statement of Problem

In the last two decades, scholars have begun to describe how the views and practices of ethnic minority school leaders have been shaped by the interaction of their own personal histories and the modern bureaucracies for which they work.

Prior to the 1980s, scholars in the field of education paid little attention to the needs and interests of ethnic minority leaders (Lomotey, 1989; Marshall, 1995; Ortiz, 1982; Valverde & Brown, 1988). This lack of attention resulted in part from the scarcity of ethnic minorities occupying administrative positions in schools and research roles in universities, and also from a lack of recognition of the importance of alternative worldviews on learning different from the Western worldview. In order for educational leaders to understand the educational realities of the 21st century, it is important for them to use diverse lenses through which to analyze reality. Otherwise, in the scholarship of educational leadership, there will be “blind spots”, that is, research areas in which existing views of knowledge impede individuals from seeing other facets of the phenomenon under investigation (Wagner, 1993).

Researchers argue that traditional images of school leadership offer incomplete explanations of the practical realities and problems of schools (Dillared, 1995; Lomotey, 1989; Marshall, 1993; Maxcy, 1995). Predominant models and theories in educational administration and leadership of the 20th century were informed by a Western cultural perspective that was expanded almost wholesale across the country with little regard for cultural differences (Heck & Hallinger, 1998).

According to Tippeconnic and Swisher (1999), Native American researchers need to write and tell their stories in order to help improve education. Using a non-Western lens allows possibilities for addressing educational issues. As more Native Americans have exposure to the research of Native American scholars, they will be inspired professionally or academically. Deloria (1974) reminds us that Indian education and

educators need a generation of original thinkers who can scan both points of views, Western and non-Western. This is what is referred to in this dissertation as walking in two worlds. Such intellectuals and practitioners can build educational models that serve as transitions to enable Indians to communicate with the non-Indian body of knowledge and demonstrate the validity of the Native American understanding, including the importance of Native American values and beliefs in education. In the book, *Look to the Mountain* (1994), Gregory Cajete develops an educational theory of context, something that has been missing, indeed, not even conceived, in U.S. education from the very beginning, according to Deloria (1994).

In order to face educational challenges, including helping students walk in both worlds, all school leaders (higher education included) need to (a) "look outside the box" (interpersonal/personal, contextual, curriculum/instructional and organizational leadership domains) and deal with the blind spots in educational leadership and (b) look through a non-Western lens, including Native American or indigenous lens. Clearly, one way to accomplish this is to do more studies on Native American school Indian administrators, especially those serving in public school districts.

With the magnitude of responsibilities and challenges facing school administrators, coupled with the diverse student populations of the 21st century, scholars cannot afford to ignore the blind spots in educational leadership research. Ignoring the blind spots and not providing non-Western perspectives in education would be a great negligence in the educational arena. It is the goal of this researcher to contribute to the scholarship of educational leadership through a Native American lens.

Education leaders have a responsibility to address educational needs of all their students, including Native Americans. In the past three decades, Indian education experts and advocates have stressed the critical role of Native culture and values in the success of Native American students (Cajete, 1994; Deloria, 1994). Since the 1970s, prominent Native American scholars and researchers have argued that Native American students thrive at school when instruction is congruent with their culture, connected to their history, and consistent with their community's worldview. Perhaps this has been a factor in the success of Lumbee Indians in education, including higher education. A national coalition of experts, led by Northwest Regional Educational Laboratory, is looking for scientific evidence that culturally-based education (CBE) boosts achievement among Native students. There appears to be growing evidence in the Native American professional development community that high achievement in academics and motivation is dependent upon the spiritual well-being of Native American students, as well as early attention to cognitive development, sense of identity, and social/cultural maturity (Sherman, 2003). This approach differs considerably from earlier approaches used in educating Native Americans in the United States.

Historical Background of Indian Education in the United States

Native Americans educated their children before Europeans and others came to this land. Henrietta Whiteman, an educator, states, "Education is as native to this continent as its Native People. We have educated our youth through a rich oral tradition transmitted by elders of the tribe, a task that is shared equally between male and female (1978, p. 105).

Tribal education systems and indigenous ways of learning served Native people in many ways, from educating children about their culture and environment, to learning how to gather foods and use the land for survival to tribal leadership practices or even performing a tribal dance or understanding a certain ceremony. However, there has been influence from others that has changed the educational landscape of Indigenous people of the Americas. This includes the Europeans and their missionaries, the Franciscans, who were mostly Spanish, were involved in the Southwest—California, Arizona, New Mexico, and Texas—along with the Jesuits in Florida and other southern states. Roman Catholic missionaries were also active throughout the Southwest, Midwest states and the Northwest areas. Protestants established schools and colleges under the direction of the English King on the East Coast.

As part of the assimilation movement, the Virginia Company, in 1606, initiated charters stressing conversion of Indians and providing a “ten pound note for each Indian instructed in a colonist home” (Bannen, 1979, p. 3). Settlers complained of being unable to get enough boys in a peaceable manner because Indian parents did not seem to want their sons taken from them (Marshall, 1985). “Three years later, the company gave Sir Thomas Gates specific instructions on how to educate Indian children in the Virginia Colony” (Szasz, 1988, pp. 53-54). Missionaries continued their efforts to “create Indians who would be English in their language, civilized in their habits and Christian in their religion” (Cremin, 1980, p. 234). They believed that schools were the most useful tool to accomplish this assimilation. Some viewed educating the Indians as a “business venture”

and a way of “making money,” instead of doing what was best for Native Americans.

The Native American Commission for Indian Education (NACIE) reports,

Some settlers established schools for the American Indian. However, under the guise of Christianizing and civilizing the Indian, the so-called Indian Schools were used by the early settlers to raise monies for their own education. The education obtained was used as a means of Christianize and civilizing the heathen. (NACIE, 1992, p. 39)

These missionary efforts to civilize Indians continued through the American Revolution.

Afterward the administration of Indian affairs was turned over to the War Department, and “education of the tribes was deemed essential in keeping them [Indians] friendly” (Adams, 1946, p. 29). The War Department left most tribal education matters up to the missionaries.

To support the efforts of the churches, Congress in the early 1800s began to appropriate monies for tribal education. In 1803 Congress appropriated \$15,000 annually for Indian vocational education. Thomas Jefferson commented, “Humanity enjoins us to teach them [Indians] agriculture and the domestic arts” (Marshall, 1985, p. 9). This call for vocational education went unheeded by missionaries as they continued to try to Christianize and civilize a people who for a large part resisted their efforts. In 1819, Congress passed the Civilization Act, which authorized the expenditure of \$10,000 annually for Indian education. It resulted in the building of coeducational schools for male and female Native American students. In 1820, the first such school west of the Mississippi River was constructed and “By March, 1824, there were 24 schools with an enrollment of about 800 students” (Adams, 1946, p. 35). By 1842, \$214,000 in federal

funds had been directed to missionary organizations from the fund to help maintain 37 schools employing 85 teachers and serving 1,283 students (Tyler, 1973, p. 45).

Only 10 years later the federal government would step up their education efforts. The Bureau of Indian Affairs (BIA) was created in 1834 in part to meet this effort. The BIA introduced the Indian Education Program, which called for government and missionary cooperation to provide practical training in manual labor activities and the creation of selected tribal schools to be operated by Indian people themselves, with no additional money provided. These manual training schools were located among tribes and taught basic agricultural techniques and domestic arts.

Although some tribes, like the Choctaw and Cherokee, began to prosper under their own set of rules, others were not so fortunate. During this same time period, continuous western expansion was spurred by the California Gold Rush of 1849 and the completion of the transcontinental railroad, among other things. These two events dealt a near fatal blow to the American Indian who lived west of the Mississippi, especially California tribes, who almost totally disappeared. White encroachment across the land resulted in resistance, starvation, disease and the transformation of a once self-sustaining group of people into “wards of the federal government” (Marshall, 1985, p. 11).

The federal government forced custodial care upon the Native American people, thus increasing the number of Native Americans to be forced onto welfare dependency. Later, the government viewed it’s responsibility to the Native Americans as an ever-increasing financial burden. The government had, however, assumed full responsibility for Indian education. As such, the emphasis turned from civilizing children to forced

assimilation of them into the mainstream American society. According to Thompson (1978), the government's objective was “total absorption of Indian youth into the mainstream of American life” (p. 5).

This forced assimilation came in the form of off-reservation boarding schools. “Federal educators assumed they could erase tribal identity by separating Indian children from Indian adults” (Lomawaima, 1994, p. xiii). Richard Pratt opened the first boarding school in Carlisle, Pennsylvania (Thompson, 1978, p. 5). Indian children were schooled there on Pratt's theory that,

I suppose the end to be gained is the complete civilization of the Indian and his absorption into our national life . . . the sooner all tribal relations are broken up, the sooner the Indian loses all his Indian ways, even his language, the better it will be for him and for the government and the greater will be the economy to both. (Uteley, 1964, p. 266)

Soon other boarding schools began to spring forth following in Carlisle's footsteps and by 1899; 24 off-reservation boarding schools were in operation (Lomawaima, 1994, p. 6).

As an effort to provide some sort of consistency to the various Indian schools, the BIA established a standard curriculum for all federal boarding schools. This curriculum stressed systematic habits: punctuality, regular attendance, and learning the English language. In addition to the assimilation focus of the curriculum, other acts were levied against the children to banish them from their tribal cultures and traditions. Upon arrival at the BIA schools, children were given English names that were easy for the educators to pronounce, baths in sheep dip, haircuts, and Anglo uniforms. Creek anthropologist Tsianina Lomowaima, in her book about the history of Chilocco, points out that there was

an overt irony in trying to create homogeneous students through uniforms (1994, p. 94). She felt that this policy limited educational opportunities and what they called assimilation. Young Indian girls were quickly learning to take their place as servants and the boys were used as laborers within the dominant society. Students from different tribes were grouped together to discourage and ultimately destroy conversation skills in their native tongues; those caught doing so were severely punished. As a result of these brutal acts, runaways were frequent, and in some schools, a sizable part of the education budget was spent on retrieving them (Marshell, 1985, p. 13).

None of the BIA schools could function with a low enrollment, so maintaining a student population through retrieving runaways and new recruits was crucial. The acts of retrieval and recruitment were also cruel. In order to obtain students for the boarding school system, many children were forcibly taken from their mother's arms. Most Native American mothers resisted the capture of their children. "It is not the Hopi way of caring for children, this tearing them from their homes and their mother's arms" (Qoyawayma, 1964, pp. 24-25). Zitkala-Sa's mother was probably typical of many mothers when she gave her reluctant permission for her child to leave, "She will need an education when she is grown, for then there will be few real Dakotas, and many more palefaces. But I know my daughter will suffer keenly in this experiment" (Zitkala-Sa, 1976, p. 44).

There are Native Americans alive today that share their boarding school experiences. For example, Wilma Mankiller, the first female chief of the Cherokee tribe, and guest speaker at the University of Arizona in 2004, mentions in her book, *Mankiller*,

Back in the bad old days, the BIA representatives who maintained boarding schools such as Sequoyah (still operating in Oklahoma, now run by the Cherokee

tribe) would go hundreds of miles and return with native children. The philosophy, reflecting an errant missionary zeal, was to get native children away from their families, their elders, their tribes, their language and their heritage. They isolated native children so they would forget their culture. The boarding school concept was simply another way for the federal government to deal with what its officials always called “the Indian problem.” After first trying to wipe all of us off the face of the earth with violence, they attempted to isolate us on reservations. . . . So the federal government rounded up Indian youngsters and forced them to attend boarding schools whether they wanted to or not. (1993, p. 7)

Though the attempt of BIA schools was to strip Indian children of their culture and assimilate them into white society, they rarely met this objective. Boarding schools failed in their objective of Indian assimilation even though there were often overly brutal attempts to strip Native American children of their tribal ancestry. Mankiller (1993) reminds us that,

The whole idea behind those boarding schools, whether they are government operated like Sequoyah or religious operation, was to acculturate native people into the mainstream white society and, at the same time destroy their sense of self. The boarding school officials hoped to make the “little Indians” into “ladies and gentlemen.” So they cut their hair short and did not allow them to utter one word in their native language. Oftentimes all visits to family and friends back home were denied. The ideal was to “civilize” the children. (pp. 7-8)

Although there was an air of despair on the part of Native parents and their children because of the BIA schools, these schools continued to grow. Boarding schools crested in popularity around the turn of the century, and continued to remain as a focal point of the federal school system through the mid-1930s. The 1930s were a time of high enrollment for Indian boarding schools.

Sensitive to indigenous views, John Beatty, a director of Indian Education in Washington, DC, felt that education should not make the Native student, “. . . unfit to return to tribal life, while failing to prepare him for making a living anywhere” (Szasz,

1977, p. 55). Most of Beatty's progressive policies came under relentless attack. Many Congressmen felt that Indian people should be adapting to the dominant culture in an effort to become good citizens. They felt these progressive ideas would lead to the prolonging of the reservation system, as they actually wanted to get out of the business of Indians. This fear eventually led to a Congressional plan of termination where the reservation system ultimately would be dismantled.

Wilma Mankiller remembers being part of the termination policy and relocation process when she was growing up. She, along with most of her family, was relocated from Oklahoma to California in 1956. As she explains:

Our poverty prompted the move. In 1955, my father first started talking with the BIA officials about the various forms of assistance to the Cherokees. Relocation was a possibility. I recall hearing at that time the relocation program was being offered as a wonderful opportunity for Indian families to get great jobs, obtain good education for their kids and, once and for all leave the poverty behind. The government methods had softened since the nineteenth century, but the end result was the same for native people. Instead of guns and bayonets, the BIA used promotional brochures showing staged photographs of smiling Indians in “happy homes” in the big cities. (Mankiller, 1993, p. 69)

She further explains:

For my family and other native people whom we befriended in San Francisco, the federal termination and relocation programs . . . had failed. Termination certainly never even came close to liberating anyone. If anything, those policies had only increased the misfortune and despair among native people. Although thousands of American Indians had been relocated, the relocation act's goal of abolishing ties to tribal lands was never realized--thank goodness. (1993, p. 161)

The 1950s was a period that produced small changes in Indian education. The federal government was beginning to shut down boarding schools, and public school attendance would now be emphasized. The 1960s saw a slight philosophical shift by Congress

recognizing the rights of Native people to participate in and control their own educational systems. Self-determination became the growing commitment among Indian people.

Since the mid-1960s, Indian-controlled schools have grown in popularity both on and off the reservations. Public schools continue to struggle to meet the needs and improve the achievement of their Native students. In some areas of the country the concept of tribally-controlled schools has become so popular that keeping schools staffed has become a problem.

Community day schools began to develop within Indian communities where cross cultural education programs would allow Indian children to learn their culture and to become aware of non-Indian cultural values through the medium of their own cultural curriculum. An example of such a school is the Rough Rock Demonstration School [for details see Dick & McCarty (1997) and McCarty (1989)]. Stephen May's book, *Indigenous Community-Based Education (1999)* provides a chapter by Teresa L. McCarty and Lucille J. Watahomigie entitled "Indigenous Community-Based Language Education in the USA," where the two authors discuss the conception of Rough Rock.

In the summer of 1966, five respected leaders from the reservation-interior community of Rough Rock signed a contract with the federal government that inaugurated the Rough Rock Demonstration School. This single act not only transformed the community of Rough Rock, but helped transform formal education for indigenous communities throughout the United States. For Rough Rock was the first school [on the reservation] in the USA to have a locally elected, all-Indian governing board, and the first to teach in and through the Native language and culture. (p. 83)

The tides of Rough Rock school changed and according to (Erickson & Schwartz, 1970) the office who funded this school, the Office of Economic Opportunity (OEO) provided a careful evaluation in 1968-69 and concluded that the fame of the school far

outweighed its achievements. Quoting from Mark Fettes, in May's (1999) book, "Community control was found to be tenuous, innovations limited and educational philosophy based on the hope that the school would somehow become congruent with the Navajo way of life as a result of the mere presence of Navajo workers" (p. 24). With this project, it was strongly believed that community respect can only be earned and not bestowed (McCarty & Watahomigie, 1999).

In striking contrast to the Rough Rock case is the experimental Navajo school at Rock Point, which the OEO team found "definitely superior" at the time of the evaluation, despite much lower levels of investment and external support. While the Rock Point continued to prosper and grow throughout the next two decades, the fragility of Rough Rock community became apparent as soon as OEO funding began to shrink. Splits developed on the school board, core Navajo programs were dismantled, the Navajo Curriculum Center was closed, and within a few year the initial philosophy of the school had been replace by a grab bag of assorted programs ranging from Basic Skills [a federally funded English course based on cue-response teaching] to a Navajo curriculum based on traditional ritual knowledge, which remained for the most part unused, according to McCarty (1987).

As a consequence of the federal school system for Indians that focused on assimilating children rather than educating them, by 1900, only a few Native Americans attended colleges or universities; the figure dwindled to 385 in 1932, with only 52 college graduates identified (Wright, 1992, p. 92). According to the *1996 Digest of Educational Statistics*, less than 1% of American teachers of a decade ago were Native American.

However, more institutions of higher education are giving Native Americans opportunities to pursue professions in education.² Like the University of North Carolina at Pembroke, other universities and higher education institutions (such as BYU, University of Utah, University of Arizona, Arizona State University, and Pima College) have broadened educational opportunities and support for Native American students.

Research Questions

This study is based on data gathered from four Lumbee administrators of the Robeson County Public Schools of North Carolina. Participant selection was based on input by the school district's associate superintendent (also Lumbee) and other administrators in the school district.

The two primary research questions for this study were:

1. Do Lumbee school administrators integrate Lumbee values and practices in their daily work?
2. If they do, how is the integration of Lumbee values and practices accomplished?

Significance of Study

Tribes across the United States face an educational dilemma. As they try to incorporate their own values and practices, they are confronted with state and federal legislation that seeks to standardize educational practices based on Western, non-Indian knowledge, languages, and practices. My research will provide insight about a group of

² As of 2004 the University of Arizona has a program in place to recruit Native teachers and administrators.

Native Americans, the Lumbees, who established and governed their own schools without the help of the federal government, and eventually established the first All Indian four-year, state-funded college in the U.S.

This study will add to the general body of literature because there is very little written about Native American school administrators and their perceptions of the educational process or educational leadership, much less their influence on integrating Indian values and practices in education. It is important for others, including Native American tribes, to understand that the Lumbee people were able to establish their own schools, without the support of the Bureau of Indian Affairs (BIA) and with only a \$500 appropriation from the state of North Carolina. It should be noted that the \$500 was for the entire tribal education effort, not \$500 per student. This research reflects the self-sufficiency and leadership skills of a tribe that preserved their Indian values as they placed a priority value on education.

It is time for schools and society to reevaluate the values and beliefs of Native Americans and their contributions. In the book, *The Sacred: Ways of Knowledge, Sources of Life* (1996), Beck, Walters, and Francisco explained,

Because there is an attempt by many people and societies today to dominate and control the unknown, . . . this has begun to destroy certain balances and relationship that exist in the world and its ecosystems. . . . Native American sacred ways are practical systems of knowledge. . . . Sacred ways and [Indian] practices were at the heart of living and survival. (p. 6)

Key guardians of these sacred ways and day to day practices are Native American elders. According to Arenas (2001), with industrialization and Western schooling becoming common in most nations in the 19th and 20th centuries, local knowledge and skills that did

not support larger hegemonic goals have been gradually displaced and ignored, leaving elders feeling that they are inadequate contributors in guiding youth in their transition into adulthood (p. 110). In contrast, as this study demonstrates, the Lumbee have found a way to draw on the knowledge of tribal elders and integrate their sacred cultural values into the public school education of Lumbee students. Through this study, the researcher hopes to articulate an implementation model that may assist the efforts of other tribes and schools in integrating cultural values and practices into the education of their Indian students, thus helping them to accomplish the goal of teaching their children to walk in two worlds with an understanding of the importance of harmony and balance in the Native context.

Definitions of Key Terms

Native American or Indian American: Describes a person who is a member of an Indian tribe or nation in the United States, regardless of federal recognition.

Walking in two worlds: The concept of including in one's daily life Indian values and beliefs, while at the same time immersing oneself successfully in the institutions of the Western world, including modern schooling.

Robeson County Indians: Native Americans located in the largest county of North Carolina, in the southeastern portion of the state. In 1956, these Indian were renamed Lumbee. Earlier, they were called Croatans, later, Cherokees of Robeson County. Today's Robeson County Indians also include the Tuscarora.

Worldview: The notion “worldview” denotes a distinctive vision of reality that not only interprets and orders the places and events in the experience of a people, but lends form, direction, and continuity to life as well (Ortiz, 1973).

Lowery: Also spelled Lowry, Lowrie, and Lowry. It is a common family name among the Robeson County Indians; other common surnames include Oxendine, Locklear, Chavis, Revels, Cummings, and Bullard.

Robeson County All Indian Normal School: Established by Robeson County Indians (Lumbee) in 1887, with the purpose of training Lumbees to become teachers. Later revolved into the present day (2005) University of North Carolina at Pembroke (UNCP). Earlier names for UNCP include Pembroke College, Pembroke State College.

Lumbee Tribe: The largest Indian tribe east of the Mississippi River, with approximately 50,000 members, located in southeastern North Carolina.

Indian Education Director or Native American Education Director/Coordinator: Term used for a school district's leader who administers an Indian Education Program, funded by the Office of Indian Education in Washington, D.C.

Indian Education Program or Indian Education: Program of a public school district, tribal, mission, BIA, or charter school that provides supplemental services to Native American students.

Summary of Chapters

Following is a summary of Chapters 2, 3, 4, 5, and 6. It is difficult to discuss Native American affairs of any sort without a clear understanding of the history of the

groups involved; therefore, Chapter 2 includes a history of the Lumbee people with emphasis on their educational history. Also provided is a history of Indian education in the United States that describes the relationship between the federal government and tribes. This information allows for an understanding of the differences between the public school experiences of the Lumbees and the public school experiences of most other groups of Native Americans.

Chapter 3 includes a discussion of an Indigenous Education Framework and the integration of tribal values and practices within the education of Native American students. The framework is described and various views are provided on the concept of what it means to “walk in two worlds.”

In Chapter 4, the methodology of the study is described with explanation for why the researcher chose this particular methodology. The researcher used a qualitative approach in gathering data. She gathered data on the values and practices of the Lumbees and how four Lumbee administrators integrate those values and practices into the educational process for students under their leadership.

The findings of the study are presented in Chapter 5. Through the life stories of the four administrators, the researcher extrapolates the Lumbee values and the practices that the administrators use to integrate them into the education of the Lumbee children in Robeson County. Providing stories and narratives of Native people like Lumbee educational leaders reinforces a time-honored tradition among Native American groups of using story telling as a strategy for teaching and learning. The results may be significant to educators nationwide who work on a daily basis with non-mainstream

students. The results of this study may also be useful to higher education institutions that have a significant number of Native American students selecting Education as a career, even school administration. The results can provide insights that could be of interest to other tribes, in offering examples and stories of Native American education leaders who play an important role in the integration of tribal values and beliefs in education. This chapter also provides an articulation of the researchers' model entitled, "The Lumbee Way: Education Model". This model is compared to Cajete's Indigenous Education Model.

Chapter 6 presents the conclusion of the study, as well as implications and questions for further research.

Much of this dissertation is presented in the form of stories because story telling is one of the cornerstones of traditional Native American pedagogy. This work explores a cultural alternative for thinking about and enabling the contemporary education of American Indians or other Indigenous peoples. It is a translation of foundational Lumbee education practices into a contemporary framework. It is an exercise in walking in two worlds, blending respect for the old ways with the utilization of contemporary tools to prepare Native American students for the present and future.

CHAPTER 2
AN HISTORICAL PERSPECTIVE OF THE LUMBEE TRIBE
AND LUMBEE EDUCATION

“Bridging both worlds [walking in two worlds] has been used as a metaphor to describe the need of American Indian students to find a comfort level in both their own and the majority culture, to be able to move in and out of both worlds....it can be seen as a metaphor for true self-determination of American Indian people.”

(Thomas Peacock, 1998, p. 113)

This chapter provides an overall historical background of the Lumbee tribe and its relationship to the larger White American culture. Such an overview is necessary for several reasons. First, the Lumbee educational system cannot be understood separately from the historical evolution of the tribe. Second, as mentioned earlier, storytelling and modeling are key elements of Native American education in general, including that found in the Lumbee tribe. And third, the Indigenous history provided in this chapter is the same one taught to students in the schools where data for this dissertation were collected.

Introduction to the Lumbee Tribe

According to the 2001 Lumbee tribal enrollment figures, over 54,000 enrolled members are listed on the Lumbee tribal rolls. This tribe is the largest group of Native Americans living east of the Mississippi River. Various communities located in the southeastern part of North Carolina are historically recognized as “Lumbee Indian communities.” Most of the Lumbee communities are positioned within a seven-mile radius of Pembroke, North Carolina. Pembroke, located in the largest county of the state,

Robeson County, is recognized as the center of political, economic, educational, social and cultural happenings for the Lumbees.

Robeson is diamond-shaped, nearly 40 miles from north to south, 35 miles from east to west and 932 square miles. In 1993, Robeson had around 90,000 inhabitants, representing predominately Indians, Whites, Blacks and a sprinkling of few Hispanic migrate workers (Sider, 1993, p. 37). To give a perspective on the significance of the population figures for Robeson County, consider several facts. Robeson County has more than eight times as many Native American as any other non-metropolitan county east of the Mississippi River. Only one other county east of the Mississippi [Menominee County, Wisconsin] has a majority of Native Americans. In contrast, counties such as Graham and Cherokee in Western North Carolina, primary locations for the Eastern Band of Cherokee, are made up of less than 10% Native Americans (Wolfram, Dannenberg, Knick, & Oxendine, 2002, p. 7).

The township of Pembroke has long been referred to as “Scuffletown” because of the many “scuffles,” fights, and rallies for justice on behalf of the Lumbee people that have taken place there. Scuffletown was the hub of early Lumbee leadership, political, tribal and nation building, especially in the mid-1800s (Dial, 1974). Two other counties adjacent to Robeson, Scotland and Hoke, also have Lumbee communities. According to the 2000 U.S. Census, there were about 47,000 Lumbees living in North Carolina, predominately in Robeson County. Today you will find a few members of the Lumbee tribe living in Baltimore, Maryland and Detroit, Michigan, as a result of some Lumbees

moving to these two cities to pursue industrial employment in the mid-1950s (Wolfram, Dannenberg, Knick, & Oxendine, 2003).

Origin of the Lumbee Tribe

Perhaps the “Lumbee origin theory” most accepted by the Lumbee today is provided by Lumbee historian, the late Adolph Dial, co-author of *The Only Land I Know: A History of the Lumbee Indians* (1975). Dial was a founder and director of American Indian Studies at the University of North Carolina, a former school administrator, and also a N.C. House Representative. Dial explains that research supports claims that the Lumbees have kinship ties with settlers of John White's “Lost Colony.”

In 1584, Sir Walter Raleigh obtained a charter from Queen Elizabeth I giving him the right to possess lands in the New World not under Christian control. The explorers examined the coastal region of North Carolina, which they named “Virginia” in honor of Queen Elizabeth I’s alleged virgin status (Dial, 1975). Raleigh planted this colony on the Outer Banks—the coastal island chain off northern North Carolina—in 1585, and left John White in charge. Raleigh set off for England for additional supplies, but since England was at war, Raleigh was not able to return with the supplies for the settlers until 1590. When he finally arrived, the settlers were gone and the word “Croatan” was found carved on a tree in the empty settlement. At Croatan, or Croatan, there were presumably friendly Indians, who apparently had grouped together with other friendly tribes and moved more inland for protection and survival; these Indians settled in the area that later became known as Robeson County (Dial, 1975). The word “Croatan” was the first designated name for Lumbees; the story presumes that there was eventual intermarriage

between the Natives and the settlers of the Lost Colony of Sir Walter Raleigh. As Dial, who accepts this account, explains, “We always knew who we were, but others did not” (1975, p. 56).

According to Lew Barton, a Lumbee historian and author of the book, *The Most Ironic Story in American History* (1967, p. 3),

The most concise and most authoritative outline of the history of our singular people [Lumbee] is contained in “The Act Relating To The Lumbee Indians of North Carolina”, passed by the General Assembly of North Carolina on April 20, 1953, and an almost identical Act Relating To The Lumbee Indians of North Carolina, enacted by the Congress of the United States on June 6, 1956. (See Appendix B.)

On July 17, 1890, Hamilton McMillan, replying to an inquiry in reference to the Lumbee Indians, wrote to the Commissioner of Indian Affairs:

The Tribe lives principally in Robeson County, North Carolina, though there are quite a number of them settled in counties adjoining in North and South Carolina. In regard to their exodus from Roanoke Island, their traditions are confirmed by maps discovered in Europe by Professor Alexander Brown, member of the Royal Historical Society of England. These maps are dated 1608 and 1610, and give the reports of the Croatans to Raleigh's ships which visited our coast in those days. . . The particulars of the exodus preserved by tradition here are strangely and strongly corroborated by these maps. There can be little doubt of the fact that the Croatan in Robeson County and elsewhere are the descendants of the Croatans of Raleigh's day. (McPherson, 1914-1915, pp. 240-241)

Bruce Barton, son of Lew Barton, also a Lumbee historian agrees:

The Lumbee Indians are descendents of John White's Lost Colony, a British settlement that disappeared between 1587 and 1591 from the Virginia coast near Roanoke Island. This was the colony that produced Virginia Dare, the first British child born in the New World. The theory is that the colonists in time cohabited with the Hatteras Indians and other friendly tribes and produced the Lumbees.... the Lumbees, whose numbers are over 49,000, have fewer than one hundred surnames, and also almost half of these names have been found equally among members of the Lost Colony. (Barton, G., 1979, p. 108)

Barton reminds us that Clifton Oxendine, a Lumbee, wrote in his thesis in 1934, "*Lumbee Indian History*," that:

In 1730, Scotsmen began to arrive in what is now Robeson County. The universal tradition among the descendants of those first white settlers is that their ancestors founded an Indian settlement on the Lumber River, the river that meanders through Robeson County and from which the name "Lumbee" is derived. . . . Those people were living in European-type homes, speaking the English language and tilling the soil when first discovered by the white man. (Barton, G., 1979, p. 109)

These excerpts represent only a sample of the evidence supporting the theory that the origin of the Lumbees is closely tied to the fate of the "Lost Colony." Most Lumbee scholars agree on the validity of this theory, and the tribe's members tend to agree with this point of view.

Not a Reservation Tribe

The Lumbee tribe was not relocated to a reservation, as many other tribes were, nor did they sign a treaty with the federal government. However, some Lumbee believe they are relatives of the Cherokees, who endured the "Trail of Tears" where hundreds died in mid-winter while being relocated from North Carolina to the west, eventually to the lands of Oklahoma. Another example of such a relocation occurred with the Navajo tribe, who also had many of their people die in this "long walk." The Lumbee tribe has been viewed by some as not being "real Indians" because they do not live on a reservation or meet the Bureau of Indian Affairs (BIA) "blood quantum" definition of "Indian."

While Lumbees do not live on a reservation and many have never visited a reservation, Indian life to them means being near their "Lumbee Indian communities."

For many Lumbees, their extended families have lived for generations in the same place or on the same land located in their Indian community. In many instances, the parents and grandparents were born and reared on “the home place,” a Lumbee term meaning that the same family has owned the property for centuries (Brayboy, 1999). In order to protect lands from the encroachment of settlers, the Lumbees acquired deeds to their properties. Lumbee land ownership is unlike Indian reservation land, which is managed by the BIA. Lumbees acquired ownership of their lands and had deeds to their lands/property, a lesson they learned from the settlers. According to Dial, “The Lumbee people are connected to their land, that land which has protected them and provided food and survival. . . . Regardless of the miles away from home, Lumbees don't forget where they come from (1974, p. 64). Carl Hunt, a Lumbee educator and artist said that it is a mystery to other people who the Lumbee are, “We don't have a problem with such a question; we know who we are.”

The Lumbee tribe differs from reservation tribes politically speaking. Although the tribe has its tribal government, by-laws, and tribal council, the BIA has continuously denied federal recognition to the Lumbee. Recognition by the BIA would allow extended services to the Lumbee, such as health services for its elders. Some might say that the Lumbee have had to fight the South (including the eastern band of Cherokees in N.C.) as well as fight with western tribes. Just the same, the Lumbee tribe has a democracy in which they elect their officials in Pembroke. The mayor, town council, police chief and other local government offices are held by Lumbee members. Pembroke has long had an active voice as a town and a tribe, locally and at the state level.

The Lumbees' Relationship with North Carolina and the Rest of the Country

As Southerners, the Lumbee have participated in the great events of Southern history, from the Revolutionary War, when a few Indian men fought side by side with Whites for independence, to the Civil War and Reconstruction, during which a guerrilla band led by a young Indian, Henry Berry Lowry, held local Whites at bay for several years. The Indians shared with White and Blacks the memory of ancestors' stories about these events. But of all aspects of Southern experience, the most pervasive is the system of racial classification and the institutionalized segregation of races based on it. It is within this system that the Lumbees have had to work to establish their own identity. The Lumbees struggle for a separate Indian identity has had to be fought in terms of racial ideology and its institutionalization. At the same time, by steadfastly refusing to accept the classification assigned them by Whites, the Lumbees changed the course of events in Robeson County and paved the way for the legal recognition of other "third race" [Whites, Blacks and Cherokee reservation Indians were the recognized races] groups in North Carolina. As they have responded to changing racial and economic conditions in the state, the Lumbees have managed to exert political and educational influence far greater than their numbers alone would suggest (p. 5). According to Dial (1975), the Lumbees knew all along who they were; it is the others who had questions. After all, Lumbees are the First Americans, the "first race" of this state.

The Lumbees have made their mark outside the state of North Carolina, too. The Lumbees have had to present themselves to Whites like other tribes who are serious about Indian causes (Deloria, 1969). As Lumbee awareness of national Indian affairs has

increased, Lumbee strategies have altered. At the same time, by thrusting themselves into the national arena as they did by routing the Ku Klux Klan in 1958, Lumbees are making an impact on Indian affairs and, ultimately, perhaps on the nation's image of Native Americans. You will find Lumbees participating in the Trail of Broken Treaties with the 1972 American Indian Movement (AIM), winning prominent positions on the federal Indian Claims Commission, Indian Policy Review Board, and serving as President and board members of the National Indian Education Association [largest educational organization for Native Americans, which was hosted by the Lumbees in 2003 in the state North Carolina]. The first Indian to win a Supreme Court case was Lumbee Indian Arlinda Locklear (Blu, 1980, p. 5). Lumbees are affiliated with national committees today [Indian and non-Indian], but were denied such memberships in the past, both in the South and nationally. There are even Lumbees on staff at various universities throughout the United States. Kelvin Sampson, a Lumbee and basketball coach who coached the Oklahoma Sooners, before going to Indiana to coach, was voted NCAA coach of the year in 2003. His son, Kaylen, who plays for the Sooners, was the first Lumbee to play in the final-four NCAA games in 2004. [Kaylen wants to be a college basketball coach like his dad]. Ramona Locklear is an example of a Lumbee serving in the BIA Indian Health Services. She works at the Phoenix Indian Hospital as a physician's assistant whose primary responsibility is delivering babies. Dr. Joey Bell, a former president of the National Indian Physicians Association, completed his residency among Oklahoma Cherokees before returning to start his private practice in Pembroke, among his tribe (Dr. Bell was a guest lecturer at the UA medical school on March 23, 2006).

According to Dial (1975), the Native Americans of Robeson County lived in peace and harmony with their non-Indian neighbors from the first European settlement in the 1700s until the State of North Carolina began to legislatively disenfranchise them. In 1835, the State of North Carolina amended its constitution to deny non-whites the right to bear arms, to vote, to own property, or attend White schools. For a period in North Carolina history, Native Americans were not allowed to attend school. Those years, 1835-1885, became known as the “dark period” in Lumbee history and resulted in 50 years of illiteracy with no opportunities for formal education.

Elsewhere in the U.S., the 1830s were a time of termination and extermination for the Federally-recognized or Reservation tribes in the east and across this nation. This was the era of the Trail of Tears and the mass absorption of Indian lands and civil rights. It was also a time when the LDS Church (Mormons) made their first contact with Indians in the east and later in the western states. Laws, public opinion, and social circumstances all demeaned the status of any non-white in the country. For the Lumbees, the spark that lit the flame of racism and injustice in Robeson County was the 1840 General Assembly law prohibiting non-whites from owning firearms (Dial, 1975).

Without the right to carry a gun, Robeson County natives were left without a way to defend themselves and with a prohibited means of hunting for food. Soon so called “tied mule” incidents began to occur. This incident can be described as happening when a White farmer would allow his cattle to graze on an Indian farm or tie his mule somewhere on Indian land, and then the White farmer would file a county complaint, accusing the Indian of theft of the mule or cattle. With such a complaint being filed by

the White person, the Indian farmer would be arrested. In order to clear himself of the charges, the Indian landowner had two choices: he could sell a section of his farm to the white “victim” as payment for the allegedly stolen cows or mule. Or, he could work off the price of the cattle or mule through a system of indentured servitude. Another means of taking land was executed by the local White fertilizer company. When Indian farmers would buy fertilizer and sign papers stating that they would pay back his debt, to their surprise, the fertilizer company would take Indian lands if there was a bad crop that season. Unfortunately, some Indians would have to sign their name as “X” because they could not read or write. It is no wonder this researcher’s father would echo to his children, “Get that education paper [college degree], because with that, people will not be able to pull the wool over your eyes. When all is said and done, no one can take that paper from you, or your land.”

Henry Berry Lowrie: A Lumbee Hero

Henry Berry and his family grew up and existed in the 1830s in a world without justice, defense, or the items necessary for the basics of survival. In his book, *The Life and Times of Henry Berry Lowry* (1979), Gary Barton, son of Lumbee historian Lew Barton, provides details about the life of Lumbee hero, Henry Berry Lowry. Henry Berry has become a source of inspiration and strength for the Lumbee, much as Geronimo has become a hero to the Apaches or Chief Sitting Bull to the Sioux. Henry witnessed his father and brother being forced by the county guards as they were demanded at gunpoint to dig their own graves. Afterwards, the guards shot and killed the two Lowry men, and they fell into their graves. Upon seeing this tragedy, Henry Berry promised he would

spend the rest of his life fighting for the rights of his Lumbee people. He kept his word and formed a group, the Lowry band, who fought for justice. A bounty of \$20,000 was issued for Henry's body, dead or alive. No one was ever able to catch him. The tribe has an outdoor drama in Henry Berry's memory, "Strike at the Wind," that depicts the life and times of this Indian warrior and the Lumbees, during the Civil War era of the 1860s. For detailed stories of Berry and his wife, Rhoda Strong Lowry and Lumbee events such as the Lumbee and KKK in 1958, see Appendix B.

The Lumbees After the Civil War

After the Civil War, North Carolina and the rest of the defeated South went through the painful process of "Reconstruction." This period was a painful one for everyone in the South. The Lumbees were denied their rights as citizens until the end of Reconstruction in 1889. They were also denied access to education until 1887 when a bill was passed by the legislature in North Carolina that allowed an Indian Normal School to be created.

The Lumbees worked earnestly at building their community and trying to gain state and federal recognition for their tribe. As recently as 2005, the Tribe applied to the BIA for federal recognition and again was denied. As Dorothy Blue, a modern day Rhoda Strong Lowry, said in an interview a few years ago, "Honey, we had to do it ourselves. No one else would help us. All we had was farming, religion, and education, and that is what has made us a unique people" (personal conversation, Nov. 2003).

Lumbee: Tribal Name Made Official

Until 1885, the Lumbees were simply called “Indians.” In 1885 the North Carolina General Assembly passed a bill that named the Native Americans in Robeson County “Croatans.” In 1911, through legislation, the State of North Carolina provided a new name, “Indians of Robeson County.” In 1913, the State of North Carolina again changed the name to the “Cherokee Indians of Robeson County.” The North Carolina [Eastern] Cherokee protested this, perhaps because they felt it would lead to pressure to share what few entitlements and benefits they received from the federal government (Sider, 1993).

During the 1930s, the Lumbee put pressure on the U.S. Congress to be federally designated Siouan Indian of the Lumber River—specifically Cheraw, although the more general name was to be the official one—and in this attempt they had the support of John Collier, the head of the BIA. They were blocked by Harold Ickes, then secretary of the Interior in Washington, DC. He endorsed the Siouan name but raised the question of “responsibility” and eventual material support in ways that haunt the Lumbee and Tuscarora still (p. 2). Ickes (1981) stated:

It would appear . . . that the Federal Government is under no obligation whatsoever to this group of people. . . . The enactment of this legislation would be the initial step in bringing these Indians under the jurisdiction of the Federal Government. . . . Since the Federal Government does not have any responsibility for these people, it is not for us to say whether or not they should be classed as Cherokee. . . . North Carolina, which state is responsible for these Indians, has already designated them as Cherokee.

Ickes then suggested to Congress that these Indian people:

Formerly known as Croatan Indians shall hereafter be designated as “Siouan Indian of the Lumber River, and shall be so recognized by the United States Government: provided that nothing contained herein shall be construed as conferring Federal wardship or any other governmental rights or benefits upon such Indians. (1981, p. 4)

Finally, in 1953, in a joint resolution, the House and Senate of North Carolina passed a local referendum changing the tribal name to “Lumbee,” which was voted into law by the Lumbees themselves. In 1956 the U.S. Congress also enacted recognition of the Lumbee Indians, but with much the same restrictions on benefits that Ickes had earlier suggested (p. 5). The name “Lumbee” is derived directly from the Lumbee River, which surrounds Robeson County. The river has been a friend to the Lumbees; the Lumbees have traditionally relied on the river for fishing, transportation, and hiding places from enemies. The river surrounds the lands of the Lumbee, where they have lived for hundreds of years, sustained themselves, and been self-sufficient through hunting, farming, and growing healthy livestock and poultry (Dial, 1975). Having official recognition of a tribal name that reflects how the Lumbees see themselves was important for the Lumbee community. As Dial, explains, “We always knew who we were, but others did not. Recognition of our name helps people outside the Lumbee community recognize the cohesion and dignity of the Lumbees “(p.133).

Modern Heroes and Celebrations

In addition to increased participation in state and federal politics, some of the leaders of the Lumbee tribe organized Lumbee Regional Development Association [LRDA, and my former employer] in 1970. This organization has been instrumental in the cultural preservation and economic development of the Lumbee tribe. Adolph Blue

was one of the founders of the LRDA. Just as Henry Berry and Rhoda are Lumbee heroes, so are the late Blue and his wife Dorothy examples of the modern day Henry Berry Lowry and Rhoda Strong Lowry. This couple is known and highly respected to the Lumbee people for their contribution in helping further the progress of education and equal rights among the Lumbee. Each year the LRDA and the Lumbee Tribal Council sponsor the annual “Lumbee Homecoming Celebration,” where thousands of Lumbees and friends gather for a week-long host of activities, ranging from powwows, to feasts, to parades, to family reunions and scholarship pageants.

The Miss Lumbee Scholarship Pageant has become popular among the Lumbee people. It was the first organized effort to award college scholarships, starting 35 years ago, in 1970. This pageant provided the first scholarships to Lumbee females; therefore, this event is taken seriously and is always a “sell-out” occasion, with tickets being purchased weeks in advance. These Lumbee queens have competed in other various scholarship pageants, winning titles such as “Miss North Carolina,” “Miss Indian World,” and “Miss Indian USA.” Lumbee queens have competed in the Miss USA pageant in Atlantic City, New Jersey³.

These celebrations help to keep the Lumbee community close and the Lumbee culture alive. As the Lumbees meet together each year, they share their enjoyment in

³ Lumbee women have also done well in other state pageants. Miss Utah 1980 was Jean Bullard, a Lumbee and graduate of Brigham Young University. Jean has a Master’s degree in Education and is currently a third grade teacher in California.

kinship and pass along their values from one generation to the next. In this way, the Lumbee maintain their identity as a people.

Lumbee Language: Lumbee English

Language is one of the most distinctive characteristics of the Lumbee Indians of Robeson County, North Carolina. However, contrary to popular expectations, the uniqueness of Lumbee language is not found in an ancestral Native American Language. Instead, it is currently expressed in a dialect of American English. In many respects, speech is symbolic of Lumbee status as a Native American tribe—maintaining a steadfast sense of Indian identity while challenging conventional stereotypes. The Lumbee have developed a unique dialect of English, which is called Lumbee English. Not all Lumbee speak this dialect of English and many speak a mainstream variety of English, but virtually all community members readily understand it—unlike outsiders who initially may find it difficult to comprehend.

According to Wolfram, Danneberg, Knick, & Oxendine, authors of *Fine in the World: Lumbee Language in Time and Place* (2002), the story of Lumbee language should not be reduced to speculation about what happened to the Native American languages that were once spoken by their ancestors. Instead, it is about the linguistic creativity, flexibility, and resiliency of a cultural group that has shaped and reshaped its identity through available language resources, in this case mainly from English. Though the Lumbee today speak only English, their dialect of English has become a natural part of who they are and how they define themselves. The story of Lumbee English is a testament to the linguistic adaptability and the resiliency of the Lumbee people, who

responded to the loss of their Indigenous languages by shaping the English of their European invaders into a unique emblem of Lumbee identity (Wolfram, Danneberg, Knick, & Oxendine, p. vii). Hayes Locklear, Lumbee artist, observes,

That's how we recognize who we are, not only by looking at someone. We know just who we are by our language. You recognize someone is from Spain because they speak Spanish, or from France because they speak French and that's how we recognize a Lumbee speaker. If we're anywhere in the country and hear ourselves speak, we know exactly who we are. (2005, p. 1)⁴

Personally, this researcher has been at different places in the U.S. and identified Lumbees by just hearing them speak. In 2004 while at the Dallas Ft. Worth Airport waiting for a flight departure, I heard someone talking and thought, "that sounds like our people from home." To my surprise, I walked over to the group of six people and, sure enough, they were Lumbees from Robeson County. One was a school administrator who participated in this study. Another time, I was in Albuquerque at the National Indian Education Conference and was riding the escalator of the hotel to register, when I heard a familiar group in the distance. They were a lively group talking, telling stories, laughing and enjoying the moment. I could not see them, but I said to my sister, "Those folks sound like Lums from back home." To my surprise, a Lumbee who was on the NIEA board with me, saw us before we saw her, and advised the other 30 plus Lumbees in her group, "Lordy have mercy, there's the Lucas twins!" Wherever Lumbees gather, they

⁴ I remember a few years ago I was transferring planes in Denver and I heard a group of people talking. I leaned over to my sister and said, "I think they are Lumbees from home." I went over to them, and identified myself, sure enough, they were from Robeson County and they had taken a tour to Alaska. Although I did not know the six people personally, their dialect indicated to me they were from home and were Lumbee. After visiting with them, I realized I did know some of their relatives and they knew of me as, "... one of the Lucas children who went out west to school at BYU."

tend to make it a “homecoming.” In 1998, this Lumbee researcher hosted 40 Lumbees at her house, who were attending the NIEA Conference in Tucson, Arizona. At the Lumbee dinner, someone commented, “I know I am 2,000 miles away from home, but having Lumbee food and being able to talk Lumbee with those who understand what I am saying, is like being at home.”

The concentrated population of Lumbee in southeastern North Carolina has important implications for language differences. Isolate ethnic concentrations offer an ideal context for maintaining language distinctiveness. The town of Pembroke, with a population of about 2,400 with well over 80% Lumbee, and the community of Prospect, with a population of approximately 700 with 95% Lumbee, are examples of making the Lumbee presence dominant in locales and Lumbee English a practical, everyday norm for communication (p. 7). This researcher can relate to this norm of Lumbee communication being unfamiliar to others. As a college student attending universities in the west [BYU and UA], other college students and professors have inquired about my mode of speech and writing. It places this researcher in a position to teach others about the history and life of Lumbees. Outside a Lumbee community, others might have difficulty understanding not only the Lumbee dialect, but also certain words used by Lumbee people. An example of some words the elders use is: *ellick* means (a cup of coffee with sugar), *yerker* (mischievous child), *head'nes* (overwhelming), *mommuck* (mess up), *on the swamp* (neighborhood), *fatback* (fat meat of a hog), *put in baccer* (to harvest tobacco), *toten* (a ghost), *Lum* (Lumbee), and *Cuz* (relative or kin).

Even the Congressional Act of 1956, which makes the name “Lumbee” the official name of the tribe, recognizes this tribe’s distinctive dialect. The Act declares, “Whereas by reason of tribal legend, coupled with distinctive appearance and manner of speech . . . shall, after the ratification of this Act, be known and designated as the Lumbee Indian of North Carolina.”

History of Lumbee Education

Not until 1875, when the Reconstruction era ended at the state level and the Democrats revised the constitution, did North Carolina begin in earnest to establish schools for all of its citizens. There were segregated schools, and none were established for Indians. The 10 years from 1875-1885 was called the “Decade of Despair” for the Indians of Robeson County. Although the Reconstruction Act of 1889 restored citizenship to the Lumbee, it did not restore the right to attend white schools. There were no organized schools for non-reservation Native Americans and the Lumbee refused to attend the inadequate schools attended by African Americans in the area (Brayboy, 1999, p. 10).

The Lumbee people [Robeson Indians of North Carolina] were made brutally aware of their lack of recognition as a people or tribe and were denied schools of their own. They were unacceptable to the white community and resisted being fitted into the mold of segregation that was then being shaped for the Negro or Black. The Robeson Indians responded with determination to improve their situation. They set as their goals the development of educational facilities for their children. Their goals in education were to become a basis for pride and dignity, as well as to provide recognition of the people as

an identifiable race with deep roots as original owners of the land, as well as part of the beginnings of the nation (Dial, 1975, p. 90).

With the North Carolina laws of 1835, there is no doubt that the 1880s were a time when the illiteracy rate was high among the Lumbees. Such educational deprivation was unacceptable and apparently some action needed to be taken; therefore, two men who shared a vision about the education of Indians living in Robeson County became proactive. Hamilton McMillan, a white politician in the county and friend to the Indians, along with Rev. W. L. Moore, a Lumbee minister, provided the leadership and political groundwork that would make a tremendous difference to the future of the Lumbee, as a people and as a tribe. McMillan introduced a bill in 1887 that sought to establish a separate school system for the Indians (Dial, 1993).

The year 1887 marked a humble beginning and a new era for educational opportunities for the Lumbee. McMillan's bill passed, and an Indian School Committee was created with the power to hire teachers of their own choosing for the Lumbee School (Dial, 1993) and to establish the Croatan Indian Normal School. The 1887 Act put the school under the direction of an all-Indian board of trustees. It provided that students had to be Indians from Robeson County and at least 15 years old. Upon finishing this school in 11th grade, graduates could become teachers (Dial, 1975). Students also had to agree to teach Indian people for a given period of time.⁵

With the passing of the 1887 Bill, the legislature appropriated a total of \$500 for the school. As a clarification, it was not \$500 per student, but that amount for the entire

⁵ University of Arizona has a similar partnership with the Tohono O'odham tribe in Sells, Arizona, which expanded in 2004, leading to the recruitment of Native Americans administrators.

educational effort for the Lumbees. The money could only be used to pay teachers. No funds were allocated for the purchase of land or the construction of a building. The act stipulated that unless the Indians provided a building, the law would be repealed in the next session of the North Carolina General Assembly. It was the responsibility of the Lumbee people to provide both the land and building for their school.

Reverend W. L. Moore, one of the school's trustees, held a meeting with his Indian community to discuss the Normal School. Most Indians were suspicious of the Normal School, finding it difficult to believe that after so long the government would do something positive about their educational needs; however, the group decided to purchase an acre of land for \$8, and the community donated about \$1000 in labor and materials for the new building.

Moore contributed \$200 from his personal money, thus ensuring that the school would be started. He was the first principal and first teacher of the school, so that the requirements of the 1887 Act could be met before the deadline of the next legislative session. In 1889, the state increased the annual allocation for the school to \$1000.00 providing these allocations for several years. The lawmakers of North Carolina underestimated the vision that the Lumbees wanted for their people, and the Lumbees' persistence in insisting on opportunities for education (Barton, L., 1967; Dial, 1975).

Although the school was called the Indian Normal School, there were no studies above the elementary school for the first two decades of its existence. In 1905, D. F. Lowry received the first certificate for completing a course of scientific study and is considered the first graduate of the Indian Normal School [researcher recalls Lowry

visiting her high school when he was 90 years of age, instilling education, and health, he did 10 pushups for the class]. In the years that followed, more courses of study were added, and the school changed its name several times as it grew.

In 1909, the trustees selected a new school site in Pembroke to accommodate the growing number of Lumbee Indian students. The land was purchased and the legislature that year provided \$3000 for the building. In 1911, the school name was changed to Indian Normal School of Robeson County. In 1913, the school was renamed the Cherokee Normal School until 1953, because Indians of Robeson County felt “Croatan” was derogatory and a name invented by the settlers. As the years passed, more high school courses were offered, including vocational training for boys and girls. In 1914, the first two students finished high school studies (Knick & Oxendine, 2000).

In 1921, Judge L. R. Varsar of Lumberton sponsored a bill in the North Carolina Legislature that provided \$75,000 for the erection of a modern building. Old Main, the first brick structure, was built in 1922. Old Main contained an auditorium that would seat 700 people, offices for several departments and classrooms for business, foreign languages, English, philosophy and religion, social sciences, and education. The state granted the institution a high school standard rating in 1924 (Knick & Oxendine, 2000).

Although the legislature created a Normal School in 1887, the actual schoolwork at the Normal/College level did not begin until the fall of 1926. The first Normal School class of teachers graduated in June 1927. That same year, the state board of education gave the school a standard high school rating. In 1929, two years of college work were added to the high school curriculum, and a new home economics building was erected.

In 1935, a school for the teaching of deaf students was organized and operated for 3 years, then discontinued due to funding. A full-time librarian was added to the teaching staff in 1938, and in June, the first 3-year college diplomas were awarded.

In the fall of 1939, the high school was separated from the college and was moved to a new building at a separate site. This move allowed for the expansion of the faculty for the college and the addition of the senior year to the college curriculum. In 1940, the first degrees were awarded to members of the four-year college [Charles W. Maynor was the first graduate and still lives in Pembroke]. The institution acquired collegiate status in 1941 and it was named Pembroke State College for Indians. From 1940 to 1953, this was the only stated-supported four-year college for Native Americans in the United States.

In 1945, the school opened its doors to all Native Americans (including federally recognized) and in 1953, opened its door to Whites, under the condition that the white enrollment not exceed 40%. (Ironically, the first White graduate was named Christian White). Before allowing whites into the college, in 1949, the phrase, “for Indians” was dropped from the title of the school and the new name was Pembroke State College (PSC).

When the U.S. Supreme Court outlawed segregation in 1954, PSC opened its doors to all students, regardless of racial background. In 1969, PSC gained university status and was renamed Pembroke State University (PSU) and became a regional university of North Carolina.

Old Main: The Lumbees Fight for Their Landmark

To many Lumbees, nothing was more symbolic of the identity they had built for themselves in Robeson County than a very special and historic building on the campus of Pembroke State University. This building, Old Main, as it was known, had been built in 1921. It was the last remaining edifice from the time when the school had served only Indians and as such was regarded by the Lumbee as a vital link to their past. The announcement came in 1972 from the State of North Carolina that Old Main would be demolished in order to make room for a new auditorium and make progress at the campus.

The Lumbee community organized rallies and circulated petitions to have Old Main saved. Lewis Bruce, commissioner of the Bureau of Indian Affairs said, "Old Main is a monument to the Indian people throughout this country" (Dial, 1993, p. 100). According to Dial, Bruce's statement reflected the recognized importance to all Native American peoples of the Lumbees' long fight for educational opportunity.

The community was shocked but not disheartened when arsonists torched Old Main on March 18, 1973, and the building was gutted by the fire. Through the unification of Lumbee supporters and rallies, eventually their cause was heard and funds were made available for Pembroke State to acquire a new auditorium and Old Main was restored. Old Main now houses the university's Department of American Indian Studies as well as the cultural center and museum. The building had become the most prominent symbol of the Lumbees' educational and cultural achievements.

The tribe's annual Miss Lumbee Scholarship Pageant is conducted at the new auditorium. It is always a sell-out Pageant, where a crowd of 1700 gathers as part of the annual July 4th Lumbee Homecoming events.

One Lumbee woman expressed the importance of Old Main to her community in the following poem:

I am Old Main

*The walls that hold so many secrets, fears, memories, hopes,
Dreams and knowledge of those great men and women who were are
And will be the
Cornerstone of our community. . . .*

*Destroy me, and I tell you, you destroy the very heart of
the Lumbee People.*

—Ruth Locklear Revels, Lumbee, 1973

University of North Carolina at Pembroke (UNCP) Today

What began as a humble, one-room elementary school for the Lumbee Indians, eventually grew into the current University of North Carolina at Pembroke or UNCP. UNCP is in the heart of Lumbee country and serves all nationalities and races in acquiring higher education degrees. In 1973 the North Carolina legislature established the 16-campus system of the University of North Carolina and PSU became 1 of the 16 institutions. UNC-P is about 70 miles southwest of another prestigious neighbor, UNC-C [Chapel Hill].

In 1996, PSU was changed to University of North Carolina at Pembroke (UNC-P). In the academic school year 2002-2003, of the 4,200 enrolled students at UNCP, 22%

were Native American, 22% were Black, 52% White, and 4% Other. About 34% of the UNCP students are from Robeson County, 31% from four adjacent counties, with another 30% coming from other counties in North Carolina and 5% of the students are from out of state. UNCP has grown from a one-acre campus to 126 acres, with 30 buildings, including five residence halls. It is located in North Carolina's coastal plain, 10 miles west of the intersection of Interstate 95 and U.S. 74. UNCP is within 90 miles of UNC-Chapel Hill and NC State in Raleigh, where many Lumbees go for doctoral degrees (<http://www.uncp.edu/>, 2005).

UNCP offers over 50 programs at the bachelor's level and 15 master's degrees, including the Master's of Business Administration and Master's of Public Administration. UNCP offers Master's degree programs in education (elementary, middle grades, reading, art education, English education, mathematics education, physical education, science education and social education), and service and school counseling. UNCP offers selected undergraduate and graduate degree programs online and at five community colleges in North Carolina the University Honors College attracts top students from across the state. U.S. News ranks UNCP among the most affordable universities in the nation. In-state tuition was \$1,394 in 2003-2004. Among the 204 full-time faculty members, 71% have earned a doctoral degree (<http://www.ncse.org/2004-databook/education/uncp.htm>). UNCP was the first university east of the Mississippi to offer a BS degree in American Indian Studies.

UNCP is proud of its heritage as a place of learning for the Lumbees and other Native Americans and indigenous people. In fact, the school mascot is an Indian "Brave."

However, according to a story which WRAL television aired on February 1, 2005, UNCP might have to change their “Braves” name and school mascot. The NCAA believes the Native American theme is controversial and, unless the NCAA is convinced otherwise, UNCP might be forced to change the name. School officials are fighting to keep the name, “Braves.” The station interviewed a Lumbee tribal council member, Lawrence Locklear, who remarked, “I don't think it's offensive because the university was founded in 1887 by the Lumbee for the Lumbee. What better way to depict our culture than with theology that's representing of us.” He added, “About half of our senior administration is Lumbee, an overwhelming majority of our alumni is Native American, and 22% of our student population is Native American” (Locklear, 2005).

Some Notes on Lumbee Education

Educational beginnings for the Lumbee were different than educational beginning for reservation tribes. Both have had their struggles. The Lumbee were denied schools, but advocated for them and eventually won. With reservations, for roughly the first one hundred years, until the 1870s, Indian education was carried out mostly by various religious missions, often with funds made available by the federal government as provided by various treaty provisions (Layman, 1942). Thereafter, the government established what would become a reasonably extensive system of boarding schools, day schools, and reservation schools (Pruchas, 1984.) Little, if any, change in the curriculum was forthcoming, other than possibly a shift from favoring religious training toward favoring the vocational area (Adams, 1995).

Through the years, there have been positive changes in Indian education. Today, the word “Indian education” has a more positive connotation, one that reflects a type of empowerment, self-determination, and tribal input in the education of Native American children. In 1968, Congress passed the Bilingual Education Act. In 1972 and 1975, Congress approved, respectively, the Indian Education Act and the Indian self-Determination and Educational Assistance Act. These three pieces of legislation established the legal and financial framework for revitalization of Native American culture, values, and language in education. Fortunately, for Native American students (reservation and non-reservation) in the 21st century, policies and practices like those advocated by Atkins have been replaced by ones intended to encourage Indigenous control over education and the meaningful incorporation of Indigenous languages and cultural knowledge into school curricula.

The Lumbees believe that education is empowering. Other tribes have started junior colleges. The Navajo tribe established the first a tribal [reservation] junior college in 1966. Apparently, no other tribe has produced a four year university that is remotely comparable to the like the University of North Carolina at Pembroke. UNCP has a “grow your own” teacher’s recruitment program and continues to recruit Lumbees in education. Since 2001 the University of Arizona and other universities follow pursuit of similar programs. In Robeson County, there are some 522 Lumbee teachers (personal conversation, Lowry, July 2004). This researcher is under the belief that it would difficult to find 522 Native American teachers in the entire state of Arizona.

Lumbees want to make a difference in education, regardless of where they are at. For instance, 20/20 News showed a television segment about Dr. Ben Chavis, who is making incredible strides with a Native American Charter School in the Bay Area of California. Formerly, Chavis was a principal and superintendent of school in Arizona on the Apache Reservation. Rob Williams is a law professor at the University of Arizona. Sarah Dickson is a Kindergarten teacher for a Tucson elementary where 85% of her students are from the Yaqui tribe. Kevin Locklear and Bruce Ransom, both UA graduates are with WestEd, an educational organization in Phoenix that provides training to school districts all over Arizona. Dr. Deon Strickland is a professor at ASU's business college. Bernice Bledsole is a teacher in TUSD. This researcher works with Ha:san Prep Leadership School in Tucson, in student development.

The Lumbees do not receive Johnson O'Malley Funds which reservations and military schools receive. Nor does their tribe have a higher education scholarship office like most tribes. Regardless of the lack of tribal funding sources, when Lumbees are determine to pursue higher education, many of them find a way to get a college degree, for they have family support in helping them achieve their goals. Sometimes even older siblings will provide funding for their younger siblings.

The Lumbees have always been pro education, but they would not have supported the notion of sending their children to boarding schools to live in dormitories, as the federal government has done in the past with reservation students. As one Lumbee elder said, "our children need their parents when they are small, then when they get to college, they can stay in those rooms they call dorms. If we keep our children close to us, we will

be able to teach them our values. If the government would have told our children they were going to be shipped off to some far away place for boarding school, there would have definitely been war” (Oxendine, personal conversation, 2003).

In contrast to other tribes, when Lumbee parents teach their children about who they are, they must look at the context of being both Southerners and Native Americans. According to Blu (1980) the Lumbee also suggest, by not having what are thought to be the same “traditional” Indian customs, traits and a written Indian language like other tribes (like the Apache, Hopi, or Navajo), that we look at Indianness based in an orientation toward life, a sense of the past, “a state of mind.” As one Lumbee put it, it is the way of doing and being that is “Indian,” not the blood quantum of the doer. Never before has a whole group been seen to exemplify the point so forcefully as the Lumbee. Treating the Lumbee as both Indian and Southern emphasizes the extent to which Indians are influenced by their local milieu, which leads to the conclusion that some differences among Native Americans may, today be attributable to their having become in varying degrees Westerners, Northeasterners, or Californians. The regional factor in Indian studies has been largely ignored or glossed over; as has the amount of influence Indians have on their localities (xiii). Lumbee ideas about their Indianness have allowed for the incorporation of outsiders, have given direction to the efforts of factions and have provided an impetus to find economic [and educational] opportunities that will allow them to stay or return “home” to Robeson County, or simply to stay, if they choose to (p.2).

For this researcher, one of the exciting things about this particular research project on Lumbee school administrators is that it is an investigation that incorporates different areas, including the American South, American Indian Studies and Indian education. It also offers a perspective of both reservation and non-reservation education.

CHAPTER 3

A FRAMEWORK OF INDIGENOUS EDUCATION

“Story telling, oral histories, the perspectives of elders and of women have become an integral part of all indigenous research. Each individual story is powerful. These new stories contribute to a collective story in which every indigenous person has a place. These stories are ways of passing down the beliefs and values of a culture in the hope that the new generation will treasure them and pass the story down further.”

(Linda Tuhiwai Smith, 2005 p. 144)

In Memoriam: Derek Lowry, Alice Paul, Vine Deloria, and Daniel Preston

This chapter presents a series of characteristics that constitute a framework of Indigenous Education, a framework that is nurtured by contemporary philosophies of American Indian education. This Indigenous education framework is based on the theory and practices of a number of scholars, the most prominent of whom are: Gregory Cajete (1994, 1999), Angayuqaq Oscar Kawagley (1995, 1996), Ray Barnhardt (1991, 1996), Edward Hampton (1995), Thomas Peacock (1998, 2003,) and Adolph Dial, (1974, 1975, 1979). Through their work, scholars of American Indian education have been able to conclude that there appears to be a great deal of homogeneity in the education programs of Native American and Indigenous groups around the world. This chapter also provides examples of various Native American programs, examines the integration of Indigenous values and practices in 21st century education, and explores what it means for Indigenous people to walk in two worlds.

The importance and thrust of this chapter can best be communicated by Gregory Cajete, a respected Native American scholar, who observes: “With or without our conscious participation, a new story of education is emerging. Understanding the plot of

this new story is an important task for forging an Indigenous philosophy that will ensure cultural survival in the twenty-first century” (1999, p. 41).

A Perspective of Indigenous Education

To understand views on Indigenous education and ways of knowing of indigenous peoples, it is necessary to look at the meaning of the word “indigenous.” According to the Webster’s Dictionary, indigenous means “originating in and characteristic of a particular region or country; native.” Cajete describes “Indigenous” as belonging to a locality or originating in a place in reference to races and species that have not been introduced from elsewhere. He reminds us that for Indigenous peoples, the word “Indigenous’ is more than a descriptive adjective. He notes that “Indigenous” refers to the perspective that, historically speaking, all people originate from some “place,” and that place is ultimately both a natural and soulful place, that “place that Indian people talk about” (1994, p. 79). The Latin root *educare*, meaning “to draw out,” embodies the spirit of the transformative quality of education and also, according to Cajete, all true education in its most natural dimension is transformative and Nature centered (1994). He continues by stating that Indigenous education is an education about community and spirit whose components include: the recognition of interdependence; the use of linguistic metaphors, art, and myth; a focus on local knowledge and direct experience with nature; orientation to place; and the discovery of “face, heart, and foundation” in the context of key social and environmental relationships (1994).

In the forward of Cajete's book, *Look to the Mountain* (1994), Vine Deloria refers to Cajete as the pioneer of the next generation of American Indians in education. Deloria

also notes, “This is the first major work by an American Indian scholar that systematically works through the tangent points that exist between Indian and non-Indian understandings of education” (Cajete, 1994, p. 2). Thomas Peacock and Linda Miller Cleary, authors of *Collected Wisdom*, send a similar message: “Cajete's intriguing book offers educators a traditional, holistic perspective on the direction he believes we should be going in American Indian education” (1998, p. 169).

In his book, Cajete offers a creative and sophisticated effort to build intellectual bridges between two entirely different systems of knowing the world, through modern education and tribal education. Cajete gives examples of various tribal traditions and beliefs and provides traditional stories that illustrate the necessity of making education a function of the community's historical consciousness. His inclusion of stories reinforces the importance of storytelling as a teaching tool among Native people. For instance, Cajete relates a Blackfoot legend, the journey of Scar Face. This story illustrates the courage of an individual in overcoming obstacles of cosmic proportions. It teaches about the way indigenous people viewed relationships with all things--people, animals, the earth, and the sky. In another example, in explaining how the Navajo people feel about wind and the four directions, Cajete helps one to understand that wind is perceived as a source of life and spiritual light, as a source of thought and wisdom, serving as an inner form of language, a means of knowing things, and a source of guidance and creation.

Throughout the Americas, Native peoples have incorporated many symbolic expressions reflecting the metaphysical, ecological, and cultural constructs of tribal education (Cajete 1994). Such expressions occur in a variety of forms, and in different

languages, reflecting common understandings and shared foundations for traditional ways of learning. A key manner in which these expressions occur is through metaphors. For example, Cajete refers to the Iroquois “Tree of Life” and its “white roots of peace” that form a rich matrix of interrelated myths, and which present not only Iroquoian traditional knowledge but also truths recognized by other tribes. Cajete reminds the reader that behind these mythic metaphors are the philosophical infrastructures and fields of tribal knowledge that lie at the heart of American Indian epistemologies. He does not declare that one tribal education method is correct, but that all tribes have foundations of tribal education that are important and should be integrated into 21st century education.

The foremost context for understanding in Indigenous groups is what is referred to as “the spiritual,” which is the orienting foundation of indigenous knowledge and process. The spiritual forms are not only the foundation for religious expression, but also the ecological psychology underlying the other foundations (Cajete, 1994, p. 39). This idea is further expressed in Gilliland (1999) when he quotes Billy Mills, a Lakota Sioux elder and 1964 Olympian Gold Medalist: “A warrior is challenged to assume responsibility, practice humility, display the power of giving, and center life around a core of spirituality” (p. 45). Regardless of the tribe, whether they are Hopi in the southwest or Lumbee in the southeast of the U.S., or aboriginals from Canada, Mexico or Australia, spirituality is the starting point of all indigenous and tribal learning. Cajete reminds us that since the highest goal of Indigenous education is to help all people find life and realize completeness in their life, the exploration of different approaches to

learning is encouraged, guided by the cultural traditions of the group to which the individual belongs.

Characteristics of Indigenous Education and Developmental Learning

In Williams and Smith's book, *Ecological Education in Action* (1999), they provide various viewpoints on Indigenous education. They include topics on central characteristics of Indigenous education, relying on the works of Cajete for an overview of these characteristics. Cajete maintains that the basic framework for Indigenous education is based on the understanding of an intimate and complex set of inner and outer environmental relationships, from an Indigenous worldview. (See Figure 3.1.)

The Indigenous educational process begins with a deep and abiding respect for the spirit of each child, even before birth. The first characteristic of Indigenous education revolves around "Basic Learning" within the family, learning the first aspects of culture, learning how to integrate one's unique personality in a family context, and gaining an orientation to "place." "That place that Indian people and other indigenous people talk about" forms the backdrop of who are they are. This notion of "place" is not only physical place with sun, wind, rain, water, lakes, rivers, or mountains, but a spiritual place, a place of being and understanding. The story of Indigenous peoples is about the place of nature in the soul of each of us.

The second characteristic revolves around "Societal Education and Survival Skills." This social learning means being introduced to Tribal society and learning how to live in the natural environment. One gains a sense of Tribal history and learns how to apply Tribal knowledge in daily living.

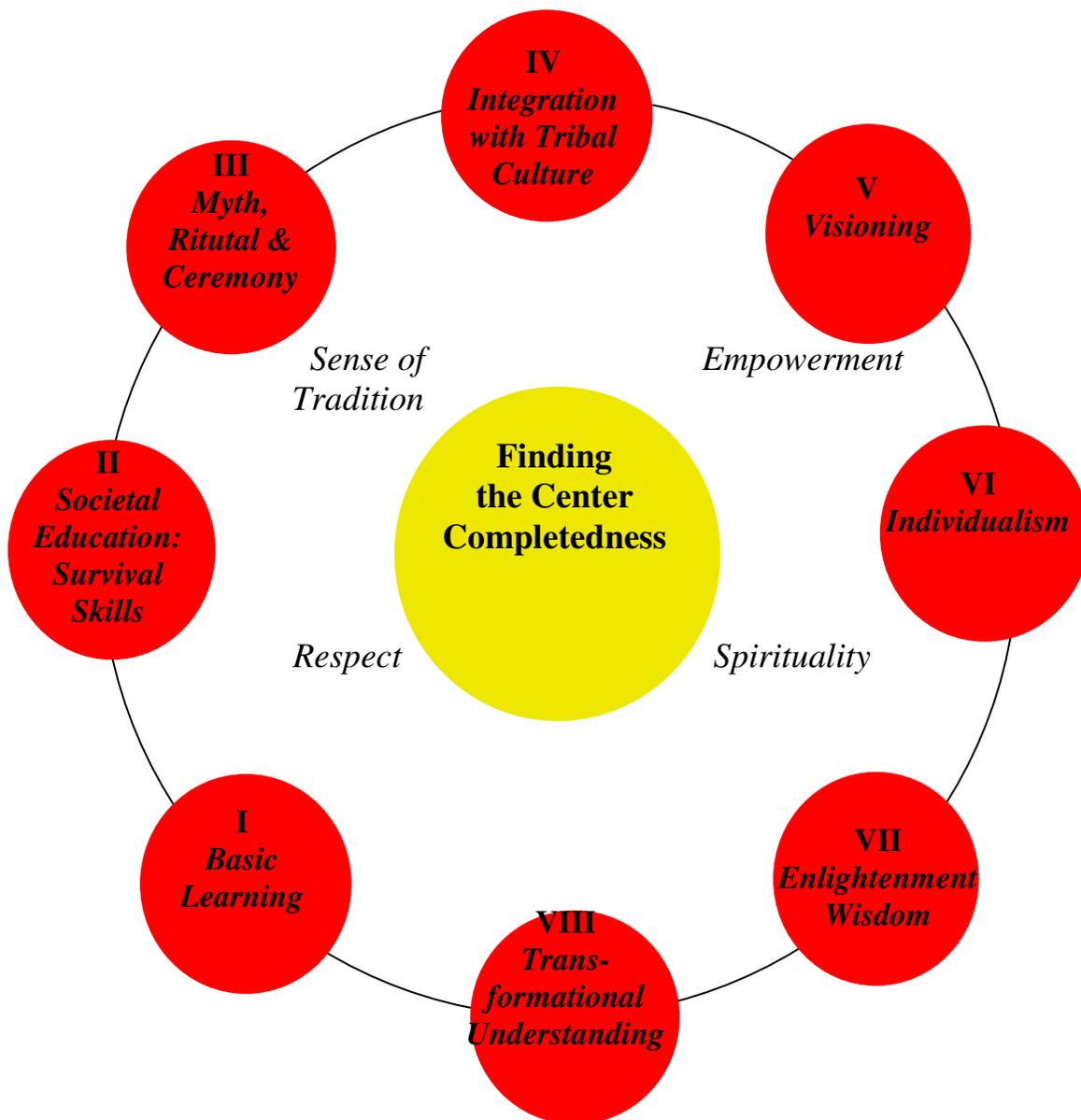


Figure 3.1. Characteristics of Indigenous education and developmental learning (Gregory Cajete, 1994, p. 211).

The third characteristic is “Myth, Ritual and Ceremony.” This involves blending individual needs with group needs through the process of initiation, learning and using guiding myths, and participating in rituals and ceremonies. In essence, it is acquiring a profound and deep connection to tradition. Indigenous education is based on recognition that human interactions with places give rise to and define cultures and community. The relationship of indigenous peoples to sources of their life and the natural world is reflected in stories, metaphors, and images, and is expressed in multiple ways, including artistic expressions and manifestations of social communion.

The fourth characteristic is “Integration with Tribal Culture.” It reflects a midpoint in which the person achieves a high level of integration with the culture and attains a degree of peace of mind. It brings the person to a level of empowerment, personal vitality, and maturity. There is an ideal that all indigenous people strive for in the process of their teaching and their way of transferring the essence of who they are to each generation. This process is usually the responsibility of the elders and is most often exemplified in the life of the elders. Elders are highly respected and seen as a connection for future generations in preserving culture and traditions, therefore included in education of their youth. It is really a concern for children that motivates indigenous education since the ultimate purpose of education is the transfer of culture and an accompanying worldview to the next generation.

The fifth characteristic is “Visioning.” This involves a period of searching for a life vision, a time of pronounced individuation and the development of mythical thinking, with a deep understanding of relationship and diversity. Knowing the concept of

relativity refers to “connecting” through relating to something else other than self, and it is an important part of visioning.

The sixth characteristic, “Individuation”, involves forming into an individual or distinct entity, which ushers in a period of major transformation mirrored by deep learning about the unconscious. The person may go through disintegration, wounding, and pain; which acts as a bridge or path to dealing with the seventh characteristic.

The seventh characteristic, “Enlightenment Wisdom,” involves a deep healing that occurs in which the self mutualizes with body, mind, and spirit. In other words, this deep understanding leads to enlightenment, wisdom and spiritual understanding.

The last characteristic, “Transformational Understanding,” occurs when the individual finds the self’s true center and finds a complete man or woman in “the place the Indians talk about.” Indigenous education is rooted in the development of a whole sense of being human. It is the interaction and the harmony of Indigenous ways of being human that give human life its special quality and balance.

Similar ideas are found in pre-modern forms of learning among the Aztecs. They have a metaphor that describes the essential qualities of a “true” education, which involves a process of doing four things within concentric rings of the broader context of relationship. Cajete, referring to Portillo (1964), explains that Aztecs believe that a true education helps “find their face,” character, identity and relationship to self, community, and nature. Their next goal is to help “find their heart” and understand that certain “place” in their soul and heart where motivation and passion for duties in this life resides. Next, the Aztecs feel that helping individuals find that kind of work or occupation that

expresses best who they are is crucial. The final goal of the Aztecs is aimed at “becoming complete” as a man or woman. This is the same goal that Cajete talks about.

Indigenous education recognizes the interrelationship between nature and culture through formal and informal learning situations, rites of passage, and initiations. Inherent in Indigenous education is the recognition that there is a knowing Center in all human beings that reflects the knowing Center of the Earth and other living things. This understanding is manifested through ceremonies, rituals, songs, dances, works of art, stories, and traditions to assist the individual’s access and use of the healing and whole-making power in each person (Cajete, 1994, p. 212.).

Exemplars of Indigenous Education

Out of the numerous examples of Indigenous education models, I have selected three that exemplify many of the characteristics of what constitutes a comprehensive program. These three models are the Good Path, the Indian Community School of Milwaukee Model, and the Mohawk Education Project.

The Good Path

The Good Path is the result of a study conducted by Peacock, Bergstrom, and Cleary (2003) through phenomenological interviews with 120 Native youth throughout the United States and Canada. The study was based on the Seven Fires Prophecy of the Ojibwa people. This study is the basis of *The Seventh Generation: Native Students Speak About Finding the Good Path*. In this book, Indian students talk about what the Good Path is and how important the Good Path is to their survival on a daily basis.

According to Peacock, Bergstrom, and Cleary (2003) there is great commonality in Indigenous value systems, indeed, in the shared values of all humankind. People call these ways similar things. Some Native people call these life ways the “Red Road” or the “Good Red Road” or “The Good Path.” The Good Path is the set of values that the Ojibwa ancestors lived through naturally, without obligation, in a very concrete way, simply and without anyone telling them how they should live or what their values should be, since perfect understanding of the path to wisdom requires displaying values without preaching or judging. This belief system asserts that all humans are born already possessing these values (2003).

The Ojibwa believe that wisdom comes from following the Good Path, and their Creator told them how that would be accomplished. The very essence of the Creator comprises the values of the Good Path, and the journey in search of wisdom is an inward, not an outward, journey. The Good Path simply means the Ojibwa need to live this way: honor the Creator, honor elders, honor our elder brothers—plants and animal beings, honor women, keep promises and uphold pledges, be kind to everyone, be peaceful, be courageous, be moderate in our dreams, thoughts, words, and deeds. These Ojibwa values are being revitalized and integrated in schools and communities with Ojibwa student populations. Peacock, Bergstrom, and Cleary (2003) stress that Tribal values such as the Good Path are important to the survival of tribes, especially since cultural beliefs and practices are continuously being reshaped through changing environmental circumstances and interactions with other cultures.

Indian Community School of Milwaukee Model (ICSM)

The Indian Community School of Milwaukee (ICSM) in Wisconsin, started in 2001, has a unique history that guides the schooling of its 350 Indian students. Four mothers, who demonstrated the strength of a small Indian community's vision and determination to obtain quality education for its children, created the school. The school is now in Phase I and is in the process of building a new school to accommodate 500 students, from the ages of six weeks through eighth grade. Phase II will add a high school, with a completion date of 2010 (National Education Association, 2001, p. 9).

According to Linda Sue Warner, Chief Executive Officer of Indian of ICSM, what makes this school unique is that the school's leaders and teachers believe culture and language are essential priorities that provide the foundation needed to educate its Native American students in academics. Instead of the dominant approach to schooling, which is a strict focus on test scores and academic standards, ICSM focuses on issues such as ethnic identity and social cohesion. The educators at the school demonstrate their belief that when ethnic pride is instilled in the children, the rest will come. This crucial shift in thinking and educational approach is largely responsible for the level of success that the school has been able to achieve with its students (p. 9).

The school curriculum and the school corporation operate by integrating seven Native American traditional values: love, respect, wisdom, truth, humility, bravery, and loyalty; and four primary relationships: with self, family, community, and environment. These values and relationships guide all operations in the school, from what is spent in the school budget to how teachers and students are evaluated (p. 9).

This school is about viewing education from a new perspective. The director of the school, the teachers, and the school advisory board design the school's curriculum for the eight grades based on the question: What does it take to foster the development of a student into a successful, community-oriented, 30-year-old adult who is a productive member of society? The school, with its guiding principles, teaching the students about the seven values and four key relationships, is helping Native students graduate from high school and get a college education so they can contribute in a positive way to their community.

In 2001, this school incorporated an Urban Indian Research Center with the objective to collect and examine data that will determine teacher practice and school development in urban cities. Other urban Indian communities (Denver, Colorado; Milwaukee, Wisconsin; and Buffalo, New York) are making use of data provided by the research center at the Indian Community of School of Milwaukee. According to Warner, these are urban centers where many Indians reside, and their communities hope to improve their ability to thrive educationally, socially, and economically. Resilience is a significant factor in their communities and educators are drawing on this ability to enhance success in their communities, coupled with instilling pride of their heritage.

The Mohawk Education Project

The Mohawk Education Project, sponsored by the New York State Department of Education, is a formal partnership between the State University of New York (SUNY) at Potsdam and the Salmon River Central School District. The main objective of the project is for SUNY Potsdam to collaborate with public school teachers and community

members to construct a culturally relevant standards-based curriculum supported by current research that would address problems of high dropout rates and underachievement of Mohawk students. The partnership, therefore, provides an anchor for thinking about improving education for American Indian students at the St. Reis Mohawk Reservation. While working collectively to enhance success among American Indian students, the evolving partnership also provides pre-service teacher education candidates with meaningful field experience with tribal groups. The partnership has developed culturally relevant curriculum units in Social Studies, English, Language Arts, and an Interdisciplinary Science by using specific Mohawk Culture standards as basis for the units.

The Mohawk Indian community provided input on the curriculum as to what they thought was important regarding the Mohawk Indian values and beliefs they wanted integrated into their children's' daily schooling. Those topics included: the clan system; ceremonies of the year; Thanksgiving; the Iroquois Confederacy; cycle of life and the traditional circle; role of the family; spiritual cleansing and healing; medicines; the study of Akwesasne language, songs, and dances; food; clothing; traditional homes; survival skill; story-telling and drama; Native games and sport; communication and transportation; art forms and media; environmental awareness; and Mohawk systems of government.

According to Hampton (1995), Native Americans could benefit by embracing an Indigenous Education framework as a guiding instrument in the education of Native American students. He believes that the limited success of programs designed to educate

Indians, the prevalence of isolated research findings, and the tacit nature of Indian educational practice all point to the need for an articulated approach to Indian education. An articulation [framework] would serve to organize research, guide practice, and serve as an explicit aid to discussion and clarification (1995, p. 11). When imagining what Indigenous education is, Hampton refers to it as “a thing of its own kind, which must be founded upon multiplicity, diversity, tribalism, and community-based education . . . words that point to the active implementation of diverse cultures” (1995, p. 11). He asserts that yet it must also deal with the multiple oppressive legacies of history and the ongoing, relentless war between that which honors life and that which does not (1995, p. 33). “In education, it is the tension felt by Native educators, teachers, administrators and curriculum developers as they attempt to fit their practice into non-Native structures that generates the creativity necessary for the development of the new Native education,” acclaims Hampton (p. 10).

Parents and other adult members of the Indian tribes and other Indigenous groups transmitted their people's values, customs, stories, religion, and history to the next generation. They taught children to use that knowledge wisely and responsibly, and they taught them in the language of the tribe. For instance, traditional education for Native Americans began with the extended family and taught survival skills that allowed Indians children to learn how to procure food and shelter in an often adverse environment and live in harmony with nature and their fellow humans. Native American education produced tribal members fit to survive and prosper in the North American environment.

Tribal apprenticeships provided a means of higher education for those seeking to become healers and religious leaders (Morey & Gilliam, 1974).

Integrating Indigenous Values and Culture in Education

According to LeBrasseur and Freark (1982) and Peacock (2002), integrating conceptual elements of traditional and contemporary American Indian values, practices and cultures into the standard curriculum helps to validate the students' culture in the daily activities of the classroom. Indian students need to see real life examples of the multifaceted existence that represents American Indian cultures (Butterfield, 1983). A Native American may participate in a traditional Hopi corn ceremony one day and attend college the next day. The models presented to students must also present American Indian people as contemporary human beings, blending traditional values with successful participation in the modern world (Hamme, 1995).

Educators of American Indian and other Indigenous children face a tremendous challenge in assisting in the maintenance of traditional American Indian cultures, while also providing preparation for successful participation in a culturally diverse, modern technological society. Research on the education of American Indian students has shown that schools that respect and support a child's culture demonstrate significantly better outcomes in educating those students (Estrada & Vasquez, 1981; U.S. Department of Education, 1991). Educational approaches that are responsive to the children's culture promote academic achievement by providing cultural relevance and a rationale for accepting school (Au & Kawkami, 1991; Banks 1981). This view was reinforced by Rita Lockhear, director of Robeson County Public Schools Indian Education,

Native American students should be taught their own history. For instance, it is standard practice for social studies teachers in Robeson County to include Lumbee heroes and stories in their teachings. I feel Indian students' pride and sense of worth are reinforced with us telling them stories about our Indian leaders. (Personal conversation, November 22, 2003)

Cultural elements can be introduced into the classroom in various ways, for instance, through the use of oral history or stories and songs, which are traditional American Indian instructional strategies (Marashio, 1982). According to Derek Lowry (Lumbee/Tuscaora), of Robeson County,

We dance to honor our way of life given to us by the Creator, we dance to honor Mother Earth and our ancestors. . . . We dance so that the youth might not forget the price their ancestors [elders] had to pay and for the coming generations. . . . To some, each dancer's step is like a prayer, to others it's a way of combining the past with the future and yet to others, it is just plain fun. (2004, p. 6)

Some of the functions of stories and songs are to provide answers to important life questions and communicate society's expectations and models of behavior to listeners. For example, the story "Coyote's Eyes" (used by various tribes) is about how the coyote sees through the eyes of different animals, and has been used as an illustration of the usefulness of being flexible enough to focus on the different worldviews appropriate to differing situations and the ability to accommodate elements of the modern technological world in American Indian value systems (Archibald, 1990; Tafoya, 1990).

Hampton (1995) strongly believes that one can explain the failure of American Indian students in terms of Western education cultural insensitivity towards minority cultures, as manifested in its structure, curriculum, context, and personnel. He asserts that Western education is a political, social, and cultural institution that represents and conveys European-American values, knowledge and behaviors, and demands European-

American academic goals and standards for behavior. Hampton argues that because White education does not give American Indian students any avenue to dignity, honor, and pride, nor does it ensure their mutual interests, American Indian students are bound to fail in school. Hampton sees Western education as a virtual cultural holocaust. Hampton stresses that until American Indians can stop the attacks on their ways of life, their identity, their intelligence, and their essential worth, they will face hurdles in attaining success in education (1995). These hurdles can be seen in today's schools. It is difficult to imagine how an Indian child attending an ordinary public school could develop anything but a negative self-image. First, there is nothing from his culture represented in the school or valued by it. Second, the Indian student often gains the impression that nothing he or other Indians do is right when compared to what non-Indian children are doing. Third, in both segregated and integrated schools, one of the main aims of teachers, expressed with reference to Indians, is to "help them improve their standards of living, or their general lot, or themselves" which is another way of saying that what they are and have now is not good enough, they must do and be other things (Hawthorn, 1967, p. 142).

A Comparison of Indian Education Models

Cajete(1994) communicates ways to "systematize" Indian ways and Indigenous ways of knowing and learning. He provides a systematic framework for ways of learning and knowing and characterizes categories of understanding. He provides cultural examples representing many tribes, including indigenous groups throughout the world.

The authors of the Good Path focus on Indian values and developing those values that are already inherent within Native American students. The Good Path is about guiding one to wisdom, the wisdom of the Ojibwa people. The authors propose that Indian students already possess good values; they just need guidance in highlighting those values that lead them to the right actions and right attitude, according to the Ojibwa culture. In their books, *Collected Wisdom* (1998) and *The Seventh Generation* (2003), they emphasize the importance of Tribal values from the viewpoint of Indian students and elders of reservation Indian communities. These books provide input from teachers about their perceptions of Indian culture and Indian values in the lives of Indian youth. The two books and familiarity with the Good Path would be enriching resources for educators, especially those serving Native American student populations.

In contrast, the Indian Community School of Milwaukee Model focuses on character education in general, and to a certain extent on Indian cultural practices. The school focuses heavily in helping the staff visualize how they can help their Indian students grow up and be responsible citizens in Milwaukee. The urban setting of the school has allowed for the transference of the model to other cities in the country, and its focus on combining Western education and Indian values has been extremely successful.

The Mohawk Education Project is a cooperative and collaborative model. It has created a partnership that includes the State of New York, a college and the Indian Community. It has realistic goals and an emphasis on inter-sectoral collaboration. "What does it take to get the Indian students graduated?" This project portrays an effort of educating both Indian and non-Indian. As a part of their approach, the parents of Indian

students provide knowledge to be incorporated in the regular curriculum. This includes learning about rituals, the Iroquois Confederacy, cycles of life, Indian clan systems, and Native American games to survival, to name a few. The Indian community provides input of the preservation of specific Indian practices that embody their value system, that is, their Indian values and Indian beliefs.

Unlike Cajete's work, the importance of Indian students having educational exposure that includes Indian ways, tribal education, or values appears to be a song that is sung in unison with Cajete and other indigenous educators. Examples of the Indian Education approaches previously discussed reveal that there are examples of indigenous education efforts in the U.S. Cajete stresses spirituality as the central foundation to learning for Native American tribes. Unlike Cajete's book, the previous examples did not go into the depth of importance of spirituality or religion. In addition, none of the examples discussed mentioned an "Indian Education Director" in the landscape of "education for Indian students." As an educator and former Indian Education Director, this researcher recognizes this position as instrumental, in the integration of Indian values and beliefs in a school district. Indigenous parents and educators must consider the key stake holders and those who can be instrumental, when attempting to integrate indigenous concepts and values in the education of their students.

Cajete provides the underpinnings of the importance of this researcher's quest in this research journey and writing a dissertation. Cajete includes many tribes in his research and reaches out to many tribes and indigenous groups through research efforts, for the sake of a better cause for the whole. This is very familiar practice to this

researcher, because it is the Lumbee way or Lumbee way of thinking, that is; by empowering yourself and helping your tribe, you help other tribes too, in the end. As an example of this, this researcher knows many Lumbees who are working for others tribes, the BIA-state and national government, educating other tribes' students and involved with other tribes causes, not just Lumbee causes. Cajete is "for all" tribes, not just one tribe, and he believes that all tribes have something to contribute, that not just one tribe is right in their approach to education or other Indian topics. Cajete's research and writings displays a voice of "tribal-togetherness" instead of "tribal-superiority," in essence, noting all tribes and indigenous groups have important concepts to offer, especially in the educational arena.

If a university has a reservation or Indigenous population within their geographical area and is looking to review an indigenous model, one might consider the Mohawk Education Project, because of its partnership components. It is a project that involves cooperation and collaboration from the Indian community [reservation], the state of New York and a university. In addition, this project provides empirical data on its results.

A practical framework is needed with an emphasis on educational leaders (principals and Indian Education directors) and members of Native American communities participating in helping schools integrate cultural elements into the standard curriculum; this can be accomplished with embracing the concepts of indigenous education. By doing so, we could create ways of living to minimize humanity's impact on the other species and the natural world while at the same time proving for our own

material and spiritual welfare. In getting this point across, Chivas (1992) quotes an elder in the book, *Ecological Education in Action: On Weaving Education, Culture, and the Environment*, “Only when you have felled the last tree, caught the last fish, and polluted the last river, will you realize that you can’t eat money” (1999, p. 2).

In Chapter 5 of this dissertation, I provide yet another lens for looking at Indigenous Education, which I refer to as the Lumbee Way. This model is greatly influenced by the work of the scholars mentioned in this chapter, as well as the data collected from my fieldwork. The center foundation of this model consists of four core Lumbee values, with spirituality and student well being the core foundation, with descriptions of how the core values are implemented in Robeson County School Districts of North Carolina. The proposed model by this researcher is concrete, applicable, and reflective of schools with an indigenous population, and includes the partnerships and stakeholders to help transform schools and the lives of today’s Native American youth.

In conclusion, many Indigenous peoples might relate to the concept of walking in two worlds. Currently, there is a need to strive for supportive partnerships with schools and districts, higher education institutions and state and local agencies, if the vision of Indigenous education is to be embraced and Indigenous concepts integrated in 21st century education. These changes might enable Indigenous students to walk two worlds, not merely adjust to other worldviews. The following will elaborate more on the concept of what “walking two worlds” means.

The first three words of this researcher’s study are, “walking two worlds.” Therefore, this phrase requires discussion and clarification of its context and

understanding. Sitting Bull once said, “Take the best from both worlds and make a good life for your people so they can live” (North Carolina Indian Education Report to the State Board of Education, 2004, p. 35). For this study, this is the framework or context in which the phrase “walking two worlds” is summed up. Native American children need to be taught to honor their past and the values of their culture. At the same time, the children need to learn the skills necessary to participate successfully in the larger society, even the global one.

Formal Indian education in the U.S. stretches all the way from reservation preschools to prestigious urban universities far away from Indian cultural centers. This educational journey spans two distinct value systems and worldviews and in that meeting ground lays the opportunity for the two cultures to both teach and learn from one another (Deloria, 2000). It is important for Native American students to learn about the ways in which the knowledge and practices of Native American cultures have enriched the overall culture of this country⁶. Much of this cultural content has been borrowed and integrated into the dominant society without acknowledgment of the contributions of American Indians (Vogel, 1987; Weatherford, 1988).

In order to “walk two worlds,” Native American students will need the help of education leaders, by understanding Indian communities and the importance of their values and educational requests. Warner (2002), of the Indian Community School of Milwaukee, believes there are four initial and crucial steps that can be acted upon to

⁶ The first model of a functioning democracy was developed by an Iroquois philosopher and was in practice by the Iroquois Confederacy 300 years before Columbus arrived in the Americas. The United States form of government was, to a large extent, inspired by the Iroquois Confederacy, which was acknowledged in the personal papers of the founders of this country (Butterfield, 1983; Jaimes, 1991; Weatherford, 1988).

ensure that Indian students receive a quality education while integrating Indigenous educational concepts, and yet prepares these students to attend and eventually graduate from college or a vocation. First, there needs to be more Indian teachers, more Indian administrators, and more parents who are partners in what happens in schools. Second, Indian educators need to recognize and build on Native Americans' own strengths. This can be done by examining Indigenous knowledge systems and by incorporating those systems into teaching and research. Third, there is a need to explore and think about Indigenous governance systems. There is a need for more all-Indian governing boards that will see that their schools are operating according to their traditional Indian values. Finally, schools need to focus on the importance of talking about their traditional values and relationships. When all of the above elements are in place, Indian students in schools anywhere will benefit because they will be receiving a quality education that meets their unique needs, thus, walking two world, according to Warner (2002, NEA-NIEA Summary Report).

In Cajete's book (1994), Deloria comments on teaching Native American children and the concept of "walking two worlds." "Indian education and educators badly need a generation of original thinkers who can scan both points of view. They can build models and interpretations of the world that serve as transitions to enable Indians to communicate with the non-Indian body of knowledge and demonstrate the validity of the Indian understanding (p. 13). Walking two worlds requires Native American students to be prepared for exposure to the larger society. Educational processes must provide Indian students with the knowledge of how their tribal cultures interact with the complex diverse

society in order to increase the future options of these students (French, 1987). With Indian values and beliefs being integrated, incorporated and implemented into the educational processes of Native students, along with technology and education for the 21st century, it appears that these students will be prepared to walk two worlds and find a balance; thus, being positive contributors in their Indigenous communities or non-Indigenous communities.

In quoting Smith and Williams (1999), Cajete (1999) shares yet another view on what it means to walk in two worlds. He declares that today, Indigenous people struggle with living in two worlds “and are affected by a kind of cultural schizophrenia as they are required to adapt to a hostile social environment insensitive to their cultural orientations . . . it is the social environment that does not respect “that place that Indian people talk about” (p. 205). Cajete reminds us that Indigenous people around the world express their understanding of place and relationship through their traditional ways of life. He tells of how the traditional designs found on Pueblo pottery reflect not only an earth-based art form, but also a relationship to those things in the environment that give Pueblo people their life. Similar to other Indigenous people, Pueblo and Lumbee Indians developed sustainable agriculture patterns and lived off the bounty of their land, that place Pueblos, Lumbees and other Indians talk about. They understood the whole concept of sustainability and what it means to maintain ourselves within an environment. Cajete states,

These understandings contributed to healthy living because the Pueblo peoples believe that health both at the individual and communal level is essential for maintaining a harmony and balance between themselves and the surrounding.

These relational traditions of reverence reflect the spiritual ecology that is the foundation of Indigenous education. (p. 205)

Cajete values the role of storytelling and teaches through stories. As an example how Cajete uses stories to teach, he shares a story and how one of his former students explains the meaning of walking two worlds:

I am reminded of a sculpture of a former student of mine at the Institute of American Indian Arts. This student created a clay piece that symbolized her feelings as a young Native woman attempting to be an artist, living in two worlds, trying to be traditional and also modern. The clay sculpture was an androgynous figure sitting in a forlorn position with its arms folded and hands wrung around each other in such a way that the whole form expressed extreme anxiety. To extend this sculptural metaphor of anxiety, the head of the figure had been split in half. Half of the face was drawn up in a smile and the other half withdrawn down in a frown. The artist revealed a deeply felt sense of being split, torn between opposing views of the world. She captured the feeling of fragmentation and dilemma that we all face as modern people living in a modern world. . . . She tapped into the sense of “splittedness” many indigenous people feel and represented it in her sculpture. This sculpture is the counterpoint of the complete man and complete women who embody the ideal goal of indigenous education. (Smith & Williams, 1999, p. 205)

The concept of walking two worlds can be summed up by this researcher’s Grandmother’s wisdom, when she reminded me that wherever I go in life and regardless of how much education I might receive, or whatever career I have, that I should always remember the land where I came from, and remember who my people are. In essence, she was telling me that she supported the notion of me wanting an excellent college education, even if the school was 2000 miles from “home,” but not to ever forget that I was Lumbee Indian and what that represented; to honor and respect the Great Creator, Indian elders, my family, and the Lumbee land. By doing this, my grandmother told me that I would be more likely to feel a connection and completeness in life. This

grandmother and elder wished for her grandchildren the same wish that many Lumbee people and Indigenous people wish for their children. In the words of Chief Sitting Bull, it is simply, “Take the best from both worlds and make a good life for your people so they can live.”

As this researcher attempts to walk two worlds, she is involved in an important study and wishes to communicate her story. There is a method of explaining how one gathers research and information that leads to a story which can be shared and understood in a dissertation. That method will be the substance of the next chapter.

CHAPTER 4

METHODOLOGY

“If artists do not perfect a new vision in their process of doing, they act mechanically and repeat some old model fixed like a blueprint in their mind.”

(Adapted from John Dewey, 1943, p. 50)

Rationale for the Methodology

To answer the question, “How do Lumbee school administrators’ life stories, including tribal values and practices, influence their personal lives and how are those Indian values and practices integrated in their daily work?” I decided to follow a qualitative inquiry approach to obtain a more holistic impression of the administrators’ professional practices. To answer this question, my main strategy for collecting data consisted of two sets of on-site interviews composed of structured open-ended questions that combined both phenomenological and narrative traditions. There were four reasons for why I decided to use qualitative research:

1. I wanted to take advantage of the natural setting of the Lumbee administrators. Qualitative research focuses on naturally occurring, ordinary events in natural settings, so that the researcher has an understanding of what the participant’s “real life” is like. For instance, in the case of educational research, some natural settings are classrooms, playgrounds, or students’ homes (Guba, 1978, p. 11). For this study, the researcher interviewed each of the Lumbee administrators at their school district’s Indian Education Resource Center, formerly the middle school which four of the five administrators had

attended as students. The purpose for interviewing at this location was twofold. First, this location allowed the administrators to be away from their original buildings and not be interrupted by telephones or parents, thus giving them all the time necessary to respond to questions. Second, this building is a state historical educational landmark and a respected building in the Lumbee community, thus providing a feeling of educational connectiveness and purpose in being away from their worksites. Several months after the first initial interview, the researcher visited each administrator at his or her respective work sites or buildings for tours, school events, and meetings with students and staff, in an effort to become more familiar with each administrator's work environment. A benefit of well-gathered qualitative data is its richness and holism, with strong potential for revealing complexity; such data provide "thick descriptions" that are vivid and embedded in a contextual form.

2. I wanted to collect data in the form of words rather than numbers. In my search for understanding, I did not want to reduce the data to numerical symbols. I wanted to use my personal words and descriptions of the Lumbee administrators to take advantage of the richness of the details. Also, the gestures, jokes of each administrator, and the decoration of the room could provide additional contextual information.
3. I wanted to understand not just the outcome of the question of whether or not they include Indian American values and practices, but also, the process of

how it is done. Thus, I wanted to hear how they answered certain questions, the personal meaning that they gave to certain words, and how their attitudes were translated into actions.

4. I also wanted to understand how people make sense out of their experiences of being Native American educators, with certain Indian values and practices, and walking in a “white man’s world.” Understanding the “participants’ perspective” (Bogan & Bilken, 1992) is one of the major characteristics of qualitative research design because it allows the researcher to study the meaning that participants give to their life experiences. With their emphasis on people's "lived experience," qualitative researchers are fundamentally well suited for locating the meanings people place on the events, processes, and structure of their lives: their perceptions, assumptions, prejudgments, and presuppositions (van Manen, 1977) and for connecting these meanings to the social world around them.

Why Use Phenomenology?

Phenomenological studies involve qualitative research typically characterized by the lived experienced of a small number of people who are being investigated. [In this study, six participants were selected, but due to sickness, one withdrew from the study. This study, therefore, consists of four participants]. A study of a phenomenological nature can revolve around extensive and prolonged contact with the few individuals, often through a series of in-depth, exploratory, intensive interviews. The researcher seeks to understand the deep meaning of an individual’s experiences and how he or she

articulates these experiences. According to Crosswell, the researcher identifies the “essence of human experiences concerning a phenomenon, as described by the few participants in the study (2003, p. 15). Understanding the “lived experiences” marks phenomenology as a philosophy as well as a method, and the procedure involves studying a small number of subjects through extensive and prolonged engagement to develop patterns and relationship of meaning (Moustakas, 1994). In this process, the researcher “brackets” his or her own experiences in order to understand those of the participants in the study (Nieswiadomy, 1993).

Embracing Seidman’s views (1991), phenomenological studies derive from a tradition in German philosophy, with a focus on the essence of the lived experience of a small number of people investigated. The phenomenological researcher seeks to understand the deep meaning of the individual's experience and how he or she articulated these experiences. Those engaged in phenomenological research focus in-depth on the meaning of a particular aspect of experience, assuming that through dialogue and reflection in the interviews the quintessential meaning of the experience will be revealed.

Seidman, a phenomenological researcher (1991), advocates a series of three interviews in collecting data. The first inquires into the interviewee's history and life story. The second orients both the researcher and the interviewee to the specific topic of interest. The third then draws these together in a reflective dialogue about the meaning of the interviewee's experience in light of his or her history (p. 72). In this study, the researcher followed a modified version of Seidman’s model. Two on-site interviews per person were conducted and a telephone follow-up made for a third interview. Through

these interviews the researcher was able to learn much about the participants' life stories, and how the participants integrate their Lumbee values and practices in their work and in their lives. Although it was not necessary for this researcher to travel some two thousand miles to conduct her study, she did so because she felt it added trust and sincerity as well as a personal element of face-to-face interaction with participants. This was an important gesture for the researcher because among Native American people, research has been construed as an invasion and interpreted as a means to something negative that can be used against them by the government or others.

Why Use Narrative Research?

Since life stories are included in this research, it is appropriate to discuss narrative research. Narrative research is interdisciplinary in nature and covers a wide range of specific approaches, including life histories, biographies and autobiographies, oral histories, and personal narratives (Rossman & Rallis, 1998). Narrative research focuses on the structure and content of stories people tell that help them make sense of their lived experience. Life histories and biographies may be introduced in the written report (p. 73). Narrative research assumes that storytelling is integral to the understanding of lives and is a worthy inquiry. With this kind of research, language is viewed as the primary symbol system through which meaning is both constructed and conveyed (Holstein & Gubrium, 1994, p. 263).

In addition to the study of an individual, the research is equally interested in exploring the experiences of the person, just as in phenomenology. The main difference is that in narrative research the focus is on one person while in phenomenology it covers

several—plus, phenomenology attempts to distill the essence of a single experience from that of several individuals. In narrative research, people’s experiences are both personal (the individual experience) and social (their interaction with others). The focus on experience draws on the philosophical tradition of John Dewey, who saw that understanding a person’s experience, was central to understanding a person (Connelly & Clandinin, 1990). One aspect of Dewey’s thinking was to view the experience as continuous, where one experience led to another experience. Thus, narrative researchers focus on understanding an individual’s history or past experiences and how they contribute to present and future experiences.

What Is the Role of Objectivity?

It is important to remain as objective as possible when conducting research, especially when one performs a study among a group that he or she might identify with. For instance, this researcher is an enrolled member of the Lumbee tribe, and the study was conducted within the same community where the researcher grew up as a child and attended schools. With this in mind the researcher drew upon the work of Derrick P. Alridge, an African-American historian of education whose research focuses on the education of Black people, specifically within his childhood community (2003).

Alridge challenges the views of many researchers who believe that a researcher must be completely neutral because otherwise one becomes a cheerleader for a cause. One of these researchers is Novick, who wrote, “The objective researcher’s role is that of a neutral, or disinterested, judge; it must never degenerate into that of advocate, even worse, propagandist” (1988, p. 2). This view is taken to heart by many researchers when

they ask Alridge how he and other Black scholars remain objective and detached from their research in order to avoid “contamination” of their research. Alridge sees these statements as trying to undermine the legitimacy of minority scholars who try to study their own communities. Instead, he proposes three themes to help guide researchers, that while still defending objectivity, also believe that one can be an advocate (2003): (1) although objectivity is a desired goal in academic research, scholars do not have to detach themselves from their research; (2) researchers should recognize the implicit and the explicit meanings of objectivity, critique their own valuations, and strive for strong objectivity; (3) communities and research subjects have a voice, and a history of agency that may not be readily visible; and (4) in highlighting this voice and agency of which the scholar is a member, the scholar should strive for a critical analysis of self, also known as reflexivity.

Influenced by W. E. B. Du Bois, Alridge believes that the pursuit of objectivity is critical to social science and historical research, but that African American scholars can conduct meticulous and rigorous research without detaching themselves from the communities they are researching. Alridge emphasizes the importance of acknowledging the reality of one’s own subjectivity and see no conflict between doing “good” solid research and “uplifting their race” (2003, p. 26). Alridge points out that Du Bois’s dialectical position reflects his concept of “two-ness or double-consciousness,” in which he argued that African Americans experience a dual-consciousness as they attempt to maintain their cultural and historical ties to the Black community while interacting with

the larger dominant culture. Du Bois also believed that Black scholars should not allow their personal interests to cloud their interpretations of their research.

Relying upon Alridge and his mentors, this researcher acknowledges that studies can be conducted in one's own community in a way that improves the social and educational conditions of Native Americans, without compromising my integrity as a researcher, or clouding my objectivity in the collection and interpretation of results.

Method of Sampling Selection

Qualitative researchers usually work with small samples of people, nested in their context and studied in-depth, unlike quantitative researchers, who aim for larger numbers of context-stripped cases and generally seek statistical significance (Miles & Huberman, 1994). Qualitative samples tend to be purposive rather than random (Kuzel, 1992; Morese, 1989). The sample in this study was chosen using the snowball sampling technique, in which the researcher identifies an individual that is knowledgeable of potential participants that meet the researcher's desired criteria, and those participants in turn suggest other participants who may end up participating in the study. Using the snowball sampling technique, the researcher was able to identify six Lumbee administrators (one was unable to make the interview, due to illness).

In the particular case of this study, the snowball sampling technique was employed with the associate superintendent of the Robeson School District in North Carolina, from which this researcher drew her sample. In fact, a professional relationship with the associate superintendent started years prior to this study, when she was a principal. During the 1996 National Indian Education Association Conference (NIEA),

held in Tucson, Arizona, the researcher hosted a dinner at her house for 40 Lumbee educators visiting from North Carolina. One of the attendees was a principal who later became the associate superintendent, previously mentioned. Researcher contacted this associate superintendent in 2003 and explained her intentions of a proposed study within her school district. The associate superintendent said she would be glad to assist and be supportive and would seek approval from the school district research review committee. She said, “You are the Lucas that welcomed us into your home and provided us a nice dinner in Tucson in 1996, when we ‘Lums’ [Lumbees] were 2000 miles from home attending the NIEA Conference!” This is an example of the importance of researchers building trust and having the kind of rapport that leads to positive support. The research ‘trust’ started with that initial encounter seven years earlier. This associate superintendent also provided words of encouragement for the study this researcher envisioned. She said, “Around this neck of the woods, we help each other, so let me know what I can do to help. . . . I know you will get through your doctoral program. . . . I got through mine, but it was with the help of others, so be sure and let me know what I can do to help you finish” (Linda Emanuel, personal conversation, November, 2003). The researcher held on to every word expressed by the wise Lumbee education leader of Robeson County, North Carolina.

Setting

This study was conducted in Robeson County, the southeastern portion of North Carolina. Robeson is “home” to some 54,000 Lumbees. To this researcher, Robeson County is described as home, sweet home, because of her connection to her people, the

Lumbees and the land there. It is the land where her Indian ancestors were born; it is the land where relatives are buried. Although researcher has lived in the west since 1975, some 2000 miles from her birthplace, Robeson will always be called “home.”

Robeson County is a big county, very big in many ways. Diamond-shaped, it is nearly 40 miles from north to south, 35 miles from east to west. Nine hundred and thirty-two square miles, it is one of the largest counties in the state, and for the past century or more one of the most politically important in statewide struggles. According to Sider (2003), its political importance flows from two sources: the geography of state politics, which balances diverse and often antagonistic regional interests, and the political geography of “race,” settlement patterns and occupation, which make the 95,000 plus inhabitants of Robeson County a volatile voting bloc, capable of shifting support between, and at times awarding success to, competing statewide interests. Since the 1960s, Robeson has been viewed as a tri-racial setting, with the population consisting of one-third Lumbee, one-third Black, and one-third White. In recent years, a Hispanic population has emerged, to assist with the farming and labor in the county.

From east to west--from the Atlantic ocean [where researcher spent family time swimming and catching fish with parents and grandparents] to the Appalachian mountains, 350 miles inland--the state of North Carolina can be visualized in three broad bands, each crossing the state from north to south. The first starts at the seacoast and extends 60 to 80 miles inland. This coastal plain was, by and large, the domain of cotton, with planters and merchants dominating all. Inland from the coastal plain is the piedmont, from 100 to almost 200 miles wide. Its hard-rock hills and uplands, forests and fast rivers,

were the seat of small farms and small manufacturing. Beyond the Piedmont lay the Appalachian Mountains, domain of Cherokee Indians and the merchants, traders, colonial officials and land speculators who mined the possibilities that emerged from the land, the people, and their own specific opportunism. “By the early middle of the nineteenth century, the mountain peoples were no longer a critical force in the conflict between piedmont and coastal plain. Robeson County, lying on the inland edge of the coastal plain, along the border with South Carolina, was, and has remained in conflict,” as described by Sider (p. 36). Even through the many struggles and conflicts, the Lumbees were able to eventually start their own schools. In the mid-seventies, the Lumbees had to integrate their students with other races of students. This district merger was renamed Robeson County Public Schools of North Carolina.

This school district’s central office is located in Lumberton, North Carolina, where some 24, 352 students as of 2005, attend 41 schools. Twenty-one of the schools have Lumbee principals. There are 1,470 (FTE) classroom teachers, with a 16.6 student/teacher ratio. Almost one-third (577) of the teachers are Lumbee Indian, reports the Human Resource Manager for the school district. According to the most recent census provided by the National Center for Education Statistics in 2005, this district’s total population under the age of 18 is 35,825. Of this total, 14,959 are Native American [predominately Lumbee and few Tuscarawas], 10,301 are Black/African American, 8,726 are White, and 1,864 are Hispanic or Latino (<http://nces.ed.gov/ccd/district>, 11-2-2005).

Participants

The four participants in this study consisted of one Lumbee male and three Lumbee females. All are school administrators employed with the Robeson County Public Schools of North Carolina, located in the southeastern portion of the State. These four administrators included four elementary principals. All started their careers in the Robeson County Public Schools and have been administrators within this school system from 4 to 27 years. These participants were selected for this study on the recommendation of the school district's associate superintendent.

The Lumbee administrators involved in this study all live in North Carolina. The participants in this study are employed by the Robeson County Public Schools of Lumberton, North Carolina, the school district with the largest Indian Education Program in the United States. The interviews took place at the Lumbee Cultural Resource Center in Pembroke, North Carolina. Site approval was submitted and approved by the Associate Superintendent of Public Schools of Robeson County in November 2003. The researcher interviewed each administrator twice during the summer and fall of 2004.

Mary, is a relatively novice administrators in comparison to the other three administrators. One could speculate that the more novice administrators were more exposed to Indian values and practices in their own training (and also as students) than the more veteran administrators, under the premise that multicultural education today is stronger than it was in the 1970s.

Following are tables that depict the information regarding the administrators/participants of this study.

Following is additional information regarding findings of Lumbee administrators of this study and the school district they serve. Table 4.1 reveals a school district that has the largest Indian Education Program of any public school district in the U.S. Also, no where else in the U.S. has a public school district with 577 or 31% Native American teachers, who are predominately representative of one tribe [Lumbee]. Notice that of the 41 schools in this school district, 21 principals are Lumbee. Again, this is unusual of any other school district in the U.S.

. Table 4.2, Administrators' Building Characteristics, provides information about each of the administrators building sites, the percentage of Native American population for students and staff. Note three of the four sites have always had Lumbee administrators. Nita's school has the smallest enrollment of any school in the district. This school has been previously lead by non-Indian administrators and is located in the northern part of the county, with a only a 40% Native American student enrollment, in contrast to the other schools that might have 90-98% Native American student enrollment

Table 4. 1

*Robeson County Public Schools of North Carolina (RCPS-NC)**Native American Representation (2003-2004)*

Group	Total	Native Americans represented	Native American % represented
Board Members	11	4	36%
Central Office	27	11	41%
Indian Education Director	1	1	100%
Staff	41	41	100%
Principals	41	21	51%
Assistant Principals	36	12	33%
Counselors	56	19	34%
Social Workers	17	8	47%
Teachers	1,653	522	32%
Students	23,708	11,150	47%

RCPS-NC district has 42 schools; twenty-four (24) elementary schools, eleven (11) middle schools, and seven (7) high schools. This district is located in the largest county in the southeastern part of North Carolina, with a tri-racial population. Since the mid-90s, Hispanic migrate workers and students have added to the population picture. Various schools have a 90-98% Native American enrollment.

It clearly is apparent that the self-sufficiency and leadership which characterizes Robeson County Indians allowed them to pursue a system of education that had what appears to be only marginal support from outside the Indian community. And, despite the fact that discrimination in North Carolina prohibited Lumbees from attending college in state supported institutions other than Pembroke State [established by Lumbees], they began to build an admirable record of graduates from out-of-state institutions as well as Pembroke State. These graduates became the core of the professional educators who staff the present Robeson County schools. (Grayson Noley, (1983). U.S. Department of Education, p. 25)

**RCPS-NC information obtained by researcher, Sandy Lucas, from Marie Lowry-Townsend, Personnel Director, RCPS-NC, via telephone communication, April, 19, 2005)*

Table 4.2

Administrators' Building Characteristics

Question	Edith	Nita	Joe	Mary
1. Located in Robeson County Pubic Schools of southeastern North Carolina?	Yes	Yes	Yes	Yes
2. Education status?	Public	Public	Public	Public
3. Grades served?	P-5	P-5	K-8	K-5
4. Total number of students?	434	160	875	787
5. Percentage of Indian students?	93%	40%	98%	93%
6. Total Number of teachers?	18	16	54	45
7. Number of Indian teachers?	18	2	47	35
8. Has your school building always had an Indian administrator?	Yes	No	Yes	Yes

Table 4.3 provides Administrators Professional Profile Characteristics. The years of service in the district ranges from 21 to 35 years, and administration career ranges from 4 to 18 years. One of the administrators worked outside their current school district for three years. Evidently education is a priority with these administrators; all their children are attending college or graduated from college. Two of the four administrators have children following in their career footsteps, with education careers. Three of the four administrators have children who attended the tribe's university, UNCP. One of administrators' children transferred and graduated from another university. This table reveals that the tribe values education and each of these administrators is an example of carrying on the tradition of getting a college degree. This table reveals that what the administrators' value at work, that is, educating children, they also value and emulate at home with their own children. As can be seen from this table, one of the administrators, Mary, is relatively a novice administrator at the time of the interviews [2003] in comparison to the other three administrators. However, as of 2006, Mary had three additional years of administrator experience added to her career. One could speculate that the more novice administrator was more exposed to Indian values and practices in their own training (and also as students) than the veteran administrators.

Table 4.3

Administrators' Professional Profile Characteristics

Question	Edith	Dr. Nita	Joe	Mary
1. Years in District?	35	26	27	21
2. Years as administrator?	12	12	18	4
3. Age range?	56-62	56-62	46-50	46-50
4. Years taught in another school district?	0	3	0	3
5. Years lived outside Robeson County?	0	0	0	3
6. Are any of your own children employed with Robeson County School District?	No	Yes/2	No	No
7. Are any of your own children employed with other school districts?	No	No	No	No
8. Careers of your own children?	Education/1	Education/1	Health/1	Law/2
9. Have any of your own children graduated? From UNCP?	Yes	Yes	Yes	No
10. Have any of your own children graduated from other universities?	No	No	No	Yes

This chart reveals the administrators commitment to their community, with years of educating Lumbee students ranging from 21 to 35. One might be under the premise that Indigenous or Indian Education today is stronger than it was in early '70s. One might speculate that all four administrators were exposed to Indian education practices as students and in their own training.

Table 4.4, Administrators' Values Characteristics, reveals information about the administrators personally and educationally. All administrators' parents were farmers, the first occupation among Lumbees, who are located in a rich agricultural mecca that has sustained them for generations. All four graduated from the school district which they are currently employed, married Lumbees and all four graduated from UNCP. Two of the administrators have doctorate degrees and two have masters' degrees. Two of the administrators' fathers only had an elementary education, one had a GED and the other father graduated from high school. Regarding the administrators' mothers, two had GED degrees, one mother had an associate's degree and one mother had a Bachelor's degree and taught school. All administrators indicated that their parents and grandparents instilled values in their lives about their Indian heritage and being proud of that. All administrators said it is important to integrate Indian values in contemporary education. The various tables have provided information, including values of the Lumbee administrators, which is also reflective of perceived Lumbee tribal values. Perhaps the explanation as to why Lumbee people place a strong emphasis on education is simply, it is the Lumbee Way, it is what they are accustomed to.

Table 4.4
Administrators' Values Characteristics

Question	Edith	Nita	Joe	Mary
1. Married Lumbee?	Yes	Yes	Yes	Yes
2. Parents later pursued non-farming jobs?	Yes/No	No/No	Yes/Yes	Yes/Yes
3. Grandparents farmers?	Yes	Yes	Yes	Yes
4. Grandparents married Lumbee?	Yes	Yes	Yes	Yes No/Texas
5. Graduated from UNCP with undergraduate?	Yes	Yes	Yes	Yes
6. Highest degree?	M.S.	Ed.D.	Ed.D	M.S.
7. Robeson County school graduate?	Yes	Yes	Yes	Yes
8. Parents' education Mother? Father?	A.A. 3 rd grade	GED 5 th grade	GED GED	B.S. 12 th
9. Was either of your parents a teacher?	Yes	No	No	Yes
10. Did your parents instill Indian values in your home?	Yes	Yes	Yes	Yes
11. Did your grandparents instill Indian values in your life?	Yes	Yes	Yes	Yes
12. Did the schools you attended instill Indian values?	Yes	Yes	Yes	Yes

(table continues)

Question	Edith	Nita	Joe	Mary
13. As an educator, do you think it is important to integrate Indian values in contemporary education?	Yes	Yes	Yes	Yes
14. Do you feel the Indian churches of Robeson County help with instilling Indian values in their youth?	Yes	Yes	Yes	Yes
15. If you are a grandparent, is it important that your grandchildren have Indian values/beliefs instilled in their education?	Yes	Yes	N/A	N/A

Procedures

Each of the four administrators participated in two in-depth oral interviews which were audiotaped, with permission from the participant. Researcher used a modified Seidman approach in which two interviews were conducted, and then followed up with telephone interviews and a questionnaire that was developed by the researcher for research use in this study, which focused on how four Lumbee school administrators integrate Lumbee values and beliefs in education. The Lumbee administrators' life stories were elicited during onsite interviews that included responses to a set of questions and a

detailed questionnaire, reflections from the researchers' extensive field notes, and from notes of visits to the administrators' sites.

Interviewing is a direct source of information on the belief and knowledge systems of individuals (Pearsall, 1970). Interviews can be categorized by their degree of structure, their degree of overtness (a measurement of the respondent's knowledge that he or she is being interviewed), and the quality of the relationship between interviewer and respondent (Lincoln & Guba, 1985). As Lincoln and Guba noted,

A researcher may elect to do structured or unstructured interviewing. In the structured interview, the problem is defined by the researcher before the interview. The questions have been formulated ahead of time, and the respondent is expected to answer in terms of the interviewer's framework and definition of the problem. In an unstructured interview, the format is non-standardized, and the interview does not seek normative responses. Rather, the problem of interest is expected to arise from the respondent's reaction to the broad issue raised by the inquirer. (Guba & Lincoln, 1981, pp. 155-156)

Many factors made the structured interview style, with questions focused on a particular research question, appropriate in this study. The researcher had a specific topic in mind, making it easy to come up with relevant questions. The interviews were conducted 2000 miles away from the researcher's home, under time constraints; therefore, being organized was important. Considering how busy school administrators are, structured interviews also seemed to be an effective, efficient, and respectful method of interviewing. The interview style employed in this research encouraged interviewees to speak openly to the researcher about the questions provided.

The interview questions involved asking participants to describe their lives as they were growing up, especially focusing on their Indian values and practices, and explored how they integrate such Indian values and practices in their schools. Before I

interviewed these four participants, two other Lumbee educators (a kindergarten teacher and an associate superintendent) agreed to participate in answering the interview questions in order to provide feedback on the sensitivity and appropriateness of questions. These preliminary interviews checked the validity of the questions used in this study, which resulted in the modification of some questions. Additionally, Dr. Alberto Arenas, University of Arizona, Educational Leadership Department, and Dr. Mary Jo Fox of the American Indian Studies Department at the University of Arizona, reviewed the research questions.

The researcher was also very open in speaking with the participants and used an overt interviewing style. The interviewees were aware at all times that they were being interviewed and that the researcher would be using the data gathered in the interviews in her study. At the beginning of each interview, the researcher explained the nature and purpose of the research project. Each participant reviewed and signed a consent form, which is required by the University of Arizona's Human Subjects Office. Not only did the participants agree to participate in the research, but each participant also agreed to have the interview session taped with an audiotape recorder. By using an overt style, the researcher is able to engender trust that will enhance the quality of the relationship between her and the interviewees while fulfilling the institutional requirements for researchers.

The quality of the relationship between the interviewer and the respondent is very important because trust and rapport are essential to the validity of qualitative research (Crowson, 1987). Every effort was made to establish a trusting relationship with the

administrators. Communication prior to the interviews, through letters, emails and telephone conversations was crucial. It is also important to build a positive rapport with the individual or committee that provides approval. It was equally important for each respondent to know this research study was properly approved, before agreeing to participate.

Verification of Data

Verification in qualitative research is concerned with whether the observations, interviews, or content analysis really contain the information that the researcher thinks they contain (Vockell & Asher, 1995). In this study, the researcher verified the validity of the interview questions by doing pilot interview sessions with Lumbee educators who were not part of the study to help refine the questions and to gain additional insight into the study.

After the analysis and interpretation were done, the results were sent to the participants for review and input. Doing a member check is an effective strategy to increase verification, i.e., participants are asked if they think the interpretation is valid. Member checking establishes credibility, by testing initial interpretations and conclusions drawn from the data with the members of the stakeholder group from whom the data were collected (Lincoln & Guba, 1985). The member check serves the main purpose of providing the respondent with an opportunity to correct errors and omissions and to challenge the researcher's interpretations. It also serves a less formal purpose of touching base with important stakeholders in the social situation and maintaining the "research bargain"--a mutual agreement between researcher and respondents that there will be

constant sharing of information and that participants should participate in the interpretation process (Haas & Shaffir, 1980). This does not mean, however, that participants will have the last word in case there is a discrepancy of interpretation between participants and researcher, but it does mean that the participant is given ample opportunity to express his or her view of the interpretation process.

In the specific case of this study, the administrators were asked about the researcher's interpretations and explanations during the visits and later on. Participant review of information was provided either via as a hardcopy, through a copy of a computer disk, and via email. All participants were asked which they preferred the most. This expedited the efficiency of modifying the interpretations.

Data Analysis

Data analysis is a systematic process of searching and organizing the interview transcripts and other materials collected to increase the researcher's understanding and presenting the discovery of the findings to others (Bogdan & Biklen, 1992). Data analysis is "iterative and often cyclical" as the researcher "builds a firm knowledge base in bits and pieces, asking questions, listening, probing, comparing and contrasting, synthesizing and evaluating information" (Fetterman, 1989, p. 103).

The creation, testing, and revision of simple, practical, and effective analysis methods remain the highest priority for qualitative researchers (Miles & Huberman, 1994, p. 2). Qualitative researchers often work with interview transcripts, but they are careful, often dubious, about condensing this material. They assume that through continued readings of the source material and through vigilance over one's

presuppositions, one can reach the "essence" of the account of the respondent. This approach leads to a practical understanding of meanings and actions (Miles & Huberman, 1994).

The data analysis process employed in this research was both iterative and cyclical. Data analysis began almost immediately upon entering the field and asking the first interview questions of the participants at the Indian Education Center. As data collection progressed, the researcher tried to remain attentive not only to the content of what was happening and what was being said, but also to the patterns and the possible meanings of these events and utterances. Writing brief memos (notes) to record tentative interpretations served as a reminder of issues and questions to be pursued in future interviews, visits, or conversations. This sort of ongoing analysis of the data and derivation of tentative interpretations and questions guided subsequent data collection efforts.

Beginning understandings, tentative conclusions, the logic of data analysis, and the development of codes were documented using a technique of memoing. Memos are an essential part of the dialogue between the researcher and the data, a "running record of insights, hunches, hypotheses, discussions about the implications of codes, additional thoughts, whatnot" (Strauss, 1987, p. 110). Glaser provides a more restrictive definition of memos as "the theorizing write-up of ideas about codes and their relationships as they strike the analyst while coding" (1987, p. 83). The activity of memoing, during which researchers carefully record their ideas regarding the research and the data whenever these ideas come to them, is very important because it captures the researchers' fleeting

ideas that may ultimately provide keys to data analysis. This researcher wrote memos of reactions to the interview and interactions with the administrators, of tentative hunches and explanations, of researchers' misgivings, concerns and plans for future interviews or visits. Memos constitute part of the materials that document this study and can be reviewed to gauge the trustworthiness of the findings.

To assist with the early steps of analysis, Miles and Huberman (1994) also suggest that field notes be converted into “write-ups” within one to several days after the field contact, producing what is called “contact summary forms.” This form is a single sheet with some focusing or summarizing questions about a particular field contact. The researcher reviews the written-up field notes and answers each question briefly to develop an overall summary of the main points in the contact. This form provides information on the main concepts, themes, issues, and questions to be addressed during the contact (pp. 51-55). Miles and Huberman stress, “Without such reflection, it is easy to get lost in a welter of detail” (p. 51).

The next step in the analysis was to start the process of assigning categories to the data. A form of the constant comparison method was used to determine theme categories, to assign names to the themes and to determine a definition of the data contained in each theme category. Using the constant comparative method, the analyst coded each incident in the data into as many categories of analysis as possible as “categories emerge or as data emerge that fit an existing category” (Glaser & Strauss, 1967, p. 105). To add depth to the understanding of the analysis process, this researcher relied on the steps that

Creswell recommends (1998). He refers to a modification of the Stevick-Colaizzi-Keen method, which he sees being used more frequently in phenomenological studies.

First, the researcher began with a full description her own experience of the phenomenon. Secondly, the researcher then found statements in the interviews about how the participants were experiencing the topic and made lists of these significant statements (horizontalization of the data), treating each statement as having equal worth. Third, then she worked to develop a list of non-repetitive, non-overlapping statements. After this, these statements were then grouped into “meaning units.” The researcher listed these units, and wrote a description of the “textures” (textural description) of the experience, what happened, including verbatim examples. Fourth, the researcher reflected on her own descriptions and used imaginative variation or structural description, seeking all possible meanings and divergent perspectives, varying the frames of reference about the phenomenon and constructing a description of how the phenomenon was experienced. The fifth step involved the researcher constructing an overall description of the meaning and the “essence” of the experience. Lastly, this process was followed first for the researcher’s account of the experiences and then for that of each participant in the study. After this, a “composite” description was written. Tables were used to add clarification to the description of information and findings (see Chapter 5).

The researcher began to understand the ‘breaking down of units of information’ process by reading the pages of data a third time, this time scrutinizing the field notes, interview transcripts, and questionnaires to identify discrete pieces of data that were indicative of a concept or a classification of information. The extant research literature

provided several concepts and themes and the data were searched for these concepts and themes and for supporting documentation. For instance, the literature indicates that tribes value their Indian culture and want it included in education; therefore, a category was identified as “culture.” The literature talks about “spirituality” being at the heart of tribal learning; therefore, a category identified as “spirituality” was organized.

The memos written during the period of data collection provided another source of themes that supported the initial coding. For each new concept or theme that was identified in the data, a label was created that characterized or classified the piece of data that supported the concept or theme. The researcher selected a single word as a code and kept a record of each code word and an initial description of the data that had been included in the coding category. For example, the code word “programs” was used to label information regarding various programs and school activities that integrated Lumbee values.

As each new incident in the data was encountered, the researcher reviewed the categories and the pieces of data that previously had been coded in these categories. If the new incident fitted into an existing category but added a slightly different dimension, this information was added to the description of the category. If a new incident did not fit into an existing category, a new category and code word were created and added to the list.

The final step in the formal data analysis process was to re-examine each coding category. The researcher organized pieces of data contained in the category to support specific interpretations and conclusions. She attempted to identify multiple sources of data to support a tentative conclusion or interpretation of the data. She wrote brief

paragraphs that set forth these conclusions and interpretations and listed beneath the paragraph the supporting pieces of data.

Interview Protocol and Questionnaire

Below is the interview protocol asked of the participants and a questionnaire asking basic demographical and biographical questions.

Interview Protocol

- 1. Tell me about yourself—where were you raised? Tell me about your family. Education? How and why did you decide on education as a career?**
- 2. Describe your educational philosophy. Describe your teaching philosophy.**
- 3. Discuss whether your school is integrating Lumbee values and beliefs at the curricular level and how.**
- 4. Discuss whether you integrate Lumbee values and beliefs in various school programs, after school programs, summer school, etc. and how.**
 - Talk about the pedagogy or ways of teaching Lumbee students
- 5. Describe how your school integrates Lumbee values and beliefs in:**
 - Festivities, celebrations, school events, etc.
 - Within the visible school environment (physical structures, inside or out, the architecture, artwork or landscaping).
- 6. Describe your connection or relationship to the school and Lumbee community. Comment on religion or church involvement.**
- 7. Have you experienced problems in trying to integrate Lumbee values and beliefs in your school? In the District? Comment on how you dealt with such problems.**
- 8. What would you like to see your school or the district do differently relating to integrating Lumbee values and beliefs?**

9. How has your Indian Education Program helped integrate Lumbee values and beliefs at your school? In the District?

Questionnaire

Background of Principals

1. Personal

1. Gender ___female ___male
2. Age range ___ 25-35 ___ 36-45 ___ 46-55 ___ 56 and older
3. Tribal Affiliation _____
4. Years in Robeson County? ___NC___
5. Have you lived anywhere else? If yes, Where _____

2. Your School

1. Enrollment total ___What % is Sp. Ed? ___ What % are Indian? ___
What % is gifted? ___What % is Indian? ___
2. Ethnic Percentages ___Lumbee___Other Native Americans
___Black___Hispanic___White___other
3. Total # of teachers_____ (Indian %_____) Staff_____ (Indian %____)

3. Education

1. Where did you attend K-12 school? _____
2. How many of your teachers were Lumbee? ___all___most___none
3. Where did you attend college? _____
4. What was your major(s)? _____
5. What is your degree(s)? _____

4. Profession

1. Years in this district___ Years as a teacher___ Years as a Principal___
2. Would you be willing to provide a resume'? ___yes ___no

5. Your Parents

1. What is the highest K-12 grade for your Mother ___Father___
2. Did either go to College? If so, where, and what were their majors?

3. Was either parent an educator or administrator? _____
Parents occupations? Mother _____Father_____

CHAPTER 5

ANALYSIS AND INTERPRETATION OF DATA

We dance to honor our way of life given to us by the Creator, we dance to honor Mother Earth and our ancestors. We dance so that the youth might not forget the price their ancestors had to pay and for the coming generations. To some dancers, each step is like a prayer, to others it's a way of combining the past with the future and yet to others, it is just plain fun. *(Derek Lowry, 1996, p. 16)*

This chapter begins by describing the life stories of four Lumbee administrators, then it proceeds to discuss the themes that emerged from these life stories. I then make the connection between the life stories, themes and the process of integrating Lumbee values and practices into education. Through the lens of the researcher, this process will be referred to as the Lumbee Way: Education Model. My research shows that it is the wish of Lumbee elders, tribal and educational leaders to see more integration of Indian values and practices in education. In other words, Lumbees walk in two worlds, their own, and the Non-Indian world. In order for Lumbees to feel complete, experience balance and live in harmony, their ways must be valued and represented in their formal education.

Life Stories

The four Lumbee school administrators are currently employed with the Robeson County Public Schools of North Carolina. All four administrators graduated from high school within the district. Two of the participants had a parent who was a teacher. Parents of all four participants grew up in Robeson County, except for one; her mother

grew up in Florida. The eight sets of grandparents grew up in Robeson County and farmed, except for the one set of grandparents who lived in Florida.

All four administrators' parents and grandparents are Lumbee, except for someone; her mother is one-half Cherokee and one-half White. All four administrators married Lumbees, and all of their children attended schools and graduated in the same district as their parents. Collectively, their stories and responses to the in-depth interviews focused on the following major themes regarding Lumbee values and beliefs: education, religion/spirituality, family, hard work, a perception of themselves as individuals growing up Lumbee, and the reasons why they chose careers in education. Each theme will be discussed. Each of the administrator's names is a pseudonym, in order to conceal that person's identity.

Edith's Life Story

Edith was raised in the Redbank Indian Community, a couple of miles west of Pembroke, North Carolina, in the heart of Lumbee country. Her father was a farmer with a fifth-grade education, and her mother was a teacher who had 2 years of college at the All Indian Normal School, the [Lumbee] Indian college for teachers, in Pembroke, North Carolina. She received her education and loved teaching, but had to quit after 4 years in the profession. Edith said, "Mama got married, and back then, you could not teach if you were married or if you had children."

After Edith's mother quit teaching, she worked on the farm with the rest of the family. There were eight children, six boys and two girls; Edith is the oldest girl. Edith recalls that life was difficult, and everyone had to work together for the farm to succeed.

Edith's family harvested 1000 acres, mostly tobacco, cotton, corn, and wheat. She remembers that farming was very hard work, but she comments, "We made a living like that. I mean, there was no government assistance. This is how we lived at that time. . . ." The children's help on the farm was more important to the family than school attendance, but not more important than education. Gaining an education required hard work and sacrifice for the family. Edith recalls:

I was probably out of school for the first 2 months of school, always. I only got several months of education a year. We were out of school to pick cotton and to finish "putting in" (harvesting) tobacco. I can remember studying every night, although I didn't go to school during the day. On the first day of school, we would go and pick up our textbooks, get our assignments, take pictures, and return home to work on the farm. We would turn in our assignments even if we did not attend. We paid for class even though we couldn't go to school in the fall and late summer.

No one had to remind us to study; you just knew it was something you must complete. It seemed like we worked all day on the farm and studied half the night. To get an education, this was the way basically, for most of us. Probably in the mid 1950s to the late '50s, we stayed out of school a lot to go to work on the farm. Otherwise you didn't get the education. I wouldn't know how many students stayed out of school besides me, but I think probably a lot of 'em. We stayed up late in elementary. You didn't wait to go to high school. As a young child you had responsibilities. I can remember staying up to 1:00 in the morning and getting ready to go back to school. We usually lost a lot of weight. You did a lot of work, probably from April till September, because you didn't get to rest that much . . . but that was our life . . . God, school, work and family . . . this was through the 1960s.

Toward the end of the 1960s, Edith's mother and another female Indian teacher, who was married, were asked to return to teaching, and Edith's mother did come back to teach when she was in her fifties. Edith's mother taught at Prospect Indian High School in what would be referred to today as the Special Education Department. In the ten years

that Edith's mother taught after returning to teaching, she sent three of her children to college.

When Edith got out of high school, initially she thought she would go to the local factory and get a job, like some of her friends, but "Mama encouraged me to go to college instead." She said,

My mother was the driving force for all of us, thankfully. Daddy did not like school. He did not think it was important. He had only a fifth-grade education, and caring for the demands of the large farm was his priority. Mama knew education was the key to a successful life. She believed in education.

With her mother being a teacher, education was a strong family value. One of Edith's brothers, who did not attend college, helped pay for Edith's college tuition, because, as Edith says, "He did not want me to have to continue working in the fields." Edith started college without a clear idea of what degree she wanted to pursue, but from the beginning she was leaning toward an education degree. She remarked:

I thought about teaching school, because I used to play school like most children used to play school to pass the time. Everybody else was a teacher at that time, but when I started college, the first year I took only the basics. I really hadn't decided, but I thought it would probably be teaching because that's all anybody did at that time.

Edith decided to get her teaching credentials and enjoyed her role as an educator since her first teaching position:

I became a grade 4-9 teacher. That's what I wanted to do! I'm so glad it did turn out so wonderful—I did love teaching! For me it turned out great; I didn't make the wrong decision. I taught 13 years. That was my calling. I didn't say I wouldn't fit in some other place or some other career. I did love teaching school; I thought teaching sixth grade was the ultimate! [Edith laughs.] At that time I thought "Oh my goodness I do love teaching!" I taught sixth grade and I taught second grade, too. I just love middle school and I love elementary. I don't think there's anything any better.

She said she loved education so much that it has been hard for her to retire. After her first attempt at retirement, she returned to the school district to do administrative work. Edith recalls that she and another woman were the first women to apply for and get jobs as assistant principals (APs). She remembers that a few women were promoted from teaching to principalship, but when she came on board as an AP, an application process was in order. Edith said:

Back then you really didn't put in an application to be an administrator; your principal recognized you and told you to put it in. I had not thought about being an assistant principal, but I had to think about it because my principal asked me to.

At first, Edith told her principal "no" a couple of times but eventually agreed to apply for an AP position. In 1982, Edith interviewed and accepted an AP position, without any idea of what she would be facing. Although Edith had a master's Degree in Education, when she got the news in June about her AP position, she enrolled in UNCP and took two courses before school started, in order to get her principal certification.

Edith said it was difficult for women in administration when she first started out. She acknowledges that her principal went against the grain a bit by asking her to apply for an AP position, but the principal believed that she could do a good job. Neither the school board nor the Indian community was used to women administrators; they felt that men could do a better job.

It was especially difficult being a woman assistant principal when she had to discipline a student. Edith said that parents would come in and say, "You know with a man leader, we would never have any problems." She said that after the first few months, the parents and school staff realized they needed to give her a chance. "This was the

beginning of my school leadership, and today nobody would say those kinds of things about gender. For some reason, people at that time felt that a female, married with children, could not be a competent leader.”

Once the parents and school board realized she could do her job well, they supported her whole-heartedly. Her first AP position turned out so well that she remained as assistant principal at that school for a number of years. She has been with the school district 34 years, 13 as a teacher, 9 years as a principal, and the other years in supervisory and assistant principal positions.

Many things have changed in the Robeson County schools since Edith began school at Prospect School. When Edith began school, grades 1 through 12 were all taught in one school, and the principal, teachers, and students were all Lumbee. Then in 1970 the school was integrated. Today the Lumbee enrollment there is about 98%, with about 870 Indian students attending. It is a K-8 grade school now. Edith notes that the county had a school merger in the mid-'70s, when the Robeson County schools merged and the Indian students were sent to the new Purnell Swett High School, which all races attend. She acknowledges that there have been inter-racial problems at this school, specifically among the Blacks and Indians. There is a move today to form an all-Indian charter high school in an effort to retain the culture and values that the Indian high schools had up to the mid-1970s.

Although the schools have changed, the cultural values have not. Edith said that she was taught that, “. . . Church was priority one, education was definitely priority two,

and thirdly, you worked for what you got and you worked hard.” Her description of her family life shows that family unity was also highly valued.

Edith’s mother was her role model. “My mama taught me that God, school, and family . . . were important. Religion was important and in my community, we all attended Prospect Methodist Church, an all-Indian church.” She went on to say, “My mother sacrificed so much for education. She told me, ‘They cannot take away your education; it’s going to be with you for life. Make it a priority.’”

It is Edith’s hope that she can be a role model for young people in her community and encourage them to make education a priority. Edith said that she hopes people will remember her by saying, “She worked hard for the children. She wanted to help them so they would not be that child that was left behind.” Edith conveyed that her philosophy about caring for others and helping others to get an education was instilled in her by her parents and grandparents. She acknowledged that the same values her parents and grandparents taught her, she instills in her daughter and grandchildren. Edith recalled the stories that her grandparents shared about the hard life as a farmer. They told her that education and going to college was a must.

Nita’s Life Story

Nita was raised in Robeson County, near St. Paul’s Indian community, which is about 12 miles north of Pembroke. None of Nita’s four grandparents received any formal education, and they could not read or write. Her father was from the Pembroke area and, like his father, was a farmer. Nita’s father did not have an education and he could not

read or write. He felt education was denied to him because when he was just a toddler his father died; he had to work on the farm to help feed the large family.

Education became an important value in Nita's family by the time she was born. She said her mother was able to complete only the eighth grade, thus, not even attending high school, much less graduating. None of Nita's grandparents or parents had the opportunity for a high school or college education. As an only child, Nita said she received lots of love and encouragement from her father and mother. Nita said her father was "bound and determined" that she would get an education. When Nita had to do homework at night, even though her father couldn't help her, he made sure that there was a place in the house that was quiet so she could do homework, and her mother checked her homework. Although Nita's father could not read or write, he was a master storyteller; Nita loved the power of her father's storytelling and his ability to make her laugh. His storytelling, in fact, planted the seeds for her future career, inspiring her to want to go into education, so she could tell children stories as a teacher.

Nita was also the first granddaughter for her maternal grandparents. She recalls being very close to her wise maternal grandmother:

Grandma was strong, and she was continually there for me through the years; we went fishing together; we took walks in the woods together; and she taught me many important things, and how to be a good person. Foremost, she really pushed the importance of education.

Her grandmother felt like she did not have the opportunity to get a good education, and her hope was that Nita would become an educator. She felt her self-confidence was boosted by her extended family, because they praised her often for the

things she did, which led her to believe she could achieve certain goals as a result of their faith and confidence in her.

Nita was educated in Robeson County Public Schools. She worked on the farm during the summer but was not allowed to miss school to help on the farm. She said:

My father and mother really believed I should be in school each day and they did not allow me to stay out. I had perfect attendance for a number of years, and if I had a dental appointment or something, they would take me to school, and then they'd pick me up, rather than miss a day.

Nita remembers her first day at school. Her mother rode the school bus with her to school because they didn't have a car, and she stayed with Nita at school the entire day. Nita recalls crying when the little kids went into class and had to say goodbye to their parents until the end of the day. She cried because of the overwhelmingly new experience. When Nita got off the bus at her house that day, she looked at her mother and told her that she never wanted to go back to school again. The next morning Nita had a change of heart:

I still remember this--and it's been my guiding light through the years. I remember waking up and it was still dark and I knew I really wanted to be in school. I ran to Mama, woke her up and said, "Mama I want to go to school today."

From that day on, Nita loved school. To her, school was a place where learning occurred and minds were growing. This is the kind of environment that she loved as much as a child. Such positive school memories would later draw her to the field of education.

Nita took a non-traditional educational route. She recalls being a little headstrong and falling in love at a young age. She dropped out of school when she was 16 to marry her high school sweetheart and soon became a mother. At that time, pregnant girls did not

go to school, even if they were married; however, with the help of her family, she was able to get her high school diploma.

Upon finishing high school, Nita prepared to go to college. However, she was pregnant with her second child and realized she could not go to college with two babies to care for. The prospective teachers' loan of North Carolina was going to pay for her education, but at that time she felt that delaying her education was the best decision for the family.

Although Nita knew her decision was best for her family, she felt that she was letting her parents and grandparents down by not going on to college. Nita, dedicated mother, worked long days on the farm and at the same time worked in the textile mill for 12 years. In Nita's heart, she felt she was missing something. Then one day, to Nita's surprise, her husband said, "Baby, if you are going to school, you need to go ahead and go."

A prominent Indian educator in the community, who worked at UNCP, invited Nita to visit Pembroke State College, if she wanted to go to college. He offered to introduce her to people who would guide her in the right direction. Nita didn't have money to finance an education at that time, but after visiting the college she got a loan, took the entrance exam, and began college courses in May, 1976.

The textile mill gave Nita a leave of absence to start college at UNCP. Daily, she would drive 13 miles to go to school from 8:00 a.m. to noon, return home, do homework and care for her family. Nita recalls that college was difficult for her, and she struggled as a note-taker because she had been out of high school for more than a decade. Sometimes

she would study until 3 or 4 a.m. She went to college year-round and graduated with honors in May of 1979.

One year later, her husband again encouraged Nita to pursue further education. He said to her, “Isn’t there another degree that you can get?” She told him that teachers could get a Master’s degree. He looked at her and told her, “Well, you want to be at the highest realm of your work, so go get a Master’s degree.” Nita went back to Pembroke State College and eventually received a Master’s degree in Early Childhood Education.

A few years later in 1983 Nita’s husband again inquired, “Isn’t there another degree that you can get?” Nita had been working on an administration and supervision certification and after completing them, became a supervisor in the Robeson County School system. In 1990, Nita started a doctoral program. Nita received her doctorate from South Carolina State University in 1997.

She gives credit to her husband and her family for encouraging her to reach her educational goals. Nita reflected that seeing her father and many other uneducated people reminded her continually of the sadness that having no education has brought. When her father did business or anything that required a signature, he had to put an “X” for his name, or her mother had to sign. Nita remembers that her father did not like this, for he was a very proud and respectable man, even though he had no education. He felt that an education would have made him a better person and a better provider for his family. Nita is constantly reminded that whenever she achieves another goal in education, she has done something else to honor her father, her grandparents, her mother, and other Indian relatives who did not reap the blessings of a good education.

Nita believes that in 100 years it will not matter what kind of house or what kind of car one has; what will matter is the difference one has been able to make in someone else's life. Nita feels her education has helped her to contribute in many ways, even in her position at the church where her husband is pastor and where she has been a Sunday school teacher for 30 years. Nita's motto is "Working together, we can succeed."

Joe's Life Story

Joe is from Hopes Mill Crossing, an Indian community located between the two small towns of Rowland and Fairmont, about 10 miles south of Pembroke, North Carolina. With a smile, he says that he was born at his parents' house because his mother did not have time to get to the hospital.

His parents were relatively poor; neither finished high school, but eventually both his parents received their GEDs. His father got a position with the department of corrections, and his mother operated a country store. Both parents encouraged their five children to stay in school and get as much education as possible. To all five of their children, his parents stressed the value of an education. They knew that the more education you got, the better job you could get; they wanted a better life for their children than what they had, and they stressed the importance of religion. Joe and his family still attend the church that his parents attended with him and his siblings when they were children.

Joe received his K-12 education in Robeson County. The students in the schools he attended were predominately Lumbee. He remembers the excellent role models his teachers provided; only a couple of his teachers were non-Indian.

Joe's parents also stressed the importance of being proud of being Lumbee Indian, and Joe has taken it to heart. Joe mentioned that his best friend was Kelvin Sampson, who is currently the head basketball coach for the Oklahoma Sooners at the University of Oklahoma. Joe recalls playing high school basketball for Kelvin's father, who was an All-American basketball player at Pembroke State College.

Smiling, Joe says,

You know, we Lumbees don't do too bad in the big world. We have a Lumbee NCAA coach of the year, Miss North Carolina for the past two years has been our very own Miss Lumbee, Gene Locklear played for the Boston Red Sox, and Arlinda Locklear was the first Indian to argue a case before the Supreme Court in Washington, DC. We have a Lumbee on the National Indian Education Association Board this year; also, the President this year of NIEA is a Lumbee. One of our Lumbee ladies competed in American Idol. Heather Locklear, the actor, has roots here. One of our local Lumbees was president of the National Indian Physicians Association recently. We have one young Lumbee lady who represented us at the Gathering of Nations in Albuquerque and was crowned "Miss Indian World;" we had another young Lumbee crowned as "Miss Indian USA;" even one of the local Lumbees was crowned "Miss Utah" when she went out west to college. Another Lumbee, and a well-known national scholar for his work on Indian Affairs and Indian Policy, is Dr. David Wilkens. We have two Lumbees in our State Education Department; one is an associate superintendent. We have a Lumbee in the House of Representatives; we have two superior court judges of our county; and our county sheriff is a Lumbee. . . .Well, the list goes on and on, but I will stop here.

Joe claims there is no other place in the world that he would want to live because he is happy among his Indian people. Being involved in the community and promoting Lumbee culture and preservation are important to him and provide a sense of satisfaction, personally and professionally. Joe said that he is simply doing what his parents and grandparents taught him, "to be proud to be Indian, get an education and put back into the community in a way that your people will be blessed in a positive way." He said his grandfather would tell him, "Education is your ticket to a better life, so make sure you

and your children go to college. We want our children and their children to know that they can compete in the White man's world, whether it is in this county or any other county, whether it's locally, in Raleigh at our Capitol or in DC, head of our nation.”

When Joe enrolled at UNCP, he initially was a political science major because he thought he wanted to be an attorney. He was offered baseball scholarships to various universities, but after doing some research, he realized UNCP had a strong baseball program, offered a quality education, and was less expensive than other North Carolina institutions. In addition, his family and community would be able to see him play baseball near home.

Apparently, Joe took the advice of his grandfather, an Indian elder. Joe has always been interested in politics and had worked in various grassroots-level campaigns; he knew it was an arena he would be comfortable in. Eventually he ran for county commissioner to represent a district that was predominately Indian, and defeated the other three candidates. Since that time, about 15 years ago, Joe has been involved with politics. He has been chairman of the Robeson County Commission for three terms. He is very busy; he also helps his wife's family with a popular Lumbee restaurant in Robeson County.

During college, Joe began to realize that his heart was really in education; therefore, he changed his major and decided to become a teacher and coach. Later he became an assistant principal, and then a principal. He has been employed in the same school district where he went to school for 27 years and has been in administration for twelve years. He was also director of Human Resources for the school district for a few

years. Joe has received various awards reflecting his passion for education, including North Carolina Principal of the Year, Distinguished Service Award for Indian Education, Distinguished Service Award to Indian Community, and Honorary Fireman for Robeson County Fire Department.

When it comes to education, Joe believes that if Native American students are presented opportunities and provided a level playing field in education, they can excel as well as any student. He notes that all students do not learn the same way; hence, if Indian students are given multiple strategies for learning, they have a better chance of succeeding. He notes that Robeson County is one of the five counties that have sued the state of North Carolina over certain issues regarding the education of their Native American students. Joe feels that if more educators who work with Native American students would attend conferences such as the National Indian Education Conference, they would learn that there is research out there that addresses the different learning styles of Native students. Joe notes:

I understand that away from here, teachers might have low expectations for Indian students, but here in Robeson County, we know Indian students can succeed, because we have the doctors and lawyers among us to prove this. We have high expectations of our students; so do their parents.

Joe enjoys the school where he is a principal. It is 98% Indian, with a student enrollment of 875. He said that since religion is so interwoven in his school's Indian community, it has also become interwoven in the fabric of the school's education. As far as discipline and respect for elders, there are no serious discipline problems at his school. Elders participate in school and are treated with reverence. He said it is hard to believe

that in a K-8 school there has not been one fight this year. His students' parents are very involved and supportive. Joe asserts:

If the child gets in trouble at school, he or she knows that they will be in bigger trouble when he or she gets home. The parents at this school take education very seriously. . . . The community church across the street from the school, where these children's parents, grandparents and relatives attend, wants and expects to be involved. If we have something going on at school, we can count on the church to make an announcement or support our cause. We have a few teachers who are members of the church across from the school. So, one can see that the Lumbee family, education, and religion . . . all work together, not separately.

Joe acknowledges that his school has former Indian students who have gone on to become well-respected doctors, lawyers, educators, and business people who are now helping their Indian people. "This is why I love my job; I get up every day, and I know I am going somewhere that makes me happy, for I am involved with a great cause, and that is education."

Joe continues to honor the request of his grandfather. He is currently a doctoral candidate in Educational Leadership at Central State University. Joe reflects on the humble lives of his grandparents, who were farmers who spent many long days harvesting the fields and did not attend school, and says, "For me, education is the only place to be. I will leave the courtroom career up to someone else. Also, as an administrator, I hope that my life's work in education can keep our children out the courts. From what my parents and grandparents taught me, I hope to pass on those good ole Lumbee values that has been to vital to our people through the centuries." In the hall of Joe's school, a big banner decorates the hallway, "Indian Pride, Home of the Warriors." Joe said he was lucky to have a school located in a strong Indian community,

where parents, grandparents, aunts, uncles, cousins and other family members are supported and involved the educational process of their children.

Joe has a much-coveted school. His school is excellent; students' test scores are high. His students are well behaved and there is little-to-no discipline problem; therefore, he always has a waiting list for teachers who would like to transfer to his school. His school is referred to as the "dream school" of all the Indian communities. Of the 57 teachers, 50 are Lumbee Indian. Of the 24 classified staff, all are Lumbee except for one, and all three of the office personnel are Lumbee.

Aside from the responsibilities as a principal, Joe and his wife travel to various state and national conferences and escort his daughter at various Native American functions. He says he could not ask for a better school with a better community. He says, "Besides, this community takes their baseball serious; what more could I ask for? Our Little League has made it to nationals more than any other team in North Carolina. I am lucky. I have a dream team and a dream school." Joe gives this advice to his students and to all Native American students, "Respect your teachers; stay in school; be your best; believe in you."

Mary's Life Story

Mary has almost always lived in Robeson County, North Carolina, although she was actually born in Texas, her mother's home state. Mary's father's parents were farmers. She said they did not go to high school. She does not remember visiting them that much and did not get to know them. Mary's father served in the armed services in

WWII and was introduced to her mother through mutual friends. Mary's mother, who is Cherokee and white, came to Pembroke to go to college, and later married her father.

Mary's parents were divorced when she was very young. Unfortunately, Mary's father was alcoholic and incurred problems after the war. Mary's father was from Fairmont (a Lumbee Indian community 10 miles from Pembroke). Although Mary's mother was part white, she was comfortable and at home among the Lumbees, where her children's people lived.

Mary's mother raised the four children, two boys and two girls, as a single parent. Mary recalls spending a lot of time with her mother. "My mom was an educator. She was actually in education for about 42 years. She was a classroom teacher, then went back to school and became a media specialist," said Mary. The children would go back to school with their mother while she taught in the evenings. Mary says that spending all those hours with her mother at school would have probably turned any other kid against the notion of wanting to be an educator, but not Mary; she always knew she wanted to be a teacher like her mother. "I wanted to be in education. I played with dolls and they were my students. . . . I just loved it."

Mary received her early education in Robeson County, attending Pembroke Grade School and Pembroke High School. Mary remembers all, but one of her teachers was Lumbee; in high school, her creative writing teacher was not. She said, "It is kind of funny . . . but I guess we take our educational experiences for granted, because only one of my teachers was non-Indian and some Native American students might not even have an Indian teacher." Upon graduating from high school, she knew she wanted to attend

Pembroke State College (currently University of North Carolina at Pembroke) in her hometown. She majored in education and later received her Master's degree from UNCP. Mary has certifications in supervision and administration.

Mary recalls her first 3 years as a teacher at Red Springs City School. At the time, it was a separate school system from Robeson County Public Schools of North Carolina; however, it is now, no longer separated. Mary started the kindergarten program at Red Springs, which was a predominately White school when she taught there. "One other teacher and I started the kindergarten program; it was the first year they offered kindergarten with the city system in Red Springs. She said, "I think the merger happened about 1973, which was interesting, because schools had been segregated." Mary was a teacher for many years. Then she was an assistant principal and has been a principal for four years.

Although Mary comes from humble beginnings, she takes pride in her heritage. The core values that were stressed in Mary's family and community when Mary was growing up are family, education, and religion. "For my own family today, those are the values that are still important." She said she is very grateful for the Indian Education Program in the district, which helps her students with academics and integration of cultural values. "I don't know what we would do without that program."

Mary said that as an Administrator, and from what she has learned as a Lumbee, it is important to instill in her students the motto, "Be all you can be." In closing she comments,

I believe every child can learn; I honestly do. My school is 93% Indian and we teach our kids to be proud of who they are, but I also take into consideration the

other ethnic groups and those children are important. For instance, we do have a Black heritage week, so we can better appreciate each others cultures. . . . We need to think globally; we want all our kids to succeed.

Summary of Themes

Through studying the life stories of these Lumbee education leaders, it is apparent that certain values have been reinforced through the years by their parents, tribe, elders and other Lumbee role models and educators. What has emerged from the life stories is a translation of reoccurring themes expressed by administrators as core Lumbee values and practices. It is this set of Indian values and practices which the administrators of this study emphasized as important to the Lumbee tribe, and when embraced with the state education standards, helps Indian students become successful in two worlds, their own Indian communities and non-Indian communities. Thus, the recurring themes interpreted are: religion/spirituality, family and self-reliance, education, and cultural pride and duty to preserve their Indian heritage. All participants felt that integration of Lumbee values and practices within their schools is crucial. Following is a discussion of the four core values of Lumbee people.

Spirituality and Religion

All administrators told stories and provided Lumbee historical sketches when trying to get a point across during their interviews regarding religion, or spirituality. Each administrator is a member of a Lumbee church, but all attend in different Lumbee communities. Edith reminded this researcher that during the difficult years following the Civil War until the mid-20th century, schools and churches were the institutions that fed

the mind and spirit of Lumbees. She said according to Lumbee historian Adolph Dail, “Lumbees, like their non-Indian neighbors, were Christians and loved their Creator, so they wanted to practice their religion in their own way, a need that moved Lumbees to form their own churches and religious organizations while combining their Indian beliefs with Christian doctrine to create a worldview that was uniquely Lumbee.

Until 1959, all churches in Robeson County were specifically designated as all-Indian, all-Black or all-White. It was the Church of Jesus Christ of Latter Day Saints (LDS) that broke the religious mold or norm, and built a church in the heart of Lumbee country, in Pembroke, one block from the current UNCP campus. This church, called the Pembroke LDS Branch, opened its doors to all races, although all the members were Lumbee, except for the missionaries assigned from Salt Lake City, Utah. It was not until 1970 that the first white family joined the Pembroke LDS church and in 1974, a black man joined. Today, this LDS church, Pembroke Ward, is predominately Lumbee, and the appointed Bishop of this ward has always been Lumbee except at the inception of the Pembroke Branch in the earlier years. (At that time the LDS headquarters in Salt Lake City assigned White missionary couples to lead it.). The Lumbee Bishop who presided over the Pembroke LDS church for more than 30 years was known as “Chief Wynn.” He played a major leadership role with the LDS church, being respected and accepted by the Lumbee tribe and others in Robeson County. He was an advocate of education and encouraged many of his youth to attend Brigham Young University in Provo, Utah.

Apparently, even with religion and spirituality, Lumbees exhibit the notion of walking in two worlds. The Baptist churches are the largest denomination among

Lumbees, followed by Methodists. “The reason we started our own Indian churches is so we could worship in a way that is conducive to our beliefs and practices and what we have learned from our elders before us,” said Edith. She talked about a well-respected Lumbee minister and educator who had just passed away in 2004, who would be missed greatly by his Indian people. This minister was also a medicine man, who made his own remedies and provided healing to his Indian people, a gift that was passed down by his father. This minister (Weldon Lowry) was known for preaching a Christian sermon in his Church and providing guidance on other matters for the benefit of his Indian people, even political and educational. On the same day, he was known to make house visits and administer his Indian medicine and say an Indian prayer in “Indian tongue,” a non-English type of language that was communicated by the healer and only interpretable by the healer. This researcher recalls this medicine man and educator, for he was her high school government teacher, and his wife was my high school librarian. It should be noted that their daughter at the time of this study was a middle school principal located at the former high school building (as of 2006, she is Personnel Director for the school district). Edith said,

The government took our education for 50 years, but they could not take our Creator from us. We come from humble beginnings and grew up with little in terms of materialistic things, but we knew we would be just fine, because we had our Creator. Our ancestors have said many prayers on our behalf that we would see better times, and we have... We used to not have medical doctors in our Indian communities. We had certain Indian elders who were medicine men and medicine women. I remember one elder who had a gift of blowing fire out of people’s bodies if they had been badly burned. His name was Mr. Zimmie Chavis. His little county store always smelled like different herbs and mints because of the plants and roots he would collect from his farm to make different healing remedies. You could be at his store buying flour, meal or other food items and if a

parent brought a child in who had accidentally fallen on a hot stove and was burned, well the healing took precedence over the purchase of items.

Edith mentioned that people would patiently wait for Mr. Zimmie to administer Indian medicine to the sick. He was also a leader in the nearby Bear Swamp All-Indian Baptist Church. Joe recognizes the importance of religion among the Lumbees. He said,

If you will notice, all our schools in this county that have a high Lumbee student enrollment, have a church within walking distance of the school. My school, which has a 98% Indian enrollment, has a close partnership with the church across the street. As a matter of fact, each spring, we release our students to attend a one-week ceremony (one hour a day), because here, religion and education go hand in hand. The Indian church supports our efforts, and we know it has been the tradition of this community for many years for our students to attend their spring spiritual ceremony sponsored by the church. To not make this accommodation would be disrespecting the elders and Lumbee spiritual leaders of this Indian community. We can count on the church helping us to remind our students of education. The church is very active in school fundraising and helping us with our educational interests. You will find this to be the case with all the churches in our Indian communities. While America does not allow prayer in the schools, if we have an Indian elder visit to our school, it is customary that the elder says a prayer to our Creator.

As an administrator, Joe realizes the importance of the tribe's value on religion and worshipping the Creator. He says the Lumbee possess a certain reverence for the land and waters [rivers, lakes, pond, ocean] that the Creator blessed his people with. He says it is this land and water which the Lumbee people value as sacred because both have provided food and blessings for physical and spiritual nourishment. Joe also spoke of elders having certain obligations to their people, for the elders provide wisdom and input. He says his elders advocate modern education for the students, but they also advocate remembering their Indian culture, that it is a spiritual responsibility for the Indian youth to remember the old days and old ways, whether they are at church, home or school. Joe says he has Indian students whose relatives are members of contemporary religious

churches and might also belong to traditional Indian singing groups. He says both kinds of groups have attended his school for spiritual presentations.

Edith has an Indian dream catcher, a thread-woven circular art piece, which hangs from the rearview car mirror. A member of the church near her school gave it to her.

Edith said that when she drives to work each day, this dream catcher is symbolic in a spiritual sense, because it helps protect her and she knows the Creator will help her to do her job as an administrator and have the capability to make a positive difference that day.

Nita is married to a minister. She explained,

Our Indian people have grown up going to Indian churches and having Indian preachers and when we were not allowed to have schools, we learned education from each other at church. In other words, our people attended church and learned about God and also learned about their ABC's. Not only am I an educator, I have been a Sunday school teacher for 35 years at my husband's church.

Family and Self-Reliance

Historically, the traditional occupation of Lumbee Indians was exclusively farming until the 1950s when some moved to the cities [Detroit, Baltimore] to work in factories. Farming is still a livelihood for many Lumbee Indians. Farming involved family and extended family participation. Family members would work with each other all day on the farm and perhaps the next day the entire family would help a relative with their farming duties.

Edith noted that her family members helped each other build their houses, like many other Lumbee families.

Our people are great craftsmen, and we learned early that in order to own our houses, we needed to help each other, because it was too expensive to hire contractors. Now, we have so many Lumbee contractors that you never hear of an

Indian around here hiring outside the tribe. As a matter of fact, we have Lumbee doctors and lawyers too. If I need to go to the dentist, I will go to my niece's office. If I need legal work done, I can visit my friend's office. There are six Lumbee lawyers in that one office alone. We used to have to rely on white people for such services; now, our own people, thank God for education, can serve their own in so many ways. We have an elementary school that will have an addition built on it, and a Lumbee architect has been selected to do the designs.

Nita mentioned that her parents taught her the importance of being self-sufficient. She said,

We never had the government assistance like the other tribes, so we knew we had to work hard as a family and survive without the help of the government. Other tribes have the government giving them scholarships, housing, monthly tribal checks, food rations and Indian Health Services (HIS). We did not have that kind of help. As a matter of fact, our ancestors asked the BIA to help with our school in 1887 and they turned us down. At that point, we knew we had to pull together as a people if we wanted anything. Our families pulled together and built our first school. Thank goodness we had our families and the Creator, when no one else would help us, or have anything to do with us.

Mary noted that the Lumbee people are family oriented and that there is no place like home. She said her son went to Dartmouth for a year, but was so homesick he returned to North Carolina and transferred to law school at the University of North Carolina at Chapel Hill, so he could visit family each weekend. "A lot of our people go away to college, but return home to be of service to their own people and be near family. It is not uncommon to have siblings build houses within walking distances of their parents," Mary continued.

Joe said that in the Indian community where his school is, it is unheard of an Indian selling land to anyone other than family.

They value their [Lumbee] land, and it has sustained the Indian people through the years, and unfortunately with the deception of whites, some of our people have lost their land [i.e., farmers signing over a deed to buy fertilizer until after harvesting season]. So remembering this, at all cost, they sell land or give land to

relatives when relatives want to build a house. Lumbees are hard working people, they teach their children the value of education; they help each other. Many Lumbees own their land, pay land taxes and have deeds to their property, unlike reservation tribes. The BIA has not helped us; we have had to help ourselves, rally for each other, protect each other and build a tribe, in the southern part of the United States, where minorities have been devalued and have long been the target of Whites who think they are superior, for instance, the Ku Klux Klan.

The title of a book by the late Adolph Dial, Lumbee historian and legislator from this community, entitled *The Only Land I Know* (1975), expresses how many Lumbees feel about the concept of land and about Robeson County in general.

Getting an Education

All participants discuss the sacrifices their parents and families made in order for them to get an education. Three of participants are first generation 4-year college graduates. Only one participant's parent had a 4-year college degree.

Each of the participants told stories about how their people, the Lumbee, had been denied education for 50 years and how it had affected the tribe economically and politically. All participants shared memories of the hard life of farming, which was the only occupation for most of their parents and ancestors. Nita said as long as she could remember, she would hear Lumbees say, "Make sure you get that college education, because nobody can take that paper from you." She was reminded of how some Lumbees had been deceived and had signed away some of their land, when they thought they were signing papers for something else. Nita's grandmother used this as an example of why it was so important to get an education.

All participants felt that their parents and even grandparents expected them to do well in school and pursue college. Joe's father told him, "The more education you get the better job you will be able to get." Nita, on her side, said,

I spent a lot of time with my grandmother because my mother had to help with the farm. My grandmother could not read at all, so she was my source of inspiration. She would say, "Nita, you have to go to school so you do not have to work as hard as your mother."

Nita said her father was "bound and determined" that she would get an education. Nita recalls that one of the saddest days in her life was when she saw her father sign his name with an "x" while taking care of a business matter when she was a child; and she made a promise that day that she would take the advice of her father and pursue a college education.

Edith started her higher education in 1966 at Pembroke College, which had formerly been the All-Indian Normal School, where her mother received a 2-year teaching certificate. Edith continued, "Education was a strong family value; my mother was the driving force and education example for all of us children, thankfully."

Several participants recalled that their parents returned to school as adults to get their GED degree. Joe said,

My father was able to get a better job when he finished his GED. He was able to get a job at the correction facility. This was his first job that paid for medical and provided other benefits, such as retirement. After my mother got her GED, she was able to work at a country store, which was much easier than farming, which was her previous occupation.

Another example was Mary, who said,

Because my mother got her Bachelor's degree in teaching from Pembroke State College (UNCP), I wanted to be a teacher too. I also graduated from UNCP, like

my mother. This university, the first 4-year Indian college in the United States, is an example of value our Indian people put on education.

Cultural Pride and Duty to Preserve Indian Heritage

All administrators agreed that their parents and grandparents instilled in them the importance of being proud to be Indian. Their parents and grandparents taught them that they should consider it an honor and do what they can to preserve the values and beliefs that are important to the Lumbee people.

Edith said, “My parents taught me that I have a duty to my people to do my best as an Indian, set high goals, so I can make my family and tribe proud of me.” She mentioned that many of the Lumbees parents and elders she deals with have instilled cultural values and pride in their children. Edith mentioned having a conversation with the Indian Education director for the school district on the topic of Indian pride. Edith said that director commented,

My parents are proud to be Lumbee, and they made sure we understood that. This year I represented our tribe nationally, by being a board member for the National Indian Education Association (NIEA). We have a Lumbee this year who is president of NIEA. This is not the first time we have had two Lumbees on the board of NIEA. My parents were so proud that I represented not only them, but also my people at a national level. My family has been very supportive of me and they have attended the past several NIEA conferences with me. I am excited about my involvement with NIEA, because it helps us as Indian educators understand the issues of our students; therefore, helping them academically and helping them to preserve their Indian heritage and the NIEA is a great resource for helping Indians to integrate their values and beliefs in education. If we do not do it, no one else will do it. As Indian school administrators, we have a duty to our students . . . to help educate them and to help preserve the Indian culture.

Edith discussed how Lumbees advocate for other tribes, not just their own. Lumbee Indians played a major part in the initiation of the Office of Indian Education in D.C. Helen Schierbeck, a Lumbee from Pembroke, served as director of the federal office charged with the responsibility for coordinating the

formation of the Office of Indian Education, as well as the National Advisory Committee on Indian Education. Purnell Swett, another Lumbee from Pembroke and a former superintendent of our school district, became the first administrator of that office and led it through its early, crucial times in the mid-'70s. . . . So, you see, we have big shoes to fill when we have role models like these two people. We have a duty to continue in their paths. We strive to prepare our Indian students to be equipped educationally and culturally to help in a professional sense, or be an honorable citizen contributing in a positive way to society, whether it is among our own Lumbee communities or elsewhere in the world.

All the administrators talked about how proud they were to graduate from the Lumbee's tribal four-year state-funded university, The University of North Carolina at Pembroke, or UNC-P. Joe said,

This is a fine institution that our ancestors worked hard to establish. I had scholarship offers to other universities, but it was important for me to go to this university and be among my Indian people, because I knew I wanted to be a positive role model among our people, because through my positive role models of Lumbee educators and Lumbee leaders, I have a duty to my people. I have the best job in America. I help educate our students and I help them feel proud about being Lumbee. In this Indian community, if I did not allow pow-wows and other cultural events that are important to the parents, I would not last a day at this school. I would be replaced.

The four core Lumbee Indian values and beliefs are an appreciation for the importance of education, a respect for religion/spirituality, having a strong self-reliant family, and having cultural pride and a duty to preserve the Lumbee heritage. These values are integrated into the education of Lumbee students in Lumbee country in several ways. The integration of these values is what I call the "Lumbee Way" (see Figure 5.1).

The Lumbee Way in Education

Administrators have the responsibility of meeting the goals and mission of their schools. All the administrators in this study agree that they have a commitment to their school in helping continue the legacy of the Lumbee Way. The Lumbee administrators

show committed roles in assisting with the process of integrating the Lumbee values in 21st century education. Those key elements associated with the process include: (a) the tribe, elders, community members and agencies working together for needs of Indian

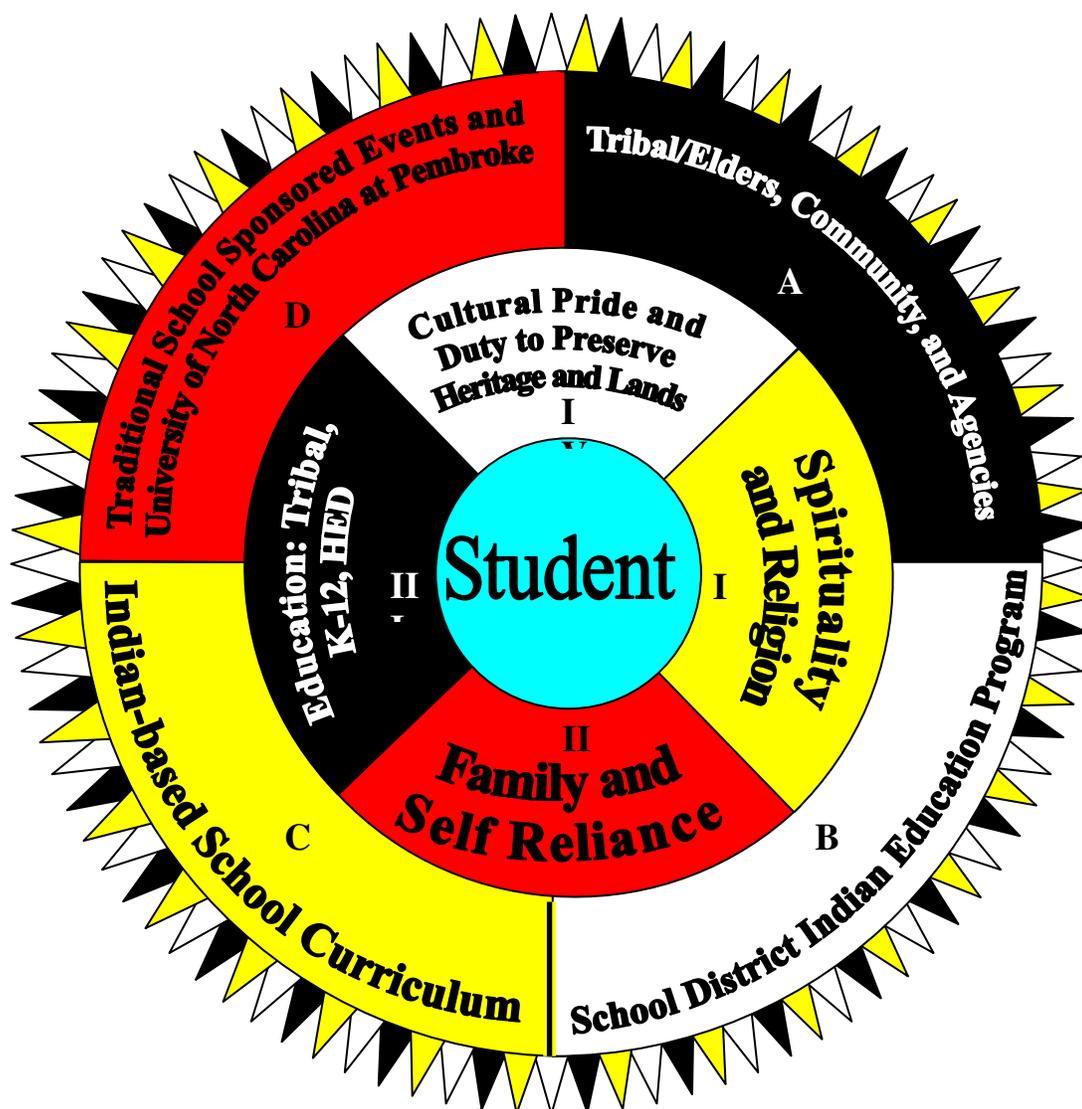


Figure 5.1. The Lumbee Way: Education Model (Sandy Lucas, 2005). I-IV: Core values of Lumbee people. A-D: How Indian education values are integrated.

students; (b) a district-wide Indian based curriculum inclusion in social studies and art; (c) a strong and respectful partnership with the school district's Indian education program (IEP); and (d) school-sponsored events and a collaboration with UNC-P, especially the university's American Indian Studies program and Native Museum.

Involvement with the Indian Community, Tribal Events and Educational Policy

All administrators mentioned how important it is that Lumbees, through word and action, to be involved locally, statewide and nationally, especially when it comes to education. The Indian Education Act of 1972, previously discussed, established Indian Education Programs in school districts [Robeson County Indian Education Program] throughout the United States. Because of Lumbee parental involvement [and help from other tribes in the state], another form of legislation was adopted in 1988 by the North Carolina State Board of Education (SBE). This legislation adopted an Indian education policy to provide a process for identifying issues pertaining to the education of Indian students in grades K-12. Also, in 1988, the General Assembly passed House Bill 2560, which established a 15-member State Advisory Council on Indian Education, to serve as the mechanism for deliberating on and advocating for American Indian students in North Carolina.

More specifically, House Bill 2560 charges the Council with the following duties: to advise the SBE on effective educational practices for American Indian students; to explore programs that raise academic achievement and reduce the dropout rate among American Indian students; to advise the SBE and the Department of Public Instruction on

ways to improve coordination and communication for the benefit of American Indian students affected by state and federal programs [NCLB] administered at the state level; to prepare and present an annual report to SBE, tribal organizations, and to attendees at the annual state Indian youth conference, North Carolina Indian Unity Conference; and lastly to advise the SBE on any other aspect of American Indian education when requested by the State Board, educators, parents, students, business leaders and other constituents.

The administrators talked about how the local Indian communities and tribal events helped with the integration of Indian values and beliefs in education of Robeson County Indian students. The most celebrated tribal event is the annual Lumbee Homecoming, held during the first week of July. Thousands of Lumbee people return “home” to Robeson County to reconnect with family and celebrate as a tribe. This event is sponsored by the Lumbee Regional Development Association, the Lumbee Tribal Council, UNCP, and the American Indian Studies Department at UNCP. This annual event includes: a parade, a pow-wows, golf tournament for scholarships, gospel groups, four scholarship pageants, various tribal feasts and Lumbee foods, arts and crafts booths, sports competitions, elders day activities, and the Lumbee Awards Dinner, which honors outstanding educators, leaders, and community service and other positive role models.

All school administrators in this study commented on the enjoyment of seeing their school king and queen [and Indian Princess] ride and represent their school in the various parades, especially the Lumbee Homecoming Parade; whether they are riding on a school float or a convertible car. “Our little school ambassadors know it is an honor to represent their school and Indian community. We teach them at an early age that they are

beautiful and smart Indians. Books and movies have sometimes provided a negative portrayal of Indians. In a certain era, our Indians had to hide in this state for safety reasons, but now we tell our Indian youth, shine, be seen, be heard, you have a voice, this is your day,” commented one participant.

Many of the Lumbee Homecoming activities are held at UNCP, such as the Lumbee authors’ reading and signing session. The Old Main building houses an Indian Museum and a theater room is located on the first floor, which is open during Lumbee Homecoming and is a place where many out of town and local Lumbees go to be reminded of the uniqueness of their tribe and ancestors.

Administrators said that after the summer, many of their students return to school and share stories and writings about their Lumbee Homecoming weekend, a family reunion, a trip to Myrtle Beach, fishing with grandparents, swimming in the Lumbee River, helping a relative on the farm or in the garden, or picking berries with family, having a traditional Lumbee meal of pig picking or Chicken Bok by the Lumbee River. Some students also write and tell of their experiences participating in the tribe’s outdoor summer drama, “Strike at the Wind,” which depicts the life and times and the Lumbee hero, Henry Berry Lowry, and his wife in the Civil War era and his fight for justice and human rights for the Lumbee people.

As one administrator said, “It is exciting for kids to return to school and overhear conversations of my students. . . . ‘I want to be like Henry Berry,’ and ‘I want to be like Rhoda, and help my people.’” The schools encourage participation in the community

events and then reinforce their importance by including discussions and writing assignments based on the children's experiences at the events.

Indian Education Program

All administrators agreed that the school district's Indian Education Program (IEP) plays a vital role in helping with the integration of Indian values and beliefs at their schools. The IEP provides schools with one or two cultural/youth specialists. They assist with planning Native American Month, Indian activities, arranging field trips so Indian students can visit local Indian museums, sites, and UNCP programs. The IEP specialist also assists with tutoring, home visits, telephoning parents, and building positive relationships with Indian families.

IEP also provides summer Indian heritage classes, including arts and crafts, computer, reading, and math. These classes are held at the IEP Administration building, located one block from UNCP. The IEP building was formerly an all-Indian middle school, which is now a state historical landmark. This facility includes offices for the IEP staff, a library, museum, computer lab, art gallery, and several classrooms. When visiting with one of the administrators of this study, the Director of the school district's Indian Education Program, she said, "It is important that we help our students know who they are, help preserve their Indian culture, but we also want them to succeed in school, so we also have programs to help them academically."

School sponsored events include: the Fall Indian Festival, Lumbee May Day, Lumbee Ambassador visits, Elders Storytelling and Lumbee artists/performance

presentations. The school district's Indian Education Program is very involved with academic, cultural and social activities for Native American students and families at the local, state and national levels. The Lumbee tribe, elders, Indian community and Indian agencies have been proactive locally, statewide and nationally as they advocate for education of their Indian children. Perhaps the most important tribal event for the Lumbees is the annual Lumbee Homecoming seven-day celebration in early July. This national homecoming includes parades, powwows, and ceremonies, elders' luncheons and cultural activities. UNCP's also shares a collaboration of efforts to provide cultural events for campus and community. Such events include powwows, Native American speakers and performances.

Indian-Based School Curriculum

Schools in the Robeson County school district have a K-12 curriculum that is sensitive to the needs of their populations, especially the Indian students. With the assistance of various Indian administrators, teachers, parents, elders and leadership from the Indian Education Program, the school district has modified their social studies and art programs to include a Lumbee component, thus helping Indian students and other students learn about Lumbee history and culture of Lumbee. This curriculum modification also allows the students to become familiar with other tribes, especially the tribes of North Carolina. Instructional booklets that teach about the Lumbee culture and history were developed for teachers and students. Dr. Ruth Woods, the first administrator of the Indian Education program in Robeson County, spear-headed the efforts of modification of the curriculum in the mid-'70s. Also, North Carolina has appointed a

statewide Indian Education Advisory Board to monitor needs and requests of Indian people and provide input on curricula for schools. See APPENDIX E for an example of a classroom assignment that helps students learn about their Lumbee community leaders.

The art program provides exposure for students to become familiar with Lumbee art and artists. In the art program, the students learn to make Lumbee baskets, pottery, Lumbee gourds, paintings of the Lumbee River and other Lumbee themes, and other Lumbee arts and crafts. This art also includes representation of the local Tuscarawas.

School Sponsored Events

Each administrator talked about various events that are common to their Indian students, which reflect a tradition of strong family/tribal bonds and support of each other. These school events include: storytelling by the Indian Elders; Indian May Day; Fall Indian Festival; and visits by Lumbee ambassadors, Tribal council, and Lumbee professionals/role models.

Storytelling by Indian Elders

Lumbee elders visit the classrooms and tell stories of their lives and how things were in the “olden days.” They provide stories about their most well known heroes, Henry Berry and his wife Rhoda Strong Lowry, and events of the Redman’s Lodge, a society for Lumbee men. Other stories include the Lumbee’s rally against the KKK in 1957, saving their first school building--Old Main, farming, making Lumbee soap-butter-syrup and other homemade products. According to the school administrators, whatever story is told, the elder tells their version relating to the Lumbee Way, the core values, and beliefs of the tribe.

Fall Festival

The Fall Indian Harvest Festival is typically held in early November, in conjunction with the celebration of National Native American Month. This festival is a school and Indian community gathering where families share Lumbee foods from their harvest season, the children play games and wins prizes, and the Indian elders participate in the traditional Indian cakewalk. This game is similar to musical chairs; the participants stand in a circle and move circularly to music, known as the “elders’ round dance.” When the music stops, the elder standing on the lucky number gets to pick their favorite homemade Lumbee cake from the selection. Mary said,

This cake walk is a highlight for the Indian elders. It is a part of the program we could never omit. The elders invite each other to their homes to share the cake. They love to win those seven-layer Lumbee chocolate cakes, Lumbee pound cakes, red velvet cakes, and the homemade pies that are made from our berries and fruits, which include strawberry, blueberry, mulberry, blackberry, fig, apple, pear, peach, and pecan.

The researcher attended one of the school’s Fall Indian Festivals in 2003 and it brought back fond memories of feasting, fun, family, and tribal bonding. At this particular festival in 2003, it was special for the researcher to be introduced by her nephew as “This is my aunt,” or by the school administrator: “This is one of our former students.” It was a nice reflection to see that some 35 years later, the elementary school of the researcher was still doing school events that are a tradition to the Indian community where this researcher was raised; that the school still has a Lumbee principal; that the Indian student population is the majority (93% Lumbee, instead of 100%); and that the majority of the teachers are Lumbee. This school now has five non-Indian teachers. When the researcher was a student of this school, all the teachers were Lumbee. Only

after going to college did the researcher understand what a unique and special K-12 educational background she had. She just assumed that other Indian students were taught by Indian teachers from their own Indian communities.

Lumbee Community May Day Celebration

Lumbee May Day is an elementary school event held outdoors at the end of the school year and involves a full day of student choreographed dances, performances, and lots of food, which celebrates completing another year of education. Edith said,

This has been a tradition at our Indian schools as long as I can remember, and I started elementary school in 1950. It is a time when family visits from out of town and even out of state to help in a family celebration of education and tribal accomplishments. The students have worked in the classrooms all year, very hard. This event is a time for students to show their best outside the classroom and look their best, regarding their attire. Some of our families might not have much money, but when it comes to Indian May Day, parents go “all-out.” It is important for them to see their child looking and doing their best. We are “packed to the brim” with this event. Our playground is covered with students and family. . . . It is a beautiful site. As an administrator and Indian, it is the highlight of the year, because I know we see that our students have had another year of education in their lives.

Mary said that Indian May Day is something the students take seriously, while yet looking at it as being fun:

The students practice for a couple of months on the dances, which involves various formations, while weaving in and out of colorful ribbons, held by students. The long silk ribbons hang from the top of the thirty feet tall May Day pole, and colorful formations are made as students dance to the rhythm of music around the pole, in both directions.

As part of Indian May Day, a school king and queen are selected. These two school ambassadors represent their school in various events, especially parades, with the

main parade being the Lumbee Homecoming Parade in early July. When asked why a king and queen were selected, one administrator responded,

Well, some of our ancestors did indeed come from England, and it [king and queen] is very much a title with honor in that country. We acknowledge that our children are a combination of two kinds of royal blood . . . Indian, with some English. Some of our little queens grow up and become our Miss Lumbee Scholarship princesses and tribal ambassadors. In this part of the world, we teach our students that they can become doctors, lawyers and even Indian chiefs if they want.

Lumbee Ambassador Visits

Administrators elaborated on the importance of their Lumbee Visitors Program. This program allows the students to visit with role models such as Miss Lumbee, tribal council members and Lumbee professionals. “Our school has been visited by two different Miss North Carolina queens. Of course, I am happy to say both those young ladies were also former Miss Lumbees,” said Joe. Miss Lumbee is selected during July, as part of the annual Lumbee Homecoming activities. Each Miss Lumbee has a platform. Joe continued,

When my daughter was Miss Lumbee and Miss North Carolina, her platform was diabetes education and prevention. This is a serious topic for her, because both her grandparents died recently of diabetes. It is good for our young Indian students to see role models who are trying to make a difference in this world, and among their [Indian] people.

In a similar fashion, Nita said,

The Miss Lumbee Scholarship pageant is really the first scholarship available for our people. So, since the mid ‘70s, this title has had educational importance and accomplishment. . . . It’s not just another beauty contest. Although, I have heard other people and other tribal members say that Lumbee women are the most beautiful in the world.

In regard to ambassador visits, Joe emphasized the idea that students can strive to achieve great things in life. He said,

We stress to our students that they can be anything they want . . . even a NCAA coach, like my high school friend, Kelvin Sampson, the first Indian NCAA basketball coach, who is now head coach for Oklahoma Sooners. When students have someone like Coach Sampson to stand in front of them, it makes a big difference and impact on a student. Kelvin's son, who plays on his Sooner team, is the first Lumbee to play in NCAA competition. Now, my students say, "Mr. Joe, I saw your friend's son on television, and their team won." The Lumbees have always been role models to each other; we've had to look after ourselves and support each other, when no one else would.

One might wonder if the Lumbee people have achieved their opportunities in life because of their core values they have as a people and circumstances as an Indigenous group. Perhaps they are unique in sense that they have not fallen subject to the short comings of the government's idea of a sincere 'destiny' for the First Americans, the American Indians; in the sake of political and economical gain. The Lumbees have not been adopted by the BIA, placed on reservations or become 'wards' of the federal government. Also, they did not sign a treaty with the government either. Yet, they have a tribal council of elected Lumbee leaders, and a township, Pembroke the Lumbee Captiol, with Lumbee have elected local officials, from the Mayor to the town council. Yes, they have their own university. They are board members of their local public school system and local university. Some say the Lumbees have more college graduates than any other tribe, especially more educators than any other tribe.

Following is a comparison of this Lumbee Way Education Model and Cajete's Indigenous Education Model.

A Comparison of Cajete's Indigenous Education Model and the Lumbee Way

Both models are symbolic and an interpretation of how each author [Cajete and Lucas] views education of a particular group through their respective lens. Cajete's model is based upon his life work with many Indigenous groups, especially with Native Americans, including his tribe, the Pueblo. The Lumbee model is based upon results of a research project among Lumbee Indian School administrators located in a particular region, home of the Lumbee people in southeastern North Carolina, which is also home of the researcher.

Both models are flexible and can be modified and adapted to include any tribe. The sharing information by both authors is for the benefit of any tribe, not just one. Both models strive to help the individual feel complete and taking into consideration the importance of various relationships, even with nature.

Both models include circles, which is also symbolic among other Indian tribes and Indigenous peoples. Cajete's model explores eight characteristics of Indigenous Education, focused on spirituality, respect, sense of tradition and empowerment, with the main goal of helping the individual find his or her center and completeness. All other circles revolve around this main goal.

The Lumbee model involves circles, too. There are also eight components to the circle, with the student or individual located in the center, having the center of attention. This is the first circle. There are four quadrants in the second circle [surrounding the student circle] which represent the core values of the Lumbee people: a respect for spirituality and religion, family and self-reliance, education, having cultural pride and

preserving heritage, Indian lands and wishes of the elders. The next outer and larger circle contains four quadrants that are reflective of how the values of the Lumbee people are integrated in the education of students. Again, the center of the circle is where the student is located, which is a reminder to students that they are always be surrounded by a continuous support system of relationships and resources that helps prepare them to find balance, meaning, and harmony while walking in two worlds, their own, and the non-Indian.

The Lumbee Model was designed by the researcher with history and metaphors representative of the Lumbee tribe. The Lumbee logo is a circular shape and symbolic of the Circle of Life and it emphasizes the importance of each Lumbee being a whole person. The four parts of the circle represent the four qualities of a balanced life: the spiritual, emotional, physical and the intellectual. The colors and location of the colors represent the four directions: east [yellow], south [red], west [black] and north [white]. It is the belief that the parts of the circle collectively make up not only a well balanced, but also a complete human being. This balance represents the equality of all humankind, thus the colors, red, yellow, black and white.

The four directions, four colors and Lumbee Pine Cone Patchwork that surrounds the Circle of Life are central features of the Lumbee Tribe's logo and portray the coming together of the old and new traditions in one symbol of unity for the Lumbee Tribe of North Carolina.

Cajete's model is symbolic of the circle of life or pathway of life in connection with his knowledge of Indigenous peoples. His model includes eight equally sized

concentric circles, each attached with a line, connecting to the next circle, to make an unbroken circle and continuous life path of Indigenous learning. The person is protected in the center, with the life path always surrounding him or her, thus providing relationships and resources in an effort to stay connected to what is most important, with the purpose of the person finding the center or completeness.

Both models can be compared to the solar system. The earth revolves around the sun, which is the central point of the solar system. Without a center, the picture would be unclear, void of order, with an undefined purpose. Without a central point, there are no peripherals. Just as the sun is important to our survival and existence, so is the student or individual. Without this center, there would be no way of carrying on traditions and wishes of the elders, and passing information to the next generation. In order to have a future, there must be students that can be nourished within this Circle of Life, thus finding that place that Indian talk about. Perhaps both models echo the sentiment that both are very important, the Native American student, and his or her tribal culture and traditions.

Conclusion

Through interviews with the four administrators, the researcher was able to explore the process in which Robeson County schools integrate tribal cultural values and practices into the public education of Indian students. The administrators' life stories were useful in establishing what those Indian values are and how the administrators integrate such values into the student's public school experience. Apparently, education

is very much embedded in the personal life stories of each of the participants of this study.

The Indian values and practices which were discussed by Lumbee administrators are also integrated into their schools. They include the importance of education, the importance of religion and spirituality, family unity and self-reliance, and the duty to preserve one's heritage and land. These values are integrated through the school curriculum, school-sponsored cultural events, the development and utilization of the school district's Indian Education Program, and Tribal and community involvement, whether the topic is cultural or on educational concerns for students.

This mode or process for integrating Indian values and practices into the public school education of Native American students in Robeson County is referred to by the researcher as the Lumbee Way. The schools of Robeson County, like most public schools in the United States, are also working toward preparing their students for the 21st century, adhering to mandates such as No Child Left Behind, and stressing the traditional skills of reading, writing and arithmetic, along with the science and technology education—all which is thought to be essential for success in today's economy. This combination of teaching cultural values and nurturing the skills that children will need for success in the broader society allows the children to walk in two worlds. It allows the children to have the self-esteem, family pride and close community connections that children need as a foundation for the confidence that will take them into the wide world where they will have much to offer as citizens and community members, especially as members of their own Indian communities, as well as other Indian communities.

One may ask in what way does the Robeson County Public Schools of North Carolina differ from other school districts in the United States who might have good old fashioned values. It is apparent that the Lumbee tribe has unity, community reinforcement and family involvement, all of which have sustained them as an Indian people through the years, especially since the tribe is not a ward of the federal government such as some 350 reservation tribes, who answer the Bureau of Indian Affairs in Washington, DC.

The Lumbee tribe survived and has made education and Indian values a priority. They are the first tribe in the United States to establish a 4-year land grant college. That higher education institutional seed was planted in 1887. In 1954, the Lumbee's college, [today's University of North Carolina at Pembroke-UNCP] opened its' doors to all races. This college implemented a "grow your own" Native American educator's recruitment program when the term was not popular. To "grow your own, or educate" your own Indian teachers, is somewhat a new concept, even at larger universities, including the University of Arizona. Apparently, it is the teamwork of the Lumbee tribe and UNCP that has helped the Robeson County School District differ from other school districts in the U.S. What other school district has 51% Indian school administrators [21 out of 41] and close to one third of the teachers [522 out of 1,753] are Indian, not just Indian, but from the same tribe? There is no setting in the United States that has this high representation of Indian administrators and Indian teachers. Statistics like this make Robeson County a unique and rare school district.

The importance echoed by the administrators in this study, by word and deed, as they assist in integrating Indian values and practices in public education is a lesson that can benefit other tribes and schools with Native American enrollment. Perhaps it can be said that the Lumbees have long valued Indigenous Educational practices and did not submit to the government's definition of "Indian" or "educational policy." One might conclude that this is what sets this Indigenous group apart from any other tribe in the United States as they strive to walk in two worlds, finding balance. Whether Lumbees are seen among their own community or elsewhere, this researcher envisions a scene. Metaphorically speaking I see Lumbees moving about in society, willing to help others, especially other Indians, because with one hand they continue to embrace education, and with the other hand they hold tightly to the values and practices of their tribe and wishes of their Indian elders, including telling their stories.

Hopefully stories like the ones expressed in this dissertation will continue to be told and expressed in Academia, for the sake of Indigenous education and preservation of Indian values and practices. Contrary to recent calls for "scientifically-based" research as being the only justifiable form of research, Brayboy (2005) as a guest lecturer at the University of Arizona explains in his Tribal Critical Theory that this theory honors stories and oral knowledge as real and legitimate forms of data and ways of being. Stories are not separate from theory; they make up theory. Stories serve as a way to orient oneself and others toward the world and life (personal notes, 2005).

Cora Weber Pillows (cited in Battiste, 2002) says, "Stories...are to be listened to, remembered, thought about, and meditated on. [They] are not frivolous or meaningless,

no one tells a story without intent or purpose” (p. 25). Likewise, Basso (2000) argues that stories serve a central purpose in orienting Western Apache to what it means to be an “Apache.” Stories, he argues, are moral tools with psychological implications, in that they remind individuals of particular ways of being.” According to Brayboy, these stories do not have to be told by accomplished academics or writers; rather, the stories valued are the foundations on which Indigenous communities are built.

Many Indigenous people have strong oral traditions, which are used as vehicles for the transmission of culture and knowledge. The form and content of these stories, however, differ from the types of knowledge privileged by educational institutions. As a result, American Indian students have often struggled with acquiring the academic language of educational institutions and have been viewed as deficient” (2005).

Brayboy tells us that oral stories remind us of our origins and serve as lessons for the younger members of our communities; they have a place in our communities and in our lives (e.g., see Basso, 2000; Battistle, 2002; Olivas, 1990, 2000). They also serve as guideposts for our elders and other policy-makers in our tribal communities.

Above all, what this study of Lumbee school administrators suggests is that Native Americans will benefit from a wise incorporation of both Native American and non-Native American culture which encourages success in Native American children. When such children learn to walk in two worlds, they walk proudly, confident of who they are, and experience harmony.

CHAPTER 6

SUMMARY OF FINDINGS, LIMITATIONS, AND RECOMMENDATIONS

*“And with our hearts and minds united,
We must teach our children well;
For they are our future.
the Heritage of all Indian Nations
will live on through them.
They are the hope of a Nation
whose promise is . . .
Liberty and Justice for all.”*
(Ruth Revels, Lumbee poet, 1991, p.10)

Chapter 6 will provide an overview of the entire dissertation, including a summary of key findings, implications, and recommendations for further research. Particular attention will be paid to the larger inferences that can be derived from this investigation to potentially benefit the larger Native American student population.

Overview of Study

The purpose of this study was to examine if and how Lumbee Indian administrators integrate Indian values and practices in formal systems of education. It explored a culturally informed alternative for thinking about and enabling the contemporary education of American Indian people. It is a translation of foundational Tribal education principles into a contemporary framework of thought and description. It advocates developing a culturally-based process founded upon traditional Tribal values, orientations, and principles, while simultaneously using the most appropriate concepts, technologies, and content of modern education.

The study took a qualitative approach and was based primarily on the results of in-depth interviews with Lumbee administrators in a school district located in southeastern North Carolina. As part of the in-depth interviews, each participant was asked to share his or her life story and include information regarding the Indian values shared by his or her parents, grandparents, and other members of his or her community. Data were also collected through the administration of a questionnaire and a second visit with each administrator, seven months after the first initial interview. Life stories provided during the interviews were summarized, analyzed, and interpreted in Chapter 5.

Restatement of Problem

Educators of American Indian children find themselves in a bind. At the same time that they provide an education that adequately prepares them for successful participation in a culturally diverse and advanced technological society, they ought to assist them in learning to appreciate and maintain those values and practices that make them a distinct cultural group, with their own history, language, and social practices (Van Hamme, 1995). Trying to bring both issues together is a relatively recent undertaking in the context of the United States, which explains the dearth of research in this area. As Linda Sue Warner, Chief Executive Officer of the Indian Community School of Milwaukee, remarked in recent years, "Because the Native American population has been long ignored in educational research and there is very little baseline information about them, these students are less likely to benefit from the current programs and approaches designed to educate Indian students" (NEA, 2001, p. 10). This systematic exclusion from research and from culturally-sensitive pedagogical practices is precisely what highlights

the import of integrating Indian values and practices in the 21st century education of Native American students.

Prior to the European invasion, each Indian group in America had its own system of passing on from generation to generation world beliefs and forms of living that made them sustainable over time both as a social entity and in relationship to nature (Hampton, 1993). Some of these learning strategies were quite structured, such as vision quests and other ceremonies, ritualized stories, oral histories, and, in the more socially-complex tribes, an actual system of formal education. Others processes were more informal, characterized by observation and imitation of daily activities geared toward teaching children the knowledge, skills, and values necessary for survival in a subsistence economy organized around kinship relations (Hampton, 1993; Reyhner, 1994).

According to Cajete (1994), despite this variety in ways of ensuring inter-generational transmission of culture, Indians of the Americas have shared common metaphors of Indigenous knowledge and learning. It is thanks to these shared metaphors that the development of a contemporary Indigenous philosophy of Indian Education has been made possible. Developing an understanding of what the shared metaphor is, with its common foundations and ideals, marks the first step in this new stage of the ancient journey of Indian people in America. Indians throughout the Americas have incorporated many expressions that reflect the metaphysical, ecological, and cultural constructs found in various systems of cultural transmission from one generation to the next. As he wrote,

These expressions, which occur in a variety of forms in many American Indian languages, reflect common understandings and shared foundations for traditional learning. Behind these mythic metaphors are the philosophical infrastructures and

fields of Tribal knowledge that lie at the heart of American Indian epistemologies. (Cajete, 1994, p. 37)

Thus, as Cajete reminds us, despite the heterogeneity of cultural forms, among native cultures there are some common elements that can serve as a foundation for the type of education that Native American students ought to be exposed to. This common foundation allows us to present four initial and crucial steps that can be acted upon in urban or rural Indian education to ensure that Indian students receive a quality K-12 education that eventually attend and graduate from college. First, there is a need for more Indian teachers, more Indian administrators, and more parents who are partners in the daily activities of schools. Second, Indian educators need to recognize and build on their own cultural strengths. This can be done by examining indigenous knowledge systems and incorporating those systems into teaching and research. Third, there is a need to explore indigenous governance systems and their possible application in schools. As Warner (2001, p. 10) wrote, "Our school board at the Indian Community School of Milwaukee is an example of self-determination in this country. We are an all-Indian school board, and we spend our money on promoting seven traditional values and four primary relationships." One of the values of this school is respect and one of the primary relationships is community. According to Cajete, both respect and being connected to community is representative of Indigenous educational values. Fourth, it is necessary to focus on the importance of talking about traditional values and relationships, so as to examine how they work together to create a successful person, who can walk in two worlds, Indian and non-Indian. When these four steps are in place, the likelihood that Native American students benefit for receiving an education that meets their unique

needs is much greater than a form of education that they feel is irrelevant and ultimately alien.

The increased focus on standards and high-stakes testing in today's school environment has the potential to endanger the possibilities of educators to walk in two worlds as outlined in this dissertation. In this new environment, at the very minimum educators in general, and administrators in particular, need to learn to acquire a wide repertoire of leadership skills in order to build the capacity of the school and meet its mission both academically and culturally. What are needed from principals in this new era are the skills that will release the commitments and capacities of the organizational members to meet these new challenges along with key structural changes that permit schools to be more flexible and sensitive in incorporating the practices stipulated in chapter 5. It is time for school districts and administrators to be more supportive in allowing Indian Education programs in school districts to play a stronger role in helping to integrate Indian values and practices in the day-to-day education. As evidenced from the findings, the school district that served as the source of information for this dissertation has had a strong relationship with its Indian Education Program, and this program has been instrumental in helping school administrators integrate Indian values and practices in their schools.

Limitations of Study

This study suffers from the limitations typical of qualitative research. After presenting each one of the limitations, I will explain how I tried to minimize the problem, but it is very possible that the problem persisted.

1. Participants were not selected randomly, so it is possible that those individuals who participated in the study are not representative of the population of Lumbee administrators of Robeson County. The implication of this is that, while I did find that whenever possible these administrators do include in their own work traditional Lumbee values and practices, I cannot speak for the entire population of Lumbee administrators. It is obviously possible that I found precisely those administrators that do believe in the importance of actively incorporating Lumbee practices into their professional work, but that the majority of administrators do not do that. To minimize this problem, when selecting my interviewees, I used educators from different schools and asked them about practices in their and other schools. I also used the literature to determine if my findings were anomalous, or if they could be considered the norm for Robeson County. And finally I read key district documents that allowed me to see if at least officially there is support for Lumbee values and practices in schools. These sources together led me to conclude that indeed the intersection of the two worlds is not limited to my four interviewees.
2. Some participants may have expressed views that are socially acceptable to me and to the intent of my study. This social desirability bias may have led

some respondents to self-censor their actual views. I tried to minimize this problem by letting my respondents know that there were no right or wrong answers. What was important to me, I let them know, was their actual practice, regardless if they included Lumbee practices or not. Moreover, I observed some of the practices, which corroborated the information from the interviews. Finally, once I compared the answers of the four respondents, I was able to ascertain that there was indeed an ideological cohesion in their answers.

3. The quality of the data collection and the results are highly dependent on the skills of the moderator or interviewer and on the rigor of the analysis. Because these are dependent on interpersonal exchanges with respondents, any number of variables, including the dress, demeanor, and language used by the interviewer may have influenced the quantity and quality of information given by respondents. My skill at analyzing and interpreting the information also influenced how well I organized the data into the themes that I selected. To minimize any problem in this area, I conducted pilot interviews that I transcribed, analyzed, and interpreted. I then showed these results to the interviewees to determine if I had correctly identified the main themes of the interviews. My respondents all agreed with my analysis and interpretation. I did a similar process with some of my respondents from Robeson County, and again, they agreed with my conclusions.

Findings and Implications

The findings of this study can be articulated as an implementation model that would be useful for other Native Americans or Indigenous groups who seek to integrate their cultural values and practices. Although the Lumbees are unique in many ways, their goals are similar to those of other Native American communities, a brighter future for the next generation. Many of the strategies that Lumbee administrators use to integrate tribal values into their school culture can be used in other school districts. Apparently, the integration of Lumbee values into the public schools has helped the Lumbees to embrace their sense of self and a sense of commitment among members of their tribe, thus motivating many to pursue higher education and return home to become educators and role models.

The Lumbee Way: Education Model with its four core values is representative of community views for Lumbees as well as many other Native American groups. These core values are: Spirituality/Religion, Family and Self-reliance, Education, and Cultural Pride with a Duty to Preserve the Land and Heritage of the Lumbees. The strategies or methods used by the school leaders to integrate the Lumbee tribe's values and practices into the public school could serve as a starting place with any tribe or school who wants true success from their Native American students. The strategies used by Lumbee administrators to integrate cultural values are ideas that can be used in public school settings or in reservation settings. In addition to larger structural and ideological obstacles emanating from federal legislation, research shows that obstacles to implementation of such values and practices can be experienced in attempting to secure agreement and

cooperation of schools, families and communities in defining the tribal values and committing to a plan of action. However, persistence in a good cause is important. This is a lesson and example of the Lumbees.

In order to incorporate Tribal/elders and community involvement, an administrator could begin with something as simple as inviting a tribal elder to come to speak in classrooms or an assembly, or the administrator could work with school personnel to encourage students to attend community events and then discuss or write about the event afterward. An Indian-Based School Curriculum could be accomplished inviting parents to lobby to their school district and even form a statewide Indian Education Review Committee as North Carolina, to ensure there is a representation of Indian history and culture in the curriculum. Native American artists or historians can work with art teachers to share their work or assist the district in developing a social studies unit on local and tribal history. Traditional School Sponsored Events could be some as simple as a yearly feast, picnic, a carnival, play, art show, poetry reading that features foods and games and ideas that are traditional in the Indian community. It is important to include elders, for they are the major link and keeper of the tribal stories, oral traditions and have the knowledge of the rituals and ceremonies.

Although these steps toward implementation may seem simplistic, they suggest a way to start showing Native American parents, students and tribes that public schools do indeed respect and value the students' Indian culture and way of life. By doing so, it also communicates that the student is a very important being. By showing this kind of education integration, research shows students will feel that they are respected as Native

Americans, be empowered and a stronger sense of their own potential for learning, thus better equipped to succeed academically. This is a way of helping students to embrace the Native and non-Native world view and holding school districts accountable being sensitive to Native American values and practices. This will hopefully help prepare Native American students to experience harmony as they walk in two worlds.

Recommendations for Further Research

The findings of this study suggest the following three main recommendations for further research:

1. Explore with administrators and teachers at a school that has a significant Native American population the implementation of the Lumbee Way, or a variation of the model. Of particular importance here is to determine the difficulties that educators, who themselves were most probably taught in ways that did not respect Native American culture, may face in implementing a culturally-appropriate curriculum and school environment.
2. Explore with administrators and teachers at a school that has a significant Native American population ways of reclaiming knowledge that is an integral part of Native American culture, but because of the onslaught of modern practices have been lost or greatly hidden over the decades. For instance, study with the educational community—including teachers, students, and families—knowledge of ethnobotany that is vital to maintaining inter-

generational communication alive and to living in a more simple manner and closer to the land.

3. Explore with other Native American tribes the likelihood that those tribes to identify with the Lumbee model as outlined here. Through a constant process of dialogue with other tribes, a more sophisticated and complete picture of the needs of native students, and the ways in which these can be addressed, will hopefully develop.

Conclusion

The goal of this study was to explore two research questions. First, do Lumbee school administrators integrate Lumbee values and practices in their daily work and indeed, if they do, secondly, how is the integration of those Lumbee values and practices accomplished? This study reveals that Lumbee school administrators do have a key role in the integration of Lumbee values and practices into the public school education of Native American students. The process which this takes place is what this researcher refers to as the Lumbee Way Education Model. The study shows the Lumbee people place value on Religion/Spirituality, Family and being self-reliant, Education and a duty to preserve Indian heritage and lands.

When the researcher discussed her research topic in 2002 at the NIEA Conference in Oklahoma City with Nolan Grayson, a Native American scholar and Educational Leadership professor at Oklahoma State University, he replied, “You are a member of a unique tribe who is a “leader in education” and an example for other tribes to model

(Personal conversation, November, 2002). This sentiment of Lumbees being “leaders in education” was eloquently elaborated upon by Grayson in his study 23 years earlier, “An Evaluation of Instructional Programs for American Indians in the Robeson County, North Carolina School District”:

It clearly is apparent that the self-sufficiency and leadership that characterizes Robeson County Indians [Lumbee] allowed them to pursue a system of education that had what appears to have only marginal support from outside the Indian community. And, despite the fact that discrimination in North Carolina prohibited Lumbees from attending college in state supported institutions other than Pembroke State [UNCP], they began to build an admirable record of graduates from out-of-state institutions as well as Pembroke State. These graduates became the core of the professional educators who staff the present Robeson County schools. In fact, slightly more than 50% of those responding to my research survey identified themselves as Indian [Lumbee]. There is no other school system in the United States of an equal size that can make such a claim. (1983, p. 25)

Although Grayson made that statement more than 20 years ago, the Lumbee Tribe has in fact expanded their presence in the educational system in North Carolina. It is my dream that all school administrators who have Native American students in their schools will provide the kind of leadership that will help integrate those students’ Indian values and practices. With such leadership, perhaps Native American students will have a stronger sense of themselves and their community values, and tragedies like the 2005 Red Lake High School in Minnesota might be prevented. According to one teacher, this killing, the worst since the Columbine High School shooting in Colorado, might have been avoided if the troubled teen would have been in touch with his culture. Having a strong grasp of one’s culture helps that person to walk more harmoniously in two worlds, helping one to cope even in the worst of times.

Red Lake High School is not the only school that has experienced tragedy with Native American students. This educator and researcher recalls an unfortunate incident involving an Indian student who came from a reservation in Sells, Arizona to attend a high school at a Tucson public school district where this author was employed as director of the Indian Education Programs. The Indian student was a handsome track star, with promising college scholarships. However, feeling detached from his Native community, without the strong support of extended family members and the reinforcement of his rich Indian culture and beliefs, problems overtook him, he ended his life by committing suicide. Sadly enough, his cousin, a sixth grader from the same school district, also ended his life three weeks later. I certainly know that it made a difference for me to attend schools where there were Lumbee teachers, family, and a community that knew tribal values were important, so was education. I hope that through the partnership between public schools and Indian communities, Native American students will experience the wisdom and harmony of their ancestors, which is so desperately needed in the 21st century, especially in education. As Native American students of this generation prepare for a society full of challenges and opportunities, may they take hold of their tribal values in one hand and education in the other. As they walk in two worlds, their own and the non-Native, may they do so in harmony, and may they make their elders proud.

APPENDIX A
CONSENT FORM

SUBJECT'S CONSENT FORM

Title: Walking Two Worlds: Integrating Lumbee Values and Beliefs in Education

I AM BEING ASKED TO READ THE FOLLOWING MATERIAL TO ENSURE THAT I AM INFORMED OF THE NATURE OF THIS RESEARCH STUDY AND OF HOW I WILL PARTICIPATE IN IT, IF I CONSENT TO DO SO. SIGNING THIS FORM WILL INDICATE THAT I HAVE BEEN SO INFORMED AND THAT I GIVE MY CONSENT. FEDERAL REGULATIONS REQUIRE WRITTEN INFORMED CONSENT PRIOR TO PARTICIPATION IN THIS RESEARCH STUDY SO THAT I CAN KNOW THE NATURE AND RISKS OF MY PARTICIPATION AND CAN DECIDE TO PARTICIPATE OR NOT PARTICIPATE IN A FREE AND INFORMED MANNER.

PURPOSE

I am being invited to participate voluntarily in the Walking Two Worlds: Integrating Lumbee Values and Beliefs in Education research project. The purpose of this project is to investigate and understand how Lumbee Indian principals/administrators integrate Lumbee values and beliefs in school.

SELECTION CRITERIA

I am being invited to participate because I am 1) eighteen years or older, 2) a Lumbee Indian, and 3) an elementary school administrator with the Robeson County Public Schools of Lumberton, North Carolina. Six subjects will be enrolled in this study.

STANDARD TREATMENTS(S)

If I decide not to participate in study, my request will be honored and received in a professional manner, without any repercussions.

PROCEDURE(S)

If I agree to participate, I will be asked to consent to the following: participate in a 1-2 hour interview. The interview will be audio taped, with my approval. I will be asked to complete a demographic questionnaire.

RISKS

No risks involved.

BENEFITS

There are no direct benefits to me for participating in this study. Participants will add to the research and scholarship in the field of Educational Leadership from the view of Native Americans.

CONFIDENTIALITY

Confidentiality will be maintained, names of participants will not be used. Consent forms will be stored at University of Arizona College of Education, in room 208, in Educational Leadership. Dr. Alberto Arenas (Co-PI) and Sandy Lucas (I) will have access to files. There is no sponsoring company for experimental drugs and devices associated with this project.

PARTICIPATION COST AND SUBJECT COMPENSATION

Cost to participants is time volunteered for interviews, one to two hours in length. No monetary compensation is provided for participation.

CONTACTS

I can obtain further information from the principal investigator, Sandy Lucas, M.Ed., doctoral candidate, at (520) 626-0348. If I have questions concerning my rights as a research subject, I may call the Human Subjects Committee office at (520) 626-6721.

AUTHORIZATION

BEFORE GIVING MY CONSENT BY SIGNING THIS FORM, THE METHODS, INCONVENIENCES, RISKS, AND BENEFITS HAVE BEEN EXPLAINED TO ME AND MY QUESTIONS HAVE BEEN ANSWERED. I MAY ASK QUESTIONS AT ANY TIME AND I AM FREE TO WITHDRAW FROM THE PROJECT AT ANY TIME WITHOUT CAUSING BAD FEELINGS OR AFFECTING MY MEDICAL CARE. MY PARTICIPATION IN THIS PROJECT MAY BE ENDED BY THE INVESTIGATOR OR FOR REASONS THAT WOULD BE EXPLAINED. NEW INFORMATION DEVELOPED DURING THE COURSE OF THIS STUDY WHICH MAY AFFECT MY WILLINGNESS TO CONTINUE IN THIS RESEARCH PROJECT WILL BE GIVEN TO ME AS IT BECOMES AVAILABLE. THIS CONSENT FORM WILL BE FILED IN AN AREA DESIGNATED BY THE HUMAN SUBJECTS COMMITTEE WITH ACCESS RESTRICTED TO THE PRINCIPAL INVESTIGATOR, **Sandy Lucas** OR AUTHORIZED REPRESENTATIVE OF THE **EDUCATIONAL LEADERSHIP, Dr. Alberto Arenas**. I DO NOT GIVE UP ANY OF MY LEGAL RIGHTS AFFECTING MY MEDICAL CARE OR SELF, BY SIGNING THIS FORM. A COPY OF THIS SIGNED CONSENT FORM WILL BE GIVEN TO ME.

Subject's Signature

Date

Witness (if necessary)

Date

INVESTIGATOR'S AFFIDAVIT

I have carefully explained to the subject the nature of the above project. I hereby certify that to the best of my knowledge the person who is signing this consent form understands clearly the nature, demands, benefits, and risks involved in his/her participation and his/her signature is legally valid. A medical problem or language or educational barrier has not precluded this understanding.

Signature of Investigator

Date

APPENDIX B
LETTER TO ADMINISTRATORS

MEMO

To: School Administrators

From: Sandy Lucas, M.Ed., doctoral candidate

Date: December, 2003

Subject: Research Study: Walking Two Worlds, Integrating Lumbee Values and Beliefs in Education

The Robeson County Public Schools of North Carolina, in conjunction with the University of Arizona, have agreed to participate in a study. This study will explore how school administrators integrate Lumbee values and beliefs in education.

Participants in this study have been identified as elementary Lumbee school principals or school administrators. The data collected in this research study will be used by the researcher for academic purposes. You will not be personally identified as a participant in this study.

This study is being done to learn about how administrators integrate Lumbee values and beliefs at their school and is not intended to be used as an evaluation in any way.

If you decide you would like to participate in this study, you will be asked to participate in an interview, about ninety minutes in length, which will be audio-taped, upon your approval. The interview would take place at the Indian Education Office, main street, Pembroke, NC. Also, you would be asked to complete a demographic questionnaire. You do not need to put your name on this questionnaire. (Enclosed is a self-addressed, stamped envelope and upon completing the demographic questionnaire, please enclose it in the envelope and mail it. I would appreciate it if you could complete the questionnaire and mail it to me by Feb. 10, 2004.)

Your participation in this study is voluntary and you may withdraw from the study at any time. By returning the questionnaire, you are giving permission for use of data. If you would like further information, you may call the principal investigator, Sandy Lucas, doctoral candidate, at (520) 236-8181. If you have questions concerning your rights as a research subject, you may call the Human Subjects Committee Office at (520) 626-6721.

Your feedback is important and essential to the success of this study. Thank you in advance for your time.

APPENDIX C
EXAMPLES OF LUMBEE STORIES
TAUGHT BY ELDERS TO STUDENTS

Henry Berry Lowry: The Lumbee Hero

In 1864, while Henry Berry was away from home, a Confederate officer accused Allen Lowrie and his sons of stealing hogs and butchering them for their meat. The Allen Lowrie family was a wealthy, well-respected Native family, with an enormous estate for that time of over 2,000 acres. Ruining them would increase the fear level in the rest of the Native community.

The local Home Guard was sent in to investigate the matter, and they allegedly found firearms on the property. Allen and his sons were arrested and Mary Cumba Lowrie and her daughters were physically assaulted. William and Allen were executed for their crimes. Henry Berry arrived to find his mother and sisters assaulted, and his brother and father murdered. He promised to find justice for his family's death and the dishonor wreaked upon his entire family.

Shortly after the murders on the Lowrie farm, Henry Berry's gang was beginning to form. Composed of three Lowrie brothers: Henry, Steve, and Tom; two Lowrie cousins: Calvin and Henderson; two brothers-in-law: Andrew and Boss Strong; two Black men: George Applewhite and Eli Ewin (known as Shoemaker John); John Dial and William Chavis, and a White man, Zach McLaughlin, the Lowrie gang was ready to evoke justice based on the very principles on which this nation was founded: “. . . with Liberty and Justice for All,” states Barton (1979).

Henry and his followers were living in the one safe place they could, in and along the swamps from Union to Moss Neck. The band supported themselves on the kindness of their community and the community did what it could to lend its support. With the Civil War gaining strength, the Confederate soldiers and government were beginning their swing into power in the South. Non-whites were seen as free labor in the Confederate effort. The slightest indiscretion would see any healthy male sentenced to doing time along Cape Fear creating barricades and strengthening the forts.

Hunger was quickly overtaking the minorities of Robeson County. Unable to hunt with a gun, unable to farm without the fear of being seen by a Confederate authority who would demand the healthy men for service, a food shortage began that Henry Berry could not ignore. Soon into the siege, Henry Berry and his band began to realize the strain that their entire community was feeling. Most of the Indian-owned land was being left untended, crops were abandoned, and the young men were nowhere in sight.

Henry Berry and his band began hiding in the swamps for their safety. They began to take from those who had plenty and could get more for their families. Seeing the struggle that the Robeson County natives were under, Henry Berry and his followers began to make visits into the more affluent sections of Robeson County. They would take from those who had more and then pass out the surplus to the needy families in the

community. Many families could not have survived if it had not been for those raids by the band of Henry Berry.

The target of one of these raids was James Barnes. Mr. Barnes had been accusing the Lowrie Family of theft and evil intent for many years. Several times he had accused the family and brought along the Home Guard to take the boys to the train headed for Wilmington. Whenever the Confederate Guard came looking for more “recruits” for Wilmington, Mr. Barnes would lead them through his neighborhood and find the bodies they needed.

In need of food for the band and the community and out of a sense of protection for his community, Henry Berry traveled to the farm of Mr. Barnes. Somewhere between the post office and the Barnes home, Henry Berry killed Mr. Barnes. The threat of his silent raids with the Home Guard was gone, but Henry Berry had taken a life for the first time.

A short time after that, James Brantley Harris stepped forward to be the next in line to face Henry Berry and his band. James Brantley Harris was a conscription officer who made advances toward the ladies of Scuffletown. His position and actions made him no friends, but it was through the deaths of three young Indian men that the fate of this rough character was sealed.

A young Jarmen Lowry was the first to be killed. Oral tradition states that he was killed late one night because he was mistaken for Henry Berry Lowrie. It seems that Henry Berry Lowrie had earlier told James Brantley Harris that he would no longer tolerate his behavior either as an officer or as a harasser of women. Scared at the possibility of his own murder, Harris was quick to draw his gun and ask questions later. Jarmen Lowry was the first victim of this set of circumstances. After the death, the Robeson County grand jury decided to overlook this unfortunate incident.

The Lowry family was not so quick to forget. Jarmen Lowry's brothers, Wesley and Allan Lowry, who had been conscripted into service in Wilmington, were returned home for their brother's funeral. Their returned presence added to the fear Harris felt. Shortly after the brothers return to Scuffletown, they were arrested by Harris for being absent without leave. After being led away by Harris and the Home Guard, the brothers of the slain boy turned up dead at Moss Neck station.

In early January of 1865, Harris was riding with a young Indian woman. He stopped the buggy and the Indian woman left. A few moments later, gunshots rang out and Harris' body fell to the floor of the buggy. With two deaths on their record, the Lowrie Band was sure that there would be quick military action against them. But instead of waiting for the action, Henry Berry and his followers acted first. They raided the Robeson County Courthouse where goods were being stored.

After that coup, the gang made several other smaller raids on local wealthy plantation owners. On February 27, 1865, the raid turned to Argyle Plantation, the Maxton residence of the widow Elizabeth Ann McNair. After a short gun battle in which the widow herself is alleged to have shot one of the band's followers, the Henry Berry gang helped itself to the goods of the plantation. Upon returning home, they were hailed as heroes and modern day Robin Hoods by the people they helped. However, the Home Guard's position was strengthened at the attack on a well-loved pillar of their society and community.

In March of 1865, the raids on small Indian farms began as the now fortified Home Guard searched for the outlaws. Luckily, the Home Guard was quickly distracted from its search. General Sherman was on his way, and the larger war took all the attention of the Home Guard as they vainly tried to avert defeat at the hands of the North (Sider, 1993).

In 1865, the Union Army advanced toward the lower Lumber River (Drowning Creek) in eastern North Carolina and unknowingly contributed to the watery death of numerous Robeson County Indians who were conscripted in fort-building projects to protect Wilmington. The dense swamps along that dark river protected a small group of Indians whose defiance against white injustices had sparked a decade of guerrilla warfare. The rebellious men saved their people from extinction and became local Robin Hoods to their community. Led by the daring Henry Berry Lowry, the gang outraged the President of the United States, outwitted the local, state, and federal government, and incurred the wrath of the Ku Klux Klan. They were interviewed by New York reporters, hounded by local Home Guard militia, and killed by bounty hunters and white neighbors eager to collect the largest monetary awards known at that time in America's history (Pugh, 2003, p. 70).

No one really knows what happened to Henry Berry Lowry. His body was never found and his bounty never collected. Some say he went to Georgia, others say he went to Canada or Mexico for freedom. Regardless of Henry Berry's destination, his legend remains.

Henry Berry Lowry continues to be a hero to the Indians of Robeson County. He avenged the crimes against Indian people not because of their tribal identity, but because that they were in the same situation as himself and his family, persecuted solely because of their race (Dial, 1975). As Bruce Barton wrote:

Although Henry Berry Lowry disappeared in 1872; he still means hope to the Lumbee Indians. He is their hero, dreamer, achiever, doer, trend setter, one of the 'baddest' warriors an Indian tribe ever had. To the people, he is bigger than life, a star to sight upon. (1979, p. 108)

Most Lumbees can tell the story of Henry Berry Lowry, a Lumbee leader and hero from Scuffletown (Dial, 1975). Since 1973, the Lumbee have performed an annual outdoor summer drama in Pembroke in honor of Henry Berry Lowry, called “Strike at the Wind.”

Rhoda Strong Lowry: A Lumbee Heroine and wife of Henry Berry Lowry

Henry Berry Lowry’s exploits have featured in many magazines and newspapers, including *The New York Herald* articles written in the late nineteenth century. These articles occasionally mentioned Henry Berry’s wife, but the topic of interest of such articles centered on Henry Berry. However, Rhoda Strong Lowry was an important woman of her times. Josephine Humphreys captured much of Rhoda’s history in her romanticized historical novel, *Nowhere Else on Earth*, but historians have largely ignored Rhoda.

Rhoda was intelligent and beautiful. Mary Norment, a historian who was widowed by the Lowry Gang, wrote, “Rhoda was one of the handsomest and prettiest Indian girls in all of Scuffletown. If Rhoda was ‘the Queen of Scuffletown’ then Henry Berry was the Don Juan of Scuffletown” (Dial, 1975). Rhoda was very protective of her husband and her people.

The epic unfolding of the Civil War was not Rhoda’s struggle, although her young life had always been one of opposition. She focused her energies on the salvation and preservation of her people, her family, and most specifically, her husband, Henry. According to Pugh, a Lumbee scholar,⁷ although Rhoda does not engage in activities that brought fame to the noted women of the Civil War era, she was by all accounts their equal in intelligence, charm, and personal engagement in daring exploits. Despite her apparent illiterate status and definite rural upbringing, Rhoda’s story parallels that of famous historical women whose living fire could not be extinguished. She was a unique

³ The author who has done, perhaps, the most research on Rhoda Strong Lowry is Eneida Sanderson Pugh who wrote, “Rhoda Strong Lowry: The Swamp Queen of Scuffletown” (2003). Pugh is a native of Pembroke, North Carolina. She graduated with a Bachelor of Arts degree in Spanish from the University of Georgia, a Master of teaching degree in Spanish and Education from the University of Purdue, and a doctorate in Spanish from Florida State University. She is employed in the Modern and Classical Languages Department at Valdosta State University in Valdosta, Georgia, where she has taught since 1982.

participant in the fight for the survival and rights of a people, the Lumbee Indians (Pugh, 2003, p. 70).

Dial and Eliades (1975), in *The Only Land I Know*, recount one of the old Indian stories about Rhoda's assistance to her husband while he was in jail. Rhoda concealed a file in a cake and delivered the cake to the jail. The file helped Henry make his way out of the jail cell and escape. In another jail escapade, Rhoda notched "toe-holes" to facilitate her ascent in climbing the Lumberton jail's two-story brick walls to "break Lowry out." On another occasion, Rhoda smuggled a knife in to her husband in jail, and at "knife-point" the jail man released Henry Berry (p. 79).

Rhoda "never took part in any of the gang's activities, but when they really needed her, she came through," according to Rhoda's grandson, Danny Leach Lowry. Mary Ragan, a reporter of the *News and Observer* in Raleigh, North Carolina, interviewed Danny Leach Lowry in 1967 when he was 86 years of age. Danny was "raised" by his grandmother, Rhoda, until he was 17 years of age. Regan did another interview with Rhoda's great-grandson, Clarence Lowry, who told the following story:

Rhoda walked the 80 miles from Scuffletown to Wilmington, set on freeing her husband. Once there, she baked a cake with a pistol concealed inside. She delivered it to the jailer, who was later overpowered by the liberated Lowry. (Pugh, 2003, p. 69)

According to Pugh,

Rhoda Strong Lowry's presence and importance in state and national history is romantic, daring, and invigorating. Her beauty has always been a cornerstone of her existence. She contributed to the preservation of the Lumbee. It is more important today to herald the strength she exhibited in the face of extreme danger, to highlight her intelligence, and to hold her up as an example of the burning spirit she exhibited in the defense of her family and people. She freely roamed the world of the whites and was at home in the depths of the swamps. Her life was central to the preservation and creation of the modern-day Lumbee people. The support she provided to her husband permitted him to become the first civil rights defender in our nation. (2003, p. 79)

Rhoda Strong Lowry died in 1909 when she was about 60 years old, but her spirit lives on in the Lumbee women. Many modern Lumbee women exhibit the same determination, strength and hope for the future of their people that Rhoda did.

The Ku Klux Klan (KKK) and the Lumbees in 1958

The Civil Rights Era in the United States was an explosive time throughout the country and throughout the South especially. Although many people think of that time in terms of Blacks and Whites, it was a time of great turmoil and triumph for all racial groups, including the Lumbees.

On January 13, 1958, the Ku Klux Klan (KKK)⁸, a white supremacist organization, burned crosses on the front lawns of two Indian families in Robeson County, North Carolina. The cross burnings were intended to send a threatening message to a Lumbee family who had moved into a white neighborhood and to a young Lumbee woman who was dating a white man.

It was common knowledge that the KKK had scheduled a rally on January 18, 1958, to “put the Indian in their place, to end race mixing.” The Klan wanted to rent a place near Pembroke, but no one would accommodate them, so they leased a field 10 miles away, in the town of Maxton. The sheriff of Robeson County, Malcolm McLeod, visited the KKK grand wizard, James W. 'Catfish' Cole, and advised him that the Lumbees were angry, and they would not allow anyone to intimidate them in their own community.

The KKK did not listen; they pursued their objective of having a rally. At twilight on January 18, as white-robed, white-hooded Klansmen began to gather on an open field near Hayes Pond outside Maxton, they discovered to their surprise that they were heavily outnumbered by Lumbees, many of whom were carrying firearms.

A struggle broke out as several Lumbees tried to take down the single light that illuminated the field. A single shot blasted the light bulb into pieces, and in the sudden darkness, gunfire sounded from all directions. In minutes, the highway patrol arrived to restore order. Though no one had been hurt, the KKK were frightened enough to welcome the intervention of the law. Escorted by the patrolmen, the routed KKK left the field to a chorus of derisive whoops and shouts from the Lumbees.

At the rally, one Lumbee, Simeon Oxendine, a gas station owner and decorated WWII veteran helped to pull the Klan's flag down. This angered the KKK members, so Oxendine wrapped the flag around him. Oxendine was photographed, and this picture appeared on national and international newspapers and magazines. He received thousands of telegrams, letters and cablegrams lauding him for his courage. The most famous Lumbee participant in this rally, Oxendine summed up the significance of the Lumbees'

⁸ The KKK was founded in the immediate aftermath of the South's defeat in the Civil War and has worked to terrorize minorities, particularly the Blacks.

fight against the KKK: “We killed the Klan once and for all. We did the right thing for all” (Dial, 1993, p. 96).

Catfish Cole and another Klansman, James Martin, were indicted for inciting a riot. The judge at Martin's trial, Lacy Maynor, a Lumbee, ordered Martin to serve 6 to 12 months in prison. “You came into a community with guns, where there was a very happy and contented group of people. We don't go along with violence . . . We can't understand why you want to come here and bring discord,” Judge Maynor told Martin (Dial, p. 97). The KKK has not returned to Robeson County.

Following the KKK incident, the Lumbee began to devote an increasing amount of energy and attention to political activity as a means of securing a better way of life for themselves. Since the 1960s an ever-increasing number of Lumbees have sought and won election to public office in Robeson County, on every level from local to state. Some have won appointments to federal office.

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APPENDIX D

NORTH CAROLINA CONGRESSIONAL ACT OF JUNE 6, 1956

North Carolina Congressional Act of June 6, 1956

The Congressional Act, in part, is as follows:

Whereas many Indians now living in Robeson and adjoining counties are descendants of that once large and prosperous tribe which occupied the lands along the Lumbee River at the time of the earliest white settlements in that section; and

Whereas at the time of their first contacts with the colonists, these Indians were a well-established and distinctive people living in European-type houses in settled towns and communities, owning slaves and livestock, tilling the soil, and practicing many of the arts and crafts of European civilization; and

Whereas by reason of tribal legend, coupled with a distinctive appearance and manner of speech and the frequent recurrence among them of family names such as Oxendine, Locklear, Chavis, Drinkwater, Bullard, Lowery, Sampson, and others, also found in the roster of earliest English settlements, these Indians may with considerable show of reason, trace their origin to an admixture of colonial blood with certain tribes of Indians; and

Whereas these people are naturally and understandably proud of their heritage, and desirous of establishing their social status and preserving their racial history; Now, therefore,

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that the Indian now residing in Robeson and adjoining counties of North Carolina, originally found by the first white settlers on the Lumbee River in Robeson county, and claiming joint descent from remnants of early American colonists and certain tribes of Indians originally inhabiting the coastal regions of North Carolina, shall, from and after the ratification of this Act, be known and designated as Lumbee Indian of North Carolina...Nothing in this Act shall make such Indians eligible for any services performed by the United States for Indians because of their status as Indians.
(Dial, 1975, p. 89)

APPENDIX E

EXAMPLE OF A CLASSROOM ASSIGNMENT

INTERVIEW: A LUMBEE COMMUNITY LEADER

Class Assignment:

Interview with Ms. Rose: “Be Proud of Who You Are”

Rose grew up in Greensboro, North Carolina, a couple of hours north of Robeson County. Neither of Rose’s grandparents finished high school; they were farmers in Robeson County, where both of Rose’s parents grew up. As Rose explained, “Both my grandparents owned their own farms, and eventually my parents bought and owned their own farm. I think there was probably somewhere around 40 acres or so, so they did well for themselves at the time.”

Rose’s parents wanted to pursue different occupations from farming, so they moved to Greensboro, which is a bigger city. Rose’s father became a welder. Although Rose’s father did not finish elementary school, he was a hard worker and a good provider and enjoyed being a welder. Rose proudly adds that her father is self-taught and probably reads at an eighth- or ninth-grade level.

Rose’s mother, who had finished high school, started out working in a USDA poultry-processing plant when they first moved to Greensboro from Robeson County. When Rose was about 2 years old, her mother decided to take a leave of absence from work and stay at home with the children. When the last child was in first grade, her mother returned to work. Rose’s mother was eventually asked by her supervisor to take a Civil Service exam so that she could work be promoted. She passed the exam and then was immediately promoted from a line worker with the USDA to poultry inspector.

Rose is proud of her parents and grateful for the values they taught her as she was growing up. Rose feels that the most important thing her parents taught their children was

to be very proud of who they were as Native Americans. Because Rose's family lived in Greensboro where there were few Lumbees or other Native Americans, it was important for Rose and her brothers and sisters to have a strong understanding and appreciation of their heritage. People asked Rose questions about "what she was" because she and her siblings were the only Indian students in the school and looked different from the other students. She comments:

We had to face identity questions on a daily basis from the adults and the children. . . . We did not realize it then, but people asked questions because they were very curious about who we were and where we came from, and about our life. . . . Therefore, the first value my parents stressed was to be proud of who you are and to feel good about that and that Indian people could offer something positive to society.

Her parents also taught her to be respectful and kind, and that everybody is to be valued.

Greensboro in the 1960s wasn't an easy place to grow up in, because there were riots and people were killed. She recalls:

I can remember the riots . . . like the one in Everett (on the outskirts of Greensboro) at the Woolworth counter that started the Civil Rights Movement in North Carolina. It began right there in Greensboro, but throughout it all, my parents knew people from all races, and they taught us first to be respectful of others, and that they would probably respect you.

Rose's parents also taught their children the value of education. She said her mother finished high school and was a very intelligent woman, but because she married and had five children quickly, she never had time to pursue college. Rose's father enjoyed welding, but he and Rose's mother realized very quickly after moving away from Robeson County that a college education gives a person many opportunities and makes survival in this world a lot easier. "If you get an education . . . that is one of the things that cannot be taken away from you," was advice Rose repeatedly heard from her parents.

Rose's family moved back to Robeson County before she started high school. She started school at Pembroke High, a couple of miles from her current office. Rose decided to become a teacher when she was a high school student, and she worked with a terrific teacher after whom she wanted to model her life. Rose said,

A caring teacher is why I became a teacher. I wanted very much to be a part of changing the lives of children because a certain teacher was very instrumental in helping me make sure that I stayed on track and met my goals as a high school student, so I could pursue a college education.

After graduating from Pembroke Senior High, Rose enrolled in Pembroke State University and completed a BS degree in physical education. Rose wanted to be a physical education teacher and also coach. At that time, in the mid-'70s, physical education was hard to get into and coaching was considered a man's position. Rose went back to school, earned a language arts certificate, and became a regular classroom teacher. She fulfilled her desire to coach by working with cheerleaders throughout high school.

As Rose continued to teach and to make a difference in students' lives as a teacher, she realized there was something missing. After some soul searching, she went back to school and earned a Master's degree in School Counseling. Reflecting upon her profession in education and shifting from teaching to school counseling, Rose says she made that change because she saw as a child that having somebody in a school who cared about her whom she felt comfortable talking to about her issues, made a difference in her success and happiness as a student. She recalls that the good people she had in her life as a young girl, in a city where she felt very lonely as an American Indian, are the reasons she survived. She notes that a counselor can have a special relationship with a student;

it's a one-on-one relationship in which the counselor can truly make a difference in a child's life. As a counselor, one can turn the life of a child around and help that child to go in the right direction. Rose knew that as a child growing up, especially in Greensboro, it was very important to have role models in her life.

Rose says one can have a direct impact as a school counselor when one helps a student get into college or into a particular program that turns that student around completely. With a smile, she says, "That is a really a wonderful feeling."

She enjoyed her position as a school counselor so much that she thought it was what she wanted to do for the rest of her career. But with her flexibility and love of education, Rose has since worked at the school central office as a supervisor, and is currently the Director of Indian Education in Robeson County. Robeson County's Indian Education Program is the largest in the United State, with almost 12,000 Lumbee Indian students. Rose said one of the reasons she accepted her current position was so she could help in the preservation of Indian culture and history. She works to make sure the school district continues to include Lumbee (and other tribes') Indian history and Indian culture in its curricula.

Her staff provides various services, from academic to cultural, to Indian students at 41 schools. With a staff of 42, she has cultural resource/youth specialists who are instrumental in making a difference in the lives of the Indian students in Robeson County. They help with tutoring, teaching classes, organizing field trips to visit Indian sites, and they also teach Indian arts and crafts, arrange for elders to tell stories, provide

summer programs to assist in reading and mentoring, arrange for Indian professionals to give talks to the students, and more. Rose commented:

My staff is very well respected by the principals in our school district, and they view us as an asset to the success of their schools. My department helps out in various ways, even academically. We stress academics as well as Indian heritage. Our students need to embrace this notion, if they are to mingle [walk] and be successful out there [in other worlds or settings]. Our school district places a strong emphasis on State education standards and the state North Carolina was a national leader in implementing the law, "No Child Left Behind." This law and education reforms walk in both worlds, it is important that we acknowledge who we are and honor our elders, [by integrating Indian values and practices] as part of the formal education in our school district.

In her unique administrator role, Rose's program's [Indian Education] central office is located at a historical Lumbee Indian school building, made of red brick. Her building also includes a Lumbee museum, Lumbee art gallery and as of 2004 a renovated gym [as a result of Indian elders] where many Indian basketball tournaments were played. This gym is used for special Indian gatherings in the county and of course, for sports and socials for Indian youth.

Rose is making an impact at the national level too. She is a board member for the National Indian Education Association (NIEA). For the first time, the 2003 NIEA conference was held east of the Mississippi, in Greensboro, North Carolina, near Lumbee country. Because Rose's parents taught her to be proud of her heritage, she is now helping other Indian students to value their heritage. She is in a position to make a difference throughout the entire school district. "Be proud of who you are" is her motto. When asked about her involvement with the Indian community, Rose said, "I am doing what is important to my parents and grandparents, and if it is important to them, it is

important to me. “Rose acknowledges that her grandparents died before they could see her involved in local, state and national levels of Indian education. She commented:

It’s amazing how my grandparents’ hardships have helped instill family and tribal values that are to this day being used with my own children, and will be used with my grandchildren. What is really terrific is that professionally, I am an administrator in school district and my role as Indian Education Program director.

Rose is another example of grandparents being positive role models and inspiring their grandchildren to do their best and become their best.

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