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A QUALITATIVE REVIEW OF A CULTURALLY RESPONSIVE EDUCATION
PROGRAM FOR NATIVE AMERICAN YOUTH

by

Tamara Ellington

A dissertation submitted in partial fulfillment
of the requirements for the degree
of

Doctor of Philosophy

in

Psychology

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2021

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ABSTRACT

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by

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Utah State University, 2021

Major Professor: Melissa Tehee, Ph.D.
Department: Psychology

This research uses a qualitative case study approach and a culturally based framework to examine an educational program's community for Native American youth. The purpose is to develop an in-depth understanding of an effective educational intervention's community that increases graduation rates of Native American youth and how they incorporate culture. I use Tribal Critical Race Theory to describe the continuation of colonization and assimilation efforts Native youth face in education systems and to portray the indigenized efforts the Konaway program implements in educating from an Indigenous lens. The framework was constructed from the nine tenets of Tribal Critical Race Theory and the Native American medicine wheel. Results are interpreted through Tribal Critical Race Theory and the medicine wheel as an Indigenous conceptual framework and an integrative approach to incorporating culture in education of Native American youth.

(123 pages)

PUBLIC ABSTRACT

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elders. Their cultural knowledge and persistence of survival has motivated generations of Native American's to succeed with their cultural identity still intact. I would like to honor my late and beloved elder, Agnes Baker Pilgrim for all of the time and cultural knowledge she has given to myself and the Konaway students. Grandma Aggie, you will forever be remembered by all.



Figure 1. Elder, Agnes Baker Pilgrim. Grandma Aggie.

Tamara J. Ellington (Tammie)

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GLOSSARY OF KEY TERMS

Assimilation: A process by which groups are forced to adopt or change to reflect the mores of the dominant culture. Assimilation occurs when, in order to be successful in school, students are expected to communicate and behave according to the dominant school cultural norms.

Colonization: A process whereby sovereignty over a particular land area, its natural resources, economic, political, and social resources is taken at the expense of Indigenous peoples. Colonization of the Indigenous peoples of the United States has continued through ongoing systemic legal, political, social, and economic oppression by European American thought, knowledge, and power structures that continue to dominate present day institutions in the United States.

Cultural identity: Includes the traits and values learned as part of our ethnicity, race, religion, gender, age, socio-economic status, primary language, geographic region, place of residence, abilities or exceptional conditions, etc.

Indian Education Act: A 1972 Congressional law that encouraged the development of educational opportunities and federal funding for the creation of tribal culture and language programs throughout the United States.

Konaway Nika Tillicum: Konaway Nikka Tillicum is an annual seven-day summer academy designed for Native American students aged 11-18. All Konaway students

identify as Native American and over 90% of staff identify as Native American.

Konaway has served over 600 students representing over 100 tribes in its 25 years of operation. Konaway students reside on the Southern Oregon University campus for the entirety of the 7-day camp and engage in academic classroom settings, cultural activities, workshops, and many other recreational activities.

Longhouse: Traditionally a longhouse is a dwelling used by Native Americans for living or gathering in. The Konaway longhouse is a gathering place welcoming and respecting the diversity of student's and staff's indigeneity while offering support, community, and cultural exchange.

Medicine Wheel: Sometimes known as the Sacred Hoop, is a symbol that has been used by generations of various Native American tribes for health and healing.

Native American: A person with heritage to any Indigenous tribe of North America, specifically those who are Indigenous to what is now the continental U.S. The term Native American will be used to encompass other related terms such as: American Indian, Native, Alaska Native, AIAN, Indian, Indigenous. These terms may be used interchangeably throughout this document.

Tribal critical race theory (TribalCrit): A theoretical framework for academic research and teaching that focuses on racism and colonialism as central to all other forms of oppression especially with research and teaching involving Indigenous peoples.

TribalCrit challenges the lasting legacies of colonialism, ongoing systemic racism, the impact of ideological/cultural hegemony on students in schools, the subordination of Indigenous epistemologies and pedagogies, and the continued violations of tribal sovereignty, self-determination, and the rights of tribally controlled education.

CHAPTER I

INTRODUCTION

The Native American tradition of storytelling dates back to time immemorial. Knowledge is passed down from mouth to brain and heart. You put life into words when you speak them. It means more when they are spoken. So, as you read this document, read it aloud. Give these words and this story the power and meaning that they deserve. As a Native American woman and scholar, I have the honor of walking in two worlds. This piece of writing brings together the art of quality ethical research with the stories of my people and the ways in which we choose to mentor our young people. This story is intended to be written in a way that represents the two worlds that I come from, the academic and the traditional storyteller. I began and ended writing this document with a good heart and made good preparation to instill the medicine that this program has given to me to tell this story.

During the summer of 2016, I was talking to a group of Native American middle school and high school students in the Konaway cultural longhouse about my journey in higher education as a Native woman. One of the young girls raised her hand and spoke softly, “But sometimes I don’t feel ‘white’ enough to go to college. Have you ever felt that way?” The room fell silent. Other students’ heads nodded in agreement, and I could instantly feel the pressure of the eyes of 35 innocent students staring back at me. I waited for a formulated response to come from my mouth, but only silence came out. This room of students that had always made me feel so comfortable had me hesitant and speechless. I had never heard something so honest and heartfelt come from such a young and capable individual. As I looked around the room hoping someone would say something, my mind

raced, my heart ached, my soul talked to me.

What do I say? What did she mean? Did I hear her correctly? Do I answer her honestly? Finally, after what felt like an hour, I took a deep breath and replied,

This is why I am here. For this exact reason. At times I have felt like I am not 'white' enough, and times like I am not Native enough, and many times like I do not belong. I fought for my identity in times where I shouldn't have had to. I questioned my position and capability way too many times to count. I am here so that every student in this room doesn't have to go through what I did alone. I am here to tell you, you are good enough. Native people do go to college and they do great things. You do not have to be 'white', you can follow your dreams and be as Native as you desire. Do not let academia change your identity. Be proud of who you are.

The room fell silent again as I saw the faces of these previously discouraged students change into the future generation of college graduates. This experience changed my life and my research interests dramatically. I knew that it was my responsibility to use my hard-earned privilege of being an educated and experienced Native American Woman to create a safe and encouraging space for Native youth to explore their potential and seek higher education.

Konaway Nika Tillicum Native American Youth Academy at Southern Oregon University in Ashland, Oregon is a culturally responsive academic program that incorporates self-determination and community connectedness to empower Native youth to access higher education and navigate educational systems. I began my relationship with Konaway in the summer of 2015 as an undergraduate student at Southern Oregon

University and the Chair of the Native American Student Union. My first year of attendance was the most impactful of all. I quickly recognized the importance of this incredible program as I witnessed the hardship and oppression these students were fighting through on their way to high school graduation. I, too, was once a Native American teen trying to make it through the education system, but I always thought my story was one of a kind and that my circumstances were not the norm for Native youth. Konaway opened my eyes to see how often Native youth face complicated circumstances in their lives, schools, families, relationships, and tribal communities. As the years progressed on, my role at Konaway began to feel more meaningful and purposeful. As I graduated, moved away, began a doctoral program, and continued on with my own life, Konaway has continued to be one of the largest communities I have ever been a part of, and I continue to be a part of the annual program.

In 2017, I began my thesis data collection at Konaway, measuring self-esteem, academic optimism, and cultural identity of students pre and post attendance of the program. Results showed that students' cultural identity was one of the most important variables correlated to increasing self-esteem and academic optimism (Barrett, 2019). Although the results were prodigious and meaningful to the program and the community, there was still the question of "how?" If cultural identity was such an important variable and Konaway has the ability to increase this for Native students, how are they doing it? This question has led to this current research endeavor. The aim of this research is to produce an in-depth illustration of the culture of the Konaway community.

Description of the Problem

Native American youth are dropping out of high school and college at

disproportionate rates, despite academic ability (Johnston-Goodstar, VeLure Roholt, 2017). Public education systems and educational programs lack incorporation of cultural sensitivity and cultural awareness for Native students, resulting in the lowest graduation rates of any ethnic or racial group within the U.S. (Deyhle & Swisher, 1997; Indian Health Services, 2018).

The high school and college graduation rates of Native Americans demonstrates a severe need for culturally adapted programs like Konaway. In this case study, I will be examining the incorporation of cultural components and the purpose of the academy and its community. This study aims to provide an in-depth description of this inclusive, interdisciplinary, culturally adapted program based in an Indigenous worldview.

In a broader context, we anticipate this research will bring attention to disparities within the lives of students by showing the continuation of colonization and assimilation efforts normally placed against Native Youth. This awareness of colonial oppression will also offer decolonizing solutions and ways in which the incorporation of culture can benefit Native youth. As such programs are uncommon, I seek to identify and give voice to the ways in which this program has been able to incorporate culture into academic success in hopes to inspire others to build upon and create more such culturally based academic communities. Through collecting extensive data, I draw connections between the incorporation of culture, Tribal Critical Race Theory (TribalCrit), and the traditional medicine wheel.

CHAPTER II

REVIEW OF THE LITERATURE

This review of the literature will cover the nine tenets of TribalCrit, the history of Native Americans in the U.S. education system, and the importance of culture and traditions for Native Americans. This literature review will serve as the foundation for the development of study methods, data analysis, and interpretation. The review will also orient the reader to the relevant literature to give the reader insight to the importance of the study.

TribalCrit

TribalCrit is rooted in the ontologies and epistemologies of Native American communities and their commonalities. The basic tenet of TribalCrit is that colonization is endemic to society (Brayboy, 2005). TribalCrit is an analytical lens and culturally nuanced way of examining the lives and experiences of tribal peoples since contact with Europeans over 500 years ago (Brayboy, 2005). This is central to the particularity of the space and place Native Americans inhabit, both physically and intellectually, as well as to the unique, sovereign relationship between Native Americans and the federal government.

TribalCrit emerged from Critical Race Theory (CRT) (Cole, 2017). CRT uses a foundation of Critical Theory to examine culture and society as they relate to race, law, and power. Although CRT attempts to critique and change societal structures, it does not address the specific needs of tribal peoples (Brayboy, 2005). TribalCrit incorporates Critical Theory, CRT, and an analytical lens from an Indigenous perspective. CRT and TribalCrit both posit that racism and colonization are endemic to education and that it has

become so deeply engrained in education systems that it is often invisible to most. Writer (2008) posited that TribalCrit may offer the possibility of unmasking, exposing, and confronting continued colonization in educational contexts. TribalCrit offers an analytical approach to dissect education systems and portray colonization efforts in a viewable way. TribalCrit functions to “expose the inconsistencies in structural systems and institutions to make the situation better for Indigenous students” (Brayboy, 2005, p. 441). TribalCrit educational researchers have contextualized their research within an analysis of the ongoing legacies of colonialism and racism in the lives of Native students and families, including: the endemic nature of colonial representations of Native youth, the endemic nature and ongoing consequences of systemic racism for Native youth, the perpetuation of cognitive imperialism in school curriculum and teaching, the exclusion of Indigenous epistemologies as legitimate forms of knowledge in schools and universities, the continued violation of tribal sovereignty and self-determination, and the exclusion of Indigenous pedagogies and ways of life from schools and universities (Abercrombie-Donahue, 2011)

Tribal Crit has been used interdisciplinarily as both a theoretical and methodological framework in order to better understand the experience of Indigenous people. It has been used in schools to describe the importance of multicultural education (Writer, 2008), in media research as a lens to view ethnic fraud with Native mascots (Castagno & Lee, 2007), in curriculum review to describe the portrayal of Native Americans in US history textbooks (Padgett, 2015), as an analytic tool to describe the lack of cultural instruction given to Indigenous instructors (Castagno, 2012), in research analyzing institutional microaggressions (Desai & Abeita, 2017), in education systems to

analyze academic attainment of Native students (Lindley, 2009), and to even assess funding given and allotted to public schools for Native American students (Martinez et al., 2019).

I selected Tribal Crit for this research in order to explore history and policies that affect Native American youth and make the connections between historical trauma and current status of Native American education. For this research proposal, TribalCrit provides an analysis of some of the issues Native youth face within education systems. TribalCrit brings attention to the colonial agenda that remains in current education systems and provides a framework for the interpretation of how Konaway indigenizes educational contexts and societal structures. Typically, TribalCrit is used to help argue the need for culturally sensitive approaches, but here it will be used as an outline to portray decolonization efforts made by the Konaway program. My hope is that TribalCrit can be used to address the education challenges faced by Native American youth, and also provide a theoretical lens to illustrate the Indigenous approach this Native American youth program uses to decolonize education. The use of TribalCrit provides a descriptive background of the issues Konaway students face, suggestions for systematic change, and a lens for data collection and analysis.

The TribalCrit tenets touch on various aspects of education but are not specific to the effects suffered specifically by students. I adapted the original nine tenets to TribalCrit to apply to Native American youth development and the education system (see Table 1). For the remainder of this paper, the tenets further mentioned will be the TribalCrit tenets adapted specifically for this research.

Table 1.

	TRIBALCRIT TENETS (BRAYBOY, 2005)	TRIBALCRIT TENETS ADAPTED FOR YOUTH DEVELOPMENT (FOR THIS DISSERTATION)
1	Colonization is endemic to society.	Colonization is endemic to <u>education</u> .
2	U.S. policies toward Indigenous peoples are rooted in imperialism, White supremacy, and a desire for material gain.	U.S. policies toward Indigenous <u>youth</u> are rooted in imperialism, White supremacy, and a desire for <u>assimilation</u> .
3	Indigenous peoples occupy a liminal space that accounts for both the political and racialized natures of our identities.	Indigenous <u>youth</u> occupy a liminal space that accounts for both the political and racialized natures of <u>their</u> identities <u>and lack of resources provided to them</u> .
4	Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification.	Indigenous <u>children/families/communities</u> have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification, <u>education, and healthy development</u> .
5	The concepts of culture, knowledge, and power take on new meaning when examined through an Indigenous lens.	The concepts of culture, knowledge, <u>education, development</u> , and power take on new meaning when examined through an Indigenous lens.
6	Governmental policies and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation.	Governmental policies and educational policies toward Indigenous <u>youth</u> are intimately linked around the problematic goal of assimilation.
7	Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous peoples, but they also illustrate the differences and adaptability among individuals and groups.	Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous <u>youth</u> , but they also illustrate the differences and adaptability among <u>children/families/communities</u> .
8	Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being.	Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being.
9	Theory and practice are connected in deep and explicit ways such that scholars must work towards social change.	Theory and practice are connected in deep and explicit ways such that scholars must work towards social change.

Post-Colonial Native American Education History

Across 326 reservations, 573 tribal nations, and over 6.79 million individual

Native Americans, there are many opportunities to recognize colonization efforts. Native

American youth account for over thirty percent of the Native population compared to the White population whose youth only account for 24% (Cowger, 2001). Our population of youth is growing substantially, yet they are viewed as occupying liminal space which has led to a lack of pedagogy and educational resources provided to them. Native American students have the lowest rate of high school graduation compared to any other racial or ethnic group in the U.S. and only account for 1% of the total enrollment in colleges and universities (Indian Health Services, 2018; Devoe, 2008). Native American students who achieve a high school diploma and begin attending public colleges have the highest college drop-out rate when compared to any other student population, despite being academically capable (Patterson Silver Wolf et al., 2017). Gloria and Robinson Kurpius (2001) estimated that 75%-93% of Native American students drop out of college before completing their degree. Guillory and Wolverton (2008) suggest that high attrition rates among Native American students is due to institutions failing to recognize the disconnect between institutional values and students cultural values.

Historically, treatment of Native Americans by the U.S. education system can be described as malicious and invasive, which has resulted in extreme distrust. The U.S. government's forced removal of Native children from their families to remote boarding schools, beginning in the late 1800s, has been cited as having the longest lasting harmful effects of all the assimilation and termination policies (Brave Heart & DeBruyn, 1998). In these boarding schools, policies were aimed at converting Native American students into English speaking "Americans" with intentional degradation of their Native culture (Ridgeway & Pewewardy, 2004). The motto of colonial education of this time was "Kill the Indian, Save the Child" (Brokenleg & Van Bockern, 2003). It was not until the 1978

Indian Child Welfare Act was implemented that Native American parents gained the legal right to refuse to oblige with the placement of their children in off-reservation schools. These traumatic historical experiences are woven into today's education system for Native American students and their communities. Today, leaders and educators are looking to change the historical relationship between tribes and the education system.

Due to the small Native American population size, Native youth are more often educated by non-Native teachers and non-Native teachers typically lack cultural competence training (Williams, 2019). Cultural competence for teachers is having the knowledge of students' cultural background and having the ability to incorporate that knowledge into relationships with students and families, curriculum, and instruction (Williams, 2019). Educators who lack cultural competence often reinforce the assimilation efforts perpetuated in education systems without even knowing the consequences students face for educators' actions.

Students of color report that microaggressions on school campuses negatively affect their persistence in school (Patterson Silver Wolf, et al., 2017; Sue, et al., 2008). Using a Tribal Critical Race Theory framework, Quijada Cerecer (2013) explored the qualitative responses from Native American high school students and their experience of their education climate. They found the schools neglected students' educational needs and views and marginalized Native students through policy. Students expressed their feelings towards the school and administrators in a variety of ways. One student shared his opinion of the normative ways education continues to be racialized: "Why do we have to learn the White man's way? Why can't we learn our way?" (p.602). Another student shared her surprise that there were people interested in her opinion,

“Wow! You want to know about us? How we feel about school? I have never been asked about my experiences in school. You are the first person at this high school to ever ask me about my experiences in school. . . . I think they [principals/teachers] think they know what is best for us. We are here to learn. . . and I get it, but I also know what I like, what we like and what we don’t like about being here (p.601).

These findings demonstrate a few of the ways in which Native students are exposed to racially charged environments that affect their identities and overall wellbeing. These educational disparities are a direct result of racial inequity in public schools (Quijada Cerecer, 2013).

Through a case study investigation of educators’ challenges in increasing Native American high school graduation rates, educators reported difficulties in finding ways to engage native youth in the traditional high school curriculum, making strong connections to adult educators and other mentors in the community, and partnering with parents when trying to increase graduation rates (Wilcox, 2015). Educational adaptations that are necessary for Native students to achieve higher graduation rates include: prioritizing developing students’ sense of worth in contributing to their communities, providing flexibility regarding absences, offering effective supports that emphasize connecting to an adult, and partnering with families and other community members (Wilcox, 2015). Although the research demonstrates the need for a cultural approach to education, the implementation of culture-based education in US education systems is extremely limited for Native American youth.

The conceptual model of youth mentoring suggests that it is essential for a strong

and meaningful personal connection to be created between youth and mentors for successful mentorship (DuBois et al., 2011). Ethnic or cultural matching among youth and mentors is a moderator for effect size when measuring success of mentorship programs (DuBois et al., 2011). Although cultural matching is not directly linked to the success of mentoring relationships, it is suggested that optimal matching goes beyond demographic characteristics and goes deeper into other considerations of compatibility (DuBois et al., 2011). Other researchers agree that teaching Native youth through traditional values and cultural activities are some of the best ways to mentor and reverse assimilation efforts (HeavyRunner & Sebastian Morris, 1997).

Despite historical attempts at genocide of our entire population, Native American tribes, communities, and people are resiliently reclaiming their culture, languages, and traditional practices, and embracing the resilience of their ancestors by thriving in the face of continued oppression. Native children hold a special and sacred role in tribal communities and are said to be the center of well-being for the entire community. Native children grow up surrounded by beliefs, customs, values, and tradition of an extensive internetwork of many individuals and communities. In many communities, children begin to participate in traditional ceremonies at birth. Teaching traditional knowledge and ways of knowing to Native children in tribal communities is often prioritized to increase their sense of belonging, cultural identity, resilience, and over all well-being (Stokes, 1997).

Many Native American communities and Native educators believe that a cultural context is absolutely necessary if students are going to succeed academically. Culturally sensitive interventions (CSI) are defined by the degree to which a target group's culture (i.e., values, norms, beliefs, practices) is incorporated into the design, delivery, and

evaluation of an intervention (Resnicow et al., 2000). The underlying principle of CSIs is that by incorporating social and cultural characteristics of a target population, interventions become more accessible, congruent, and effective (Kreuter et al., 2003; Rogler et al., 1987).

There are common values and practices that help families, tribes, and communities heal and thrive. Engagement in traditional activities and support from adults/family members and tribal leaders serves as a protective factor against hopelessness and suicide with Native youth (Pharris, et al., 1997). As the importance of culture becomes more widely considered, researchers stress the significance of utilizing positive aspects of culture in intervention and prevention (Masten & Reed, 2002). Cultural values influence physical and mental health outcomes (Jackson & Hodge, 2010). Meza (2015) suggested that an increase in academic grades, interest in higher education, and self-identity are results of remaining attentive to cultural foundations. The academic success of Native American students may rely on the impact that culture has on their personal lives. These values in the development of their identity can have an impact that extends to the importance of community.

Notably, the dropout rates within tribal colleges, where culture is incorporated more often compared to state colleges or universities, are significantly lower. In 2009, President Obama released a statement reflecting that students who study at a tribal college are eight times less likely to drop out of higher education than Native students in non-Native institutions; they continue on to a four-year institution at a higher rate than students in community colleges; and nearly 80 percent end up in careers that help their tribal nations (Adelman, Taylor, Nelson, 2013). Contrary to the assimilation goal, cultural

programming influences Native American students' school outcomes. A study by Powers and colleagues (2003) examining the influence of cultural programming on Native American student outcomes found that cultural programming had a moderate indirect influence on student outcomes. The strongest predictor of school success for the Native students was the extent at which schools provided supportive staff and safe environments. Several variables mediated the relationship between cultural programming and students outcomes such as school climate, parent involvement, quality of instruction and student motivation (Powers, et al., 2003).

Jackson and Hodge (2010) pointed out the disproportionate lag and phenomenological gap in ethnic minority outcome research despite the growing call for CSIs in social sciences. It is evident that there is a need for educational interventions for Native youth and the literature shows that interventions that are culturally adapted and culturally sensitive have better outcomes for Native populations. There has been a recent increase in CSIs for Native youth however, program evaluation and data collection of these CSIs has been extremely limited.

Medicine Wheel Conceptual Framework

Although Native American culture is diverse among its array of tribes and traditions, there are several commonalities that are considered uniform beliefs among most Native peoples. Some of those commonalties include the importance of tribal youth; the balance of mind, body and spirit; and the continuation of Native peoples and their culture. A sacred symbol that is shared amongst nearly all Indigenous people in North and South America is the medicine wheel (Bopp, et al., 1989; Nixon, 2020).

The medicine wheel begins as a circle, indicating a shape of wholeness and fluidity. Inside the circle, there are four equal quadrants representing interconnectedness and interrelatedness within the circle (Rieger, et al., 2021). Within Indigenous knowledge there is a common understanding of the interconnectedness and interrelatedness of all things (Bell, 2021). The medicine wheel is often used broadly as a metaphor for the contents of traditional teachings as well as the educational process of knowledge (Robertson, 2021). Much like TribalCrit's inclusiveness of defining knowledge, the medicine wheel interconnects Indigenous knowledge and values creating a culturally relevant space to interpret meaning (Beasley, Jones-Locklear, Jacobs, 2021).

The aspects of life that are most often represented by the four quadrants of the medicine wheel are spiritual, mental/emotional, intellectual, and physical. It is taught from a Native perspective that if we become stuck in one of those four quadrants or if we are unbalanced in those quadrants, we lack wholeness in all aspects and balance in life. To achieve balance, you must work at the achievement of wellbeing through positive change and growth of your spiritual, mental, intellectual, and physical selves. The healing of trauma and grief includes addressing this imbalance and re-establishing a connectedness between these four quadrants (Lavallée, 2007).

Physical health providers, mental health providers, educators and researchers have used the medicine wheel to address issues of health and wellness with Native American populations (Anishnawbe Health Clinic, 2006; Bell, 2014; Dapice, 2006; Lavallée, 2007; Verniest, 2006). Dapice (2006) recommended the use of the medicine wheel to guide research and interventions with Native populations. Bell (2014) examined the incorporation of the medicine wheel as an educational framework for educating

Anishinaabe children and although their examination was specific to that population, they recommend the incorporation of the teachings of the medicine wheel as a framework for any educational settings. Bell argued that the concepts and teachings from the medicine wheel can be valuable for all. Verniest (2006) suggested the medicine wheel as a structural framework within the social work field to practice more culturally sensitive work with Aboriginal populations. As social workers, they use the wheel as an analytical tool to illustrate the client's state of being, their roles, plans, and social work practice. Verniest (2006) suggested that this structural framework allows for a more holistic and balanced practice that encourages healthy identity development. As the importance of culture becomes more widely researched, many researchers stress the significance of utilizing positive aspects of culture, such as the medicine wheel, in intervention and prevention (Jackson & Hodge, 2010).

Using the medicine wheel as the framework allows for a cultural approach to the investigative research of the interconnectedness between the physical, mental/emotional, intellectual, and spiritual components of the Konaway program. When we take the Indigenous knowledge and teachings of our ancestors and combine it with modern day research, we are able to develop culturally informed theoretical frameworks with Indigenous theoretical bases. When Native American people create something, it is said that their energy is placed into that object or idea. The creation of individual things is spiritual, sacred, and unique for each individual. With the guidance of this Indigenous worldview, this study will be able to examine the unique individual energies that have been put into Konaway's community and evolution through using the medicine wheel's concept of health and wellbeing.

With inspiration from Brayboy's TribalCrit Tenets, this research uses the medicine wheel as a framework of eliciting the holistic stories, culture, knowledge, and tribal philosophies of the Konaway community. The medicine wheel is intended to extrapolate the incorporation of culture in this community and provide definition of the cultural structure (the program/community) that provides for the future of Native American youth. While many studies have stated the importance of culture within intervention and suggested the incorporation of culture for increased success rates of interventions, few researchers have utilized frameworks that take into account the relationships of these factors within an intimate program like Konaway. In addition, there is rarely a rich description of what incorporating culture looks like in these programs. Through using TribalCrit theory we examined the systemic educational problems Native youth face and the Konaway community through a community oriented Indigenous framework.

CHAPTER III

METHOD

Research Design

The present study uses qualitative research methodology to portray an in-depth understanding of the Konaway community and cultural implementation. Qualitative case study research focuses on an illustration of a real-life case using multiple sources of data (Yin, 2009; Durdella, 2017). The study of a case involves examination with data gathered through participant observation, interviewing, and document collection (Yin, 1994). The result of data analysis is a descriptive and holistic description of the case and proposed research question (Glesne, 2016). A case study's focus is on the complexity, uniqueness, and association to social contexts that the case possesses (Stake, 2000). As opposed to an ethnographic approach of determining how the culture works, this case study will develop an in-depth understanding of a single case, the Konaway community's culture (Creswell, 2016). This case study focuses on the singular case of the Konaway community's culture because it is unique. Part of the design was the intentionality of writing and energy put into this document. I ensured I went into interviews, transcribing, analyzing, and writing with a good mind and good heart to be sure the positivity and optimism of the data were portrayed in this story the way it was told to me.

Case

Konaway Nikka Tillicum is an annual seven-day summer academy designed for Native American students aged 11-18. All Konaway students identify as Native American and over 90% of staff identify as Native American. Konaway has served over 600 students representing over 100 tribes in its 27 years of operation. Konaway students

reside on the Southern Oregon University campus for the entirety of the 7-day camp and engage in academic classroom settings, cultural activities, workshops, and many other recreational activities.

Type of Case

This is a single, holistic, descriptive case study. This study describes the one single Konaway program community with no alternative case study comparison. It is a descriptive study in which I describe the phenomenon of the Konaway community and the real-life context in which it functions.

Bounds

Although the Konaway program itself is a single unit of one week in duration yearly, the community of Konaway often transcends that duration, as many find themselves an ongoing part of the Konaway community. Thus, the time bounds of this case differs with each individual who participated in sharing their Konaway experience. Each individual has a unique experience and timeline in which they have participated in the program.

Positionality

I am a Native American, female, first-generation student. I understand, and I am aware of my roles and responsibilities that surround being a first-generation and Native American student and educator. I have experienced the oppression in education systems in my upbringing and have also struggled to keep my own cultural identity while trying to succeed in academia. As a Native student, I have similar cultural and worldviews to the students and staff of the Konaway program. However, it is important to point out the educational difference between myself, the students, and the other contributing staff of

this program. Because of my higher education in psychology, I have additional variables that influence how I see the world and how my research is influenced through that lens. It is particularly important to me to ensure that my voice and my cultural beliefs are portrayed in a way that is congruent with my values and spirituality. This research study requires extreme reflexivity to ensure that I attend to the knowledge and construction of the program in addition to my own perceptions and values. I contribute my own thoughts, experiences, and opinions about my experience at Konaway throughout this document as an ethnographic source of data and interpretation.

I began working at Konaway as an undergraduate college student and over the years I have been honored to take on a variety of roles in the program including Senior Counselor, Residential Assistant, and now as the Administrative Coordinator and Residential Director. Some may say that my experience and relationship to the program may hinder my ability to portray it objectively, but I argue that my experience only enhances the ability to tell the story of this unique program in a way in which outsiders may not be capable. I have participated in conducting this program for over six years and through this participation I have been able to witness first-hand the notable differences between this program and other education programs while creating bases for research questions and program evaluation. I would also like to add that I have no financial investment to this program and my motivation for conducting this research is for the purpose of being consistent with my values and giving back to my community.

Conceptual Framework

By respecting Brayboy's eighth tenet, and acting on it radically, this research aims to solely include Indigenous theory and framework to make a more community-oriented

theoretical lens, and to define a Native community based on Native theory and values. With inspiration from Brayboy's Tribal Critical Race Theory tenets, this research uses the medicine wheel as a methodological and analytical framework of eliciting the holistic stories, culture, knowledge, and tribal philosophies of the Konaway community. Using the medicine wheel as the framework allows for a cultural approach to the investigative research of the interconnectedness between the physical, mental, intellectual, and spiritual components of the Konaway program.

Data Sources

Written program materials

A collection of written Konaway program materials was acquired and included in the description and history of the program to further document how culture is incorporated. These materials include mission statements, blank applications, grant proposals, awards, brochures, schedules, flyers, and descriptions.

Photographs

Photographs from the past six years of Konaway were collected via public social media and websites of Konaway and Southern Oregon University public archives. These photos were used to inform the description as well as to help illustrate the final research production in presentations. Photos are integrated throughout the results section of this document.

Observations

As a former and current contributor of the Konaway program, I will use autoethnographic methods to describe my own experiences and interpret the data of participants. I have documented my own observations through field notes and my own

answers to the interview questions. I have described my sociological and psychological perspectives and narrative of the experience of the program and culture. I hope that my perspectives add to significances and meanings of the broader research study.

Interviews

Interviews were a rich data source. Through the use of interviews, I explored each participant's understanding and experience of the Konaway community and the implementation of culture.

Participants

Study participants are various Native American individuals who have made substantial contributions as staff members to the Konaway program by acts of time commitment, position, or program creators. The individuals that were chosen to participate were chosen purposively by the researcher and the current director of the program. Five different Konaway staff members with a variety of different tribal affiliations, positions, and time spent in the program were interviewed for data collection. All participants were asked if they consented for their identity to be shared in the writing of this document. All participants requested and signed consent forms for their names, identity, and photograph to be shared in the telling of this story. Only my observations and information that was given by the participant are shared in their participant description.

Participant 1. Chava Florendo.

Figure 2. Chava Florendo.

Chava stands tall and slim with long brown silky hair. Her presence is known by all when she walks into a room. She speaks with certainty and passion but puts humor into her words to lighten the air. Chava wears her resilience on her face with stoic eyes, warm skin, a simple smile, and an infectious laugh. Chava comes from ancestry of the Wasco people as part of the Confederated Tribes of Warm Springs, is Filipina, and White. Chava has dedicated the majority of her life to the Konaway program, being a critical part of its organization and facilitation for over twenty years. Chava began her journey at Konaway as a student in 1998 and later went on to be a Junior Counselor, a Senior Counselor, a Head Resident, an instructor, the program coordinator, and now a

Konaway parent with her own children now old enough to attend the program. Chava recalled her own children being born and raised in the Konaway community stating, “There is a picture of my daughter at the Konaway drum when she was just one week old.”

Participant 2. David West.



Figure 3. David West.

David West is known to go by many names; David, Elder, Grandpa, Professor, but to me he is known as Uncle. David has gentle eyes, winter-white hair and a captivating smile. David introduces himself in his Native Algonquin language translated to “Good day my relatives, how are you this day? My name is white like old eagle, my brother I found you, likes to go new places to sing and dance and have a good time. I come from the Anishinaabe or Algonquin speaking peoples, Anishinabek Potawatomi tribe, Citizen Band Potawatomi. The area of the Wabash rivers. I am pleased to be here

with you today. My English name is David West, and I am citizen Potawatomi and Kickapoo with French and Dutch descent and I am proud of who I am.”

David is a United States Air Force Veteran, the director emeritus of Native American Programs at Southern Oregon University, the director emeritus of the Konaway Nika Tillicum Program, and one the three original creators of the Konaway program. David was the director of the program for nearly two decades and is now honorary elder in residence and honorary director in residence. David stated, “I have seen hundreds of amazing students go through the Konaway program.” During the interview, David noted his current location and stated he was sitting at the old Cascade dormitory where they used to hold the old long house. David shared, “So many prayers went up right here in this spot. This became our little reservation up here. It was really the thing that kept us all cohesive. I came up here for inspiration in telling this special story.”

Participant 3. Christina Martinez.

Figure 4. Christina Martinez.

Christina has a smile that will light up a dark room. She appears shy and timid with her long black hair and soft voice but is the first to speak up for what she believes in. Christina is from the Klamath and Yahooskin Paiute tribes and is also Chicana. Christina began her journey at Konaway the very first year it began and now has a daughter of her own that is a star example of a successful Konaway student. Christina held many positions at Konaway including being a junior counselor, a senior counselor, and now her favorite role as a Konaway parent. Christina recalled, “I always remember the first year I went, I was like oh these people are so nice, I guess I will go back next year, and then next year as soon as you arrive, they remember your name, they remember your family, they are waiting for you with open arms, it was definitely the family aspect of it that kept me empowered to go back.” Christina met David West in her first year of Konaway as a

student. David recalled in his interview, “Christina Martinez is a prime example of how intergenerational Konaway is, she has become my family, she calls me up every couple of weeks just to say hey uncle, I hope you are doing well.” Christina graduated with a master’s degree in marriage and family therapy and now serves as mental health therapist in rural communities.

Participant 4. Brent Florendo.



Figure 5. Brent Florendo.

Brent introduces himself as both Brent Florendo and his Indian name “Sidwallapum.” Brent is now considered an elder of our community and his long salt and pepper hair tells you he is wise, but he defies those elderly stereotypes with his fancy dance skills, basketball agility, and his youthful humor. Brent comes from the Wasco, Yakima, Warm Springs people of the Columbia River. He is the current director of Konaway Nika Tillicum and the Native Nations liaison and co-creator of Native

American Studies program at Southern Oregon University. Brent has dedicated his career at Southern Oregon University to the recruitment and retention of Native American students. Brent defines himself as “culturally rich.” He describes this concept as his life experiences of being raised on the Warm Springs reservation, moving to rural Native Alaska, and his connection with his culture, traditions, and community.

Participant 5. Tammie Ellington.



Figure 6. Tammie Ellington.

I, Tammie, the author and researcher of this study have introduced myself through this document in ways of storytelling and positionality. However, it is proper for me to introduce myself in my traditional way. My name is Tammie Ellington, I am from the Chinook Indian Nation, and I am proud of who I am. I have been a part of Konaway for

over six years and have dedicated my masters and doctorate research to the program evaluation and qualitative research of this program. I too, was a Native American high school dropout, attending alternative programs, with primarily white students and white teachers. Many times, my single mother was sent to truancy court after the school would not excuse absences for ceremony, funerals, or their inability to provide me transportation to and from school. Ultimately western public school did not fit with my culture, my single parent household, or my mental health. Public school was designed for students like me to fail, and that is exactly what it did at age seventeen. Looking back to that point in my life now with a Doctorate in Clinical and Counseling Psychology from Utah State University, I wonder, would things have been different for me if I had the support and resources I desperately needed? I have dedicated my time to identifying what helps Native students succeed in education and what qualities successful Native American education programs possess.

Protocol. The protocol for this project was submitted to the Utah State University Institutional Review Board. Once the protocol was approved, all potential participants were contacted via email and asked to share their willingness to participate in an interview with broad information about the purpose of the study, time commitment, and example questions. Those that responded that they were willing to participate were then contacted by email to arrange an appropriate time to conduct the interviews and were also emailed a copy of a full informed consent to review (see appendix) as well as a detailed protocol of the study interview. They were fully informed about the potential risks and benefits of participating in the study through informed consent. They were made aware that their participation was voluntary, and they could stop or deny participation at any

time.

Individual interviews were conducted via telephone and Zoom. Participants were given a verbal description of the informed consent as well as a written copy to ensure their understanding of participation in the study. Participants were given no incentives for their participation in the interviews and were asked to consent to being audio recorded. Participants were asked to sign the informed consent prior to continuing with the interview. Participants were given an emailed copy of the guiding research questions and each question was read aloud to them during the interview. Audio of the interviews was recorded for data analysis. Interviews lasted approximately 90 minutes. Post interview, participants were thanked and debrief on follow-up protocol procedures.

Follow-up protocol procedures included sending each participant a typed document of their interview transcripts to give them the opportunity to add comments or clarify meaning. Participants were given two-weeks to return any comments or clarifications and then the final data analysis was conducted with the amended transcripts.

Questions. The interview questions were inspired by the nine tenets of TribalCrit, as well as the four quadrants of the medicine wheel. It should be noted that TribalCrit and its nine tenets were never mentioned by name to the participants prior to nor during the interview.

- (1) What is unique about education at Konaway compared to other programs?
- (2) Why is the incorporation of culture important within the Konaway model?
- (3) How does the Konaway community incorporate culture into the program?
- (4) What are the values of the Konaway community?

- (5) What are the academic values of the Konaway community? Are they the same as the student's school systems?
- (6) What cultural educational resources are provided to students at Konaway?
- (7) Are self-determination and self-identification concepts that are incorporated at Konaway? If yes, how?
- (8) How are tribal philosophies, beliefs, customs, traditions, and vision incorporated into the Konaway community?
- (9) There are four aspects to the traditional medicine wheel: spiritual, mental, intellectual, and physical. Can you describe if and how the Konaway community incorporates these concepts?

Analytic Plan

Audio recordings from interviews were transcribed. I analyzed these transcripts from the interviews using thematic coding in order to identify major themes and ideas. Data was coded by the nine tenets of TribalCrit and additional subthemes emerged through thematic coding. I analyzed the identified subthemes for the frequency they came up throughout the interviews. Last, interview themes were analyzed through the traditional medicine wheel framework. The use of the framework provides guidance in portraying the holistic stories, culture, knowledge, and tribal philosophies. The medicine wheel assists in interpreting the interconnectedness of the themes, the individual participants, and the description of the program. The coding process began by reviewing a few initial portions of the transcripts to develop ideas about possible themes, then, I proceeded to analyze the rest of the transcripts using the preliminary ideas as a guide. All additional data sources (written materials, observation, photographs) were used to create

a detailed description of the program and data. Member checking was completed after transcription was recorded; no edits were made by members during the member checking process of the data.

CHAPTER IV

FINDINGS & DISCUSSION

Konaway is described in this document through traditional story telling methods using data collected from historic documents, participant stories, and personal accounts. I am exercising a community approach to rhetorical sovereignty, the right to tell the story of Konaway from an Indigenous perspective (King et al., 2015; Lyons, 2000). The data and results from this research are interpreted below through the nine tenets of TribalCrit, as well as through the subthemes within each tenet, and lastly the incorporation of subthemes into the medicine wheel framework.

Konaway Nika Tillicum Native American Youth Academy Description



Figure 7. 2017 Konaway Staff and Students.

Konaway Nika Tillicum is a Native American youth academy in its 27th year of practice. It is an annual, seven-day summer camp at Southern Oregon University designed to mentor youth aged 11-18 through high school and inspire them to go on to higher education. The purpose of Konaway Nika Tillicum is to provide an educational experience immersing Native American youth in a college setting while incorporating

Native ways of being with academics. Konaway began in 1995 and has served over 600 Native American students representing over 100 tribes. Preliminary evaluation data shows a ½ point increase in grade point average (GPA) for individual Konaway students each year of attendance. Previous research into Konaway showed an increase in Native student’s cultural identity and academic optimism, mediated through increased self-esteem while attending the summer academy (Barrett, 2019).

History and Program Formation



Figure 8. Dr. Jean Maxwell

The idea of a youth program began in the Oregon Native American community around 40 years ago. A group of students at the University of Oregon, including David West, and James Florendo, a faculty member at University of Oregon, were discussing this concept as early as the late 1970s to early 1980s. In 1993, Dr. Jean Maxwell, at that time the Director of Native American Studies at Southern Oregon State College (now Southern Oregon University), spent a year on sabbatical leave. She focused her sabbatical work on going to each of the nine federally recognized tribes of Oregon to find out about their educational needs and concerns. Prior to starting this work, the issues of concern for tribal youth and educational access were brought up at a meeting of the Southern Oregon State College Native American Advisory Council. David West stated, “We brought everyone in the state of Oregon that had anything to do with Indian education to the

university for 3 days, we broke them into 3 groups and we only had 3 questions.” Those questions were: 1) What are the demonstrated needs in your communities that could be addressed by the utilization and access to education?, 2) What could a program at Southern Oregon University look like that addressed those needs in academic preparation and academic inclusion?, and 3) How would we assess its success and continued worth in offerings to the communities in the state of Oregon? They all heard the same concerns repeated by tribal members around the state as they spoke about the future of their youth and the need to help them focus on higher education as a life goal.

Upon return from her sabbatical, Dr. Maxwell and David West met with Carol Jensen, Director of Youth Programs at Extended Campus, and the idea of developing a program for Native American youth was formulated. David West recalled the questions he asked himself in the planning of the program. David stated,

“Why couldn’t there be a camp in the extended campus youth programs that wasn’t a talented and gifted program and wasn’t a high excelling student program but was a program that could look at early intervention for dropouts and to keep Native students in school and making sure they were adequately prepared for the stringent admission requirements for colleges and universities.”

The president of Southern Oregon State College, Dr. Stephen Reno, supported the use of the campus as an Academy site, viewing the program as an important part of the college's commitment to youth outreach. David West, at that time a faculty member at Rogue Community College, and James Florendo became involved in planning and developing the Academy.

The program formally began when Southern Oregon University teamed up with

Rogue Community College and held a Native American Planning Symposium in October 1994 to develop the annual residential camp for Native American youth. Native leaders from all over Oregon (including representatives from the nine federally recognized tribes in Oregon) attended the symposium and gave their input. "We always treasure our youth and want to enhance their growth and destiny," quote from Tedi Tanewasha (Konaway Program Materials). "All tribes hold education in great value," quote from Mike Clements, Education Office, Warm Springs Confederated Tribes (Konaway Program Materials). Native American communities throughout Oregon were deeply concerned that their youth complete high school and that greater numbers attend and graduate from college.



Figure 9. 2001 Konaway Staff and Students

Current Program

Konaway Vision Statement. Through an intergenerational family model, Konaway Nika Tillicum is a culturally responsive academic program that empowers Native youth to access higher education and navigate educational systems, encourages self-determination, and strengthens critical thinking by deeply connecting them to a community that values their aspirations and the resilience of our seven generations.

Academy Objectives.

1. Secure financing to ensure attendance regardless of family financial resources, thus making Konaway accessible to all Native American students.
2. Make career exploration an integral part of Konaway. Organize community-based mentorships to continue the students' enthusiasm for learning and skills developed during the Konaway program.
3. Tie into existing resources by involving parents, home communities, tribal education directors, elders, and successful Native American college and high school students.
4. Provide significant in-depth classes in math and science by involving students in field studies, hands-on learning, computer and Internet applications, and exploring natural resources available within the geographic area.
5. Provide an introduction to humanities and the performing arts through classes in writing, drama, and literature, as well as attendance at cultural activities including a performance of the Oregon Shakespeare Festival.
6. Involve Native American teachers, counselors, and junior counselors who foster an environment of cultural pride and respect for self and others.
7. Encourage and incorporate the involvement of tribal elders in program activities and curriculum that will support the compatibility between traditional education and

college education (Elders in Residence component).

8. Train Native American junior counselors (high school students) and senior counselors (college students) to develop peer counseling and leadership skills among Native American youth and provide positive role models.



Figure 10. Konaway Student. In traditional regalia at Oregon Shakespeare Festival.

Program Model. Middle school and high school aged students submit applications, letters of recommendation, and transcripts in the spring prior to the beginning of the academy. Acceptance is based on students' completeness of their application, content of their application essay, GPA, and status of recommendation from their letter writer. Konaway has a 100% acceptance rate for those students who meet the requirements. Approximately 20-30 students are accepted each year. Spots for students are limited due to funding and staffing; however, as funding and staffing continue to grow, there has been recent expansion for the number of students able to attend. Students and families are then given an acceptance packet by mail to complete their registration and provide them with

the information necessary to be prepared for camp (e.g., what to pack, activities to be anticipated, medical questions). Prior to the start of the academy, senior counselors and staff are trained on University policies, Konaway rules and policies, preparing classes/activities, and establishing relationships with one another to enhance the cohesiveness of the camp. Students are assigned to a counselor by age-group and gender. Over 90% of Konaway counselors, staff, and instructors identify as Native American and many of them have previously been Konaway students.



Figure 11. 2018 Konaway Students and Staff. Playing in the Ashland Creek.

Through using a cultural Positive Youth Development (PYD) curriculum, Konaway Nikka Tillicum Native American Youth Academy desires to mentor and prepare Native youth through high school and on to higher education (Barrett, 2019).

Positive Youth Development builds on youth's strength with positive socialization to increase health and wellbeing (Kenyon & Hanson, 2012). Konaway is uniquely based on a familial model with a community-based approach. Konaway includes staff of Native American elders, Native American college students, and Native American professionals within the community.

Elder-in-resident program. Elders within the Southern Oregon Native American community volunteer their time and wisdom to the week-long program. Annually, two elders (1 male, 1 female) are selected to be a part of Konaway staff and reside with the students throughout the entire week. Typically, these elders are referred to by all staff and students as "Grandma" and "Grandpa." The Elder in Resident component involves elder discussions, talking circles, singing, drumming, traditional classes in Native rattles, feather wrapping, and necklace making held throughout the week. Each elder brings their own unique cultural values, stories, and traditions to share with the students and the entire community. Konaway elders are respected to the highest degree and model the ways in which Indigenous elders are valued with tribal communities. Ultimately, elders at Konaway have priority to eat first, sit first, speak first, and have the power of overall decision making in nearly all aspects of the academy.



Figure 12. Konaway Elder and Student. Attending the Oregon Shakespeare Festival.

Head Residents. Next in the familial model is the role of head residents. Two head residents (1 male, 1 female) are chosen each year from a variety of applicants. Priority acceptance is given to Native American head resident applicants that have a history of attending Konaway as staff or students. The role of head resident is one of community, organization, leadership, mentoring, and supervision. Each of the head residents is in charge of their same gender students and senior counselor population. Head residents reside in the dorms with the students and counselors and act as a mentor for senior counselors. Head residents are often referred to as “Auntie” and “Uncle”. Head residents receive their mentorship and guidance from the Konaway elders and additional executive residential staff. Essentially, head residents have the most direct responsibility for students and staff over the duration of the program and are the ones most often directly

engaged with the most students and staff during the camps entirety.



Figure 13. 2019 Konaway Head Residents and Staff.

Senior counselors. Supervision and mentorship of students is a high priority with the Konaway staff. Students attending Konaway live in an 8-10 person living group with a senior counselor (SC). Senior counselors are required to have completed a minimum of 1 year of college and are selected for their leadership qualities and experience with young students. Priority is given to Native American students who have previously attended Konaway and/or Southern Oregon University.



Figure 14. 2018 Konaway Senior Counselors, Staff, and Students.

Junior Counselors. Konaway also provides a junior counselor (JC) program for high school students in grades 11 and 12 who wish to stay involved in the program while training to be senior counselors. This program provides a college prep class and also requires them to attend two courses in which they served as teaching assistants during the week. The program focuses on college preparation and leadership to meet entrance requirements for college and skill development in future success.



Figure 15. 2005 Konaway Junior Counselors.

Additional staff. As Konaway is based on a familial model, it truly does take a village to raise a child. With that idea, Konaway has additional staff to support the organized staff mentioned above. Residential executive staff of Konaway include a Program Director, an Assistant Director, and a Program Coordinator. These individuals reside in the dorms with the students and staff for the duration of camp and have increased supervisory and leadership roles for all staff, students, functions, and activities, and behavior.

The academics. Konaway uses traditional Native American instruction styles such as teaching in the oral tradition, teaching youth to traditionally bead and dance, and teaching respect and confidence. The academy consists of a broad range of exploration activities including cultural and academic lectures, cultural experiences, recreational

activities, diverse classes, fine arts/theater arts training, Native American history, college preparatory courses, and learning to explore and succeed with their personal autonomy.

The curriculum features a multiple class-period day from 8:00 a.m. until 5:00 p.m. with at least two course electives for each student’s schedule. See Figures 16 and 17 for an example of previous Konaway schedules. Course proposals are solicited from Native American teaching faculty, elders, and professionals in the community. Konaway also values out-of-class activities as important for academic, social growth and development. Activities consist of events such as large group presentations focused on cultural events, sports activities including the Alaskan Native Olympics, the Elder-in-Residence program and Outdoor Cultural Days.

Konaway Nika Tillicum 2017								
Saturday 7/15	Sunday 7/16	Monday 7/17	Tuesday 7/18	Wednesday 7/19	Thursday 7/20	Friday 7/21	Saturday 7/22	
AM Staff Prep Greensprings A	7:00 – 7:50 am 7:50 – 8:00 am	BREAKFAST MORNING ANNOUNCEMENTS Lounge						
11:00 – 12:00 Student Check-in	8:00 am On Numbers	Class Period 1 8:10 – 9:20 am (Group A) Nurses Rock! – OHSU Staff, Britt Lab (Group B) Intergenerational Continuance , Worley, Britt 251				Prep for "Dancing on the Bricks" at OSF	8:00 – 9:30 am Students Check-out of Dorms	
12:00 – 1:00 Student Lunch	Grizzly Peak Hike (sack lunch) 2:00 return	Class Period 2 9:30 – 10:40 am (Group A) Awaken the Writer Within , Arellano, MA 003 (Group B) College Prep , Henderson, CE 106				11:00am On Numbers Leave for OSF	10:00 – 11:00 Closing Ceremony Stevenson Union Arena	
3:00 Living Group Meetings	2:30 Beading	Class Period 3 10:50 am – 12:00 pm (Group A) Intergenerational Continuance , Worley, Britt 251 (Group B) Native Cinema(s) , Colley, EP 258 12:00 – 1:00 pm LUNCH in The Hawk						
4:00-5:00 Introduction Meese Auditorium		Class Period 4 1:10 – 2:20 pm (Group A) Linguistics , Dupris, TA 131 (Group B) Write Your Dream to Life – Arellano, MA 003				12:00 – 1:00 Dancing on the Bricks Lunch in Lithia Park		
5:00-5:30 Campus Tour		Class Period 5 2:30 – 3:50 pm (Group TBA) Rapping , Mista' Chief, Longhouse (Group TBA) Survey of Theatre – OSF Company Members, AB 101 (Group TBA) Beading , Chava Florendo, MA 206				The Farm at SOU Service Project 3:00 – 5:00 pm		
		Class Period 6 4:00 – 5:15 pm (Group B) Linguistics – Dupris, TA 131 (Group B) Activism , Letchworth, TA 107 (Group A) Sustainability , West & Halleran TA 132 & The Farm						
		5:30 – 6:30 pm DINNER at The Hawk		5:30-6:00 OSF Prologue Meese Aud.	5:30 – 6:30 pm DINNER at The Hawk			
		6:45 pm LIVING GROUP MEETING		6:00-7:00 Dinner at The Hawk	6:45 pm LIVING GROUP MEETING			
Icebreakers Longhouse 8:30 pm	7:00-7:45 Group Photos with t-shirts 7:45-9:00 Longhouse	7:00-9:00 Longhouse Night Presentation on McNair Program	7:00-9:00 Longhouse Night	6:00 pm On Numbers: 6:15 bus departs OSF Play "The Odyssey"	7:00-9:00 Longhouse Night	7:00-9:00 Longhouse Night (necklaces)		
9:30 pm STUDENTS IN ROOMS – 10:00 pm LIGHTS OUT								
							Contact Info: SOU Pre-College Office: M-F 8am-5pm 541-552-6452 Evenings/Weekends 541-261-9603 Konaway Office: 541-552-8991	

Figure 16. 2017 Konaway Schedule.

Konaway Nika Tillicum 2018							
Saturday 7/7	Sunday 7/8	Monday 7/9	Tuesday 7/10	Wednesday 7/11	Thursday 7/12	Friday 7/13	Saturday 7/14
AM Staff Prep	7:00 – 7:50 am BREAKFAST	MORNING ANNOUNCEMENTS Lounge					
Greensprings A	8:00 am On Numbers	Class Period 1 8:10 – 9:20 am (Group A) Nurses Rock! – OHSU Staff, Britt Lab (Group B) History of the Nez Perce, Beagle, EP 254				Prep for "Dancing on the Bricks" at OSF	8:00 – 9:30 am Students Check-out of Dorms 10:00 – 12:00 Closing Ceremony Rogue River Room
10:00 – 12:00 Student Check-in	Grizzly Peak Hike (sack lunch) 1:00 return	Class Period 2 9:30 – 11:20 am (Group A) Native Studies Colley, Taylor 107 (Group B) College Prep, Henderson, PC West (11 th -12 th graders) Mindfulness, Falske-Mendoza, Diversions (9 th -10 th graders)					
12:00 – 1:00 Student Lunch		11:30 – 12:30 pm LUNCH in The Hawk					
1:30 Living Group Meetings	2:00 Beading	Class Period 3 12:45 – 2:05 pm (Group A) Intergenerational Continuance, Worley, Britt 251 (Group B) Native Studies Colley, TA 107				11:00 – 1:00 Dancing on the Bricks	
3:00-4:30 Introduction Meese		Class Period 4 2:15 – 3:35 pm (Group A) Mindfulness, Falske-Mendoza, Diversions (Group B) Intergenerational Continuance, Worley, Britt 251				Lunch in Lithia Park	
4:30 -5:30 Campus Tour		Class Period 5 3:45-5:15 pm (Group TBA) Rapping, Mista' Chief, Longhouse (Group TBA) Theatre, Brent Florendo, Diversions (Group TBA) Rock Your Mocs, Chava Florendo, TA 131					
5:30 – 6:30 pm DINNER at The Hawk				5:30-6:00 OSF Prologue Meese Aud.	5:00 – 5:50 pm DINNER at The Hawk		
6:45 pm LIVING GROUP MEETING				6:00-7:00 Dinner at The Hawk			
Icebreakers Longhouse 8:30 pm	7:00-7:45 Group Photos with t-shirts 7:45-9:00 Longhouse	7:00-9:00 Longhouse Night	7:00-9:00 Longhouse Night	7:00-9:00 Longhouse Night	6:00 pm On Numbers: 6:15 bus departs OSF Play "Romeo & Juliet"	7:00-9:00 Longhouse Night (necklaces)	Contact Info: SOU Pre-College Office: M-F 8am-5pm 541-552-6452 Evenings/Weekends 541-261-9603 Konaway Office: 541-552-8991
9:30 pm STUDENTS IN ROOMS – 10:00 pm LIGHTS OUT							

Figure 17. 2018 Konaway Schedule

The Oregon Shakespeare Festival has consistently committed to underwriting play tickets for the Native students and staff to attend a performance in the outdoor Elizabethan Theatre on an annual basis. Konaway students also preform annually on the Green stage at the Oregon Shakespeare Festival performing songs, dance, reading their poetry, performing small plays, drumming, and sharing their projects for the week. The Oregon Shakespeare has been an amazing ally and support for Konaway students while also inviting them to share their culture on their stage. Many famous Native American actors such as Shaun Taylor-Corbett and Roman Zaragoza from the Oregon Shakespeare festival volunteer their time to mentoring students at Konaway. Outdoor Culture Days include an all-day field trip to a variety of different areas over the twenty-four-year period. Some areas include: Crater Lake, Umpqua Falls, Applegate River (visiting the

Sacred Salmon ceremony site) hiking up Grizzly Peak and Table Rock, exploring the Klamath Marshes and the attending the Klamath Tribes powwow in Chiloquin.



Figure 18. Konaway Students Hiking Grizzly Peak.

Funding. Konaway is funded through grants, sponsorships, and donations which provides each student with a scholarship to cover the majority of the costs of camp. Each household is asked to pay a small a fee upon acceptance to the academy. Scholarships are available to students and families that need financial assistance for their acceptance fee.

TribalCrit Themes

In this section, the major themes of the interview data will be presented based on the nine tenets of TribalCrit. The themes will be presented in order of the nine tenets and

how they align within them. TribalCrit provides a theory to analyze the issues Konaway students face within education systems, it brings attention to the colonial agenda that remains in current education systems, as well as a structure for the interpretation of how Konaway indigenizes educational contexts and societal structures. Although TribalCrit is typically used as a critical lens to the colonization efforts in education systems, here it will lend a more positive guide to identifying the affirmative efforts Konaway has made toward decolonizing education. In this section the subthemes of the interviews will be presented based upon how often they occurred within the data of nine TribalCrit tenets thematic coding. Table 2 shows the organization of subthemes as they emerged from each of the nine tenets, although themes could be presented in multiple tenets based on content and fit. For the sake of the paper, themes and subthemes were placed with the best fitting tenet.

Table 2

TribalCrit Themes and Subthemes

Adapted Themes	Subthemes
1. Colonization is endemic to education.	family model oral tradition strengths culture traditions
2. U.S. policies toward Indigenous youth are rooted in imperialism, White supremacy, and a desire for assimilation.	cultural identity indigeneity spirituality inclusivity accommodating family
3. Indigenous youth occupy a liminal space that accounts for both the political and racialized natures of their identities and lack of resources provided to them.	mentorship empower advocacy connectedness community relationships

4. Indigenous children/families/communities have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification, education, and healthy development.	self-esteem resilience connection self-determination sense of belonging
5. The concepts of culture, knowledge, education, development, and power take on new meaning when examined through an Indigenous lens.	cultural knowledge values language oral tradition unique cultural identity intergenerational knowledge
6. Governmental policies and educational policies toward Indigenous youth are intimately linked around the problematic goal of assimilation.	freedom of religion evaluation incorporation of culture the inclusion of diversity
7. Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous youth, but they also illustrate the differences and adaptability among children/families/communities.	intertribal community language practice family
8. Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being.	oral tradition storytelling appreciation tradition medicine Indigenous ways of knowing
9. Theory and practice are connected in deep and explicit ways such that scholars must work towards social change.	leadership perspective ally

Tenet 1: Colonization is endemic to education.

Brayboy (2005) defines colonization in this form as the thought, knowledge, and power structures that dominate present day society. Historically, and in present day, education is used as a weapon against Native Americans to oppress our culture and promote the western colonial agenda of thought, knowledge, and power. This promotion

of western ideals in education has had a devastating impact on the education outcomes for Native American students.

All of the participants described how Konaway intentionally indigenizes education and teaching instruction to ensure student's education is presented as an honor and not as a weapon to oppress and assimilate. Chava describes how she intentionally uses her Indigenous way of teaching to empower youth in education.

We find student's strengths and build upon them, but also meet students where they are at, we push them, we evaluate them in a different way than their school, at school they just put their head down, they are just trying to get through the school day, they don't want to ask questions because it is not met with the same care, that same Auntie love where you are like, "ohhh, ok I can see you are actually struggling, or I can see this doesn't click for you."

Chava described in her statement the role the familial model of acting as her students' "Auntie" has in the emotional understanding of how they are struggling.

This familial dynamic is a cultural tradition to treat our Indigenous youth as our own. Chava explained that this familial cultural approach is not just her own belief or style but what the expectation is of all Konaway staff, instructors, and volunteers. Chava said,

The familial cultural aspect of it is that we are very clear with our instructors and our guests that are coming in that this is what our goals are, this is what we are creating here, and this is how we treat our youth, and that may be very different then how they are treated in school.

I too reflected on this familial dynamic that occurs at Konaway. I have been an educator

for many years, in many classrooms, and have built relationships with many students. However, those relationships do not seem to sustain the way Konaway student-mentor relationships do. Konaway relationships are a family connection that does not expire or weaken with time. I have current and past Konaway students that text and call me often with questions and updates. Students like to inform me about their grades in school, activities they are engaged in, invite me to their sporting events and school performances, and much more. I cherish these relationships like I cherish the ones with my own children and family members, as do the students.

The concept of family within Native American culture is different from the western idea. To Native people, family is your tribe, your community, and the people you love and respect. Chava elaborated on her use of the word family as, “in Konaway, family is non-linear, it’s a decolonial way, not the way most people are used to.” Native Americans live in kinship societies where extended family groups form communities. These communities are made from blood and nonblood relatives (Ross, 1996). Brent defined the main value of Konaway as family and explained the reasoning for the familial model. Brent stated,

We are addressing the biggest hammer ever slammed on our Indian people, besides genocide, I am talking about boarding school. Where they hammered out the family cycle. From birth, to being a baby, to being an adolescent, to being a brother, a sister, a cousin, being an uncle, to being parents, they [US government] tried to take that away from us... Konaway is the family model that was once ripped away from us. We are taking it back and reteaching our young kids what a family model is.

Christina shared how important the family model was for her retention to the program “it was definitely the family aspect of it that kept me empowered to go back.” I share Christina’s same thought about her retention to return to Konaway as a student. I feel the same empowerment to go back because of the familial connection as a staff member to the students and other staff.

As David West shared the story of the creation of Konaway he elaborated on the family model and the importance of family and community within education. He shared how schools do not include traditions and culture within their curriculum and how critical those aspects are for Native students. His description shows the intent to empower the students based on their personal strengths, and in turn he believes we are strengthening the entire tribal community. David responded,

We take into account their traditions, culture, the fact that they come from many different tribes and how to be inclusive of all of those many different tribes, honoring each one and their unique relationships to their traditions and culture and use it in a way that strengthened our own Konaway community, and then when the students went back to their home communities hopefully strengthened their home communities. Because it was based in the familiar of each community.

Chava commented on the culturally insensitive ways in which students were treated in their schools and shared her opinion on how Konaway does the opposite. Chava explained that Konaway focuses on identifying students’ strengths and working their hardest, “not on regurgitating pointless information.” She shared that she believes the constant praise that we give students and the encouragement to build upon their inner strengths is part of what makes Konaway so much different than students’ public-school

approach. Brent agreed with this concept of encouraging the students and that he encourages students to engage in all programs and education they are interested in, both Native and non-Native, but to “not compromise who they are, because that is what they are asked to do from day one, from genocide, from boarding schools.” Brent concluded that encouraging students to be proud of their identity and individuality are the “core parts to raising strong minded students.”

Through interviews and transcription, the word “change” was never used by participants in their description of how they teach and mentor these students. Alternatively, words such as inclusive, honoring each individual, strengthen, and empower were used. The subthemes that emerged from the data in tenet 1 were family model, oral tradition, strength, culture, and traditions. It appears that the intention of this program is to reject the idea that colonization and assimilation is needed in education and instead believes the complete opposite. That students come in with unique inner strengths built by their families and tribal communities and it is our job as educators and mentors to build upon those strengths and meet students where they are at. That the familial cultural aspect of education is the glue that deepens the student-teacher relationship while boundaries and multiple-relationship practices set and enforced by western ethics codes and institutions are overruled. Tenet 1 lays a strong foundation for the remaining tenets below, the data themed within this tenet is the most robust.

Tenet 2: U.S. policies toward Indigenous youth are rooted in imperialism, White supremacy, and a desire for assimilation.

TribalCrit explicitly rejects the design that assimilation is needed in educational institutions for Native American students (Brayboy, 2005). Despite the array of

differences among tribes, Native Americans have a shared history of maltreatment by the United States Government, including their history with the system of education.

Brayboy's idea of imperialism points out that Native youth are ruled by policy of extending force and the intent of assimilation through diplomacy.

Konaway rejects the design of western institution imperialism through the implementation of a non-hierarchical familial model. Chava explains this model as,

Everyone at Konaway is a peer. There isn't a weird hierarchy, even among the staff too. That hierarchy doesn't exist like it exists in school systems or coaching, I mean there is the hierarchy that I am auntie and therefore you are going to carry yourself a certain way, but there isn't that same, "you are less than me in some certain way."

Chava again described the familial model in which respect is expected, but a power hierarchy is non-existent. Ross (1996) described the concept that Chava is alluding to as a traditional Native American egalitarian society based on the concept of interdependence, in that all things in the universe are dependent on one another. Ross defined this term as a "precontact way of living" rather than present day practice. Konaway demonstrates the way in which they have returned to precolonial ways of living by fostering the egalitarian structure within their program implementation.

Chava and David later explained the ways in which they reject assimilation of student's culture and spirituality at Konaway by easily making accommodations and creating space for students to practice their diverse traditions. Because Konaway is intertribal in its nature of having such a diverse tribal population, Konaway does not aim to assimilate students to one way of knowing, rather they adjust for the diversity of

spiritual knowledge of the incoming students and allow space for them to practice. David West shared examples of how Konaway works to reject the design for assimilation of students by encouraging them to introduce themselves in their traditional ways and use their Native languages.

We teach them how to prepare and survive through it and how to see their self-worth. We ask them to talk about themselves and where they come from the very first night, what's your name, what tribe, and could you say "I am proud of who I am."

When it comes to the topic of intertribal spirituality and religion, David explained how rather than assimilation as the goal, inclusion and accommodations are made to ensure spiritual sovereignty is welcomed. David said,

We would use prayer, and if you had a different way of making your prayers, like smoking a pipe, some of the Yurok and Karuk kids needed to smoke their tobacco pipes when they prayed when there was a tragedy or loss. So, we always make accommodations for that to happen. We set up the tipi so people could go in there and shut the flap and attend to their ceremonies without people staring around at them and they could have their privacy... in morning prayer, we ask students, does anyone have the ability or the desire to speak and speak to the creator on all of our behalf. And letting them do that in their own way, in their own language, and everyone joins them and honors their way of doing it.

I agree with this concept of intertribalism, flexibility, inclusion, and dismissal of assimilation efforts at Konaway. During my time at Konaway I have witnessed the flexibility of medical care for students, dietary needs and restrictions, prayer and

expression of spirituality, involvement of family members, learning disorders, and much more. One of the most significant examples of this is the years that we had one particular student with severe medical problems attend Konaway. Her family was nervous to let her attend without a family member there to accompany her in case of a medical emergency. Collectively as a program we decided to allow the student's father to join her while attending the program. Konaway housed him in a dorm room next to hers, he ate all meals with us, and participated in activities with us. It was a simple change to our program rules and organization, however, that bit of flexibility and accommodations made the student able to attend Konaway safely and happily for many years.

Chava gave additional description of the importance of the Konaway tipi and how the tipi gives space for students mental and spiritual health. Chava said,

The Konaway tipi would be raised every year, and that created a safe space for youth that were coming from trauma, or needed a time out, or needed that space where they knew that anything they needed to address could be done in a culturally competent space. You see the grounding work with the youth, when they come together for the morning prayer, it centers them. It is a moment to center for the day, to collectively as a group come together, to put positive energy into whatever needs to be accomplished for the day, and it's that time to give our kids to slow down. Because generally speaking in the world, we don't give our kids time to slow down or pause, or time to start their morning in a positive way and that is really important at Konaway that we always do that so that they ground out for the day.

Chava again shared the importance of positivity for students surrounding spirituality,

grounding, and mental health. Building upon youth strengths as Chava mentions in Tenet 1, she gave examples of how Konaway rejects assimilation and works to meet students where they are at. Chava stated,

Typically, public schools have a metrics to meet and they are not going to push you to do the things you are really good at, they are going to make sure you meet all of these imaginary marks. So, I think we have the ability to encourage and push them to do the things that they are passionate about, and then they get to soar. They get to feel like they were seen and heard and share whatever they want to share. It is very impressive to see.

Christina gave an example of Chava's description of meeting students where they were at and encouraging them to pursue their passions with her own memory as Konaway student. Christina responded,

Try your best in whatever you are doing in your life. They would encourage you to go to college, if that was an option for you, that was definitely a way that they would show you that you could be better intellectually.

Chava recounted a powerful story of a situation with a student where she found a traditional cultural strength that had never been identified in his public-school setting.

Chava recalled the story,

This one particular young man was coming from some rough stuff and he was always the instigator of things, and then he came in, and I was teaching beading. And he put his head down and he was so meticulous about doing things perfectly, and he was so proud of his accomplishment of every row he put on and by the end, I was just like, I would have never guessed that was going to be the thing he

was good at. And he was beaming with his accomplishment by the end, and you could tell that my excitement for him completing a project was probably something he has actually never ever felt or received. So here he is walking around with his medallion making sure everybody saw it, and he was so happy. It was just so interesting to see how he came so deflated every year, and by the end he was a different guy, it was really incredible to witness that transformation that happens so frequent with them.

Chava described that concept of meeting students where they are at as fluidity. She nonchalantly shared her organic nature of making accommodations and changing the classroom and curriculum to fit the students. Chava said,

We are as fluid as we can be, knowing our youth and the situations, and knowing the students that we have in any one particular year, we can make adjustments, there is years that I am teaching a class and I find out we are skewing super young this year, so I think, I am going to have to rethink how I am going to teach, or I am going to have to modify this, or I am going to have to engage the older students to help each other. I think we have the ability to be super fluid, which is different than the public school system that has a rigidity to it that doesn't necessarily fit that Indigenous model. Indigenous communities and families are very fluid.

Participants described the Konaway program as accommodating, inclusive, fluid, and encouraging. The concept to force the students into a certain way of learning, living, or thinking is nonexistent in the data describing Konaway. The subthemes that emerged from this section were cultural identity, spirituality, indigeneity, family, inclusivity, and

accommodating. Rather than an imperialistic structure of power, Konaway demonstrates a precolonial form of an egalitarian familial society.

Tenet 3: Indigenous youth occupy a liminal space that accounts for both the political and racialized natures of their identities and lack of resources provided to them.

Tenet 3 recognizes the unique identity of Native youth and how often they are only seen as a racialized minority group (Jamie, Russell, 2019). TribalCrit provides a theoretical framework for understanding the liminal space allotted to Native students in education. Jamie and Russell (2019) suggested that using TribalCrit in teacher's education may help them understand and respect the dual identities Native youth possess as well as begin to address Native liminality. Within the interview questions for participants, question number six specifically asked what cultural educational resources are provided to Konaway students. Below Konaway staff elaborate on their efforts to create a safe and welcoming space for students while providing them with as many physical, mental, educational, and spiritual resources as possible. Chava shared her thoughts on the liminal space allotted to students, often being the only Native students or people of color in their educational environments. She shares that Konaway aims to change that perspective, even if it is only for one week. Chava stated,

So, in a lot of cases when they are in the public school system or if they go to band camp or whatever else they are frequently the only Native students, or in a very minority position. It affects the way they engage with education. But at Konaway it is very level, even though we have youth that are from the city or from the Rez [reservation], they still have differences, and they are coming from different stories, they are all individual, but there is a certain amount of

relatability that reduces some of the barriers and creates an atmosphere of engagement that I think is really unique.

Konaway creates an inclusive atmosphere of Native American students. Students look around and see other students that look like them, talk like them, have similar traditions and values, and are also aspiring to proceed on to higher education.

Chava said, “We create an atmosphere where they don’t feel like they are the only one.” Chava continues to share how Konaway aims to educate students that Native liminality is a construct to oppress the students and demystifies the spaces they were once taught that they did not belong in. Chava shared,

And then simultaneously half the point is to demystify higher education, and a college campus, and all of those things. So, we create a cohort of other youth that are on that same journey, which it is all about access, as you demystify it and make it something normal, even just walking through campus, when you get to that point in your life, you will walk through campus without that fear that goes with the unknown, I think that is what is the most unique about the education here.

Chava also understands that recognizing Native liminality can be difficult for students and that they can end up in situations where they need support and mentorship in order to succeed. Chava responded to interview question six with,

What they get is they get a giant community of well-respected educated people. They get new peer to peer relationships too. I think the peers really build each other up and they stay connected and they are encouraging, and they have this whole new group. But they also leave knowing they can ask any of us staff or

instructors to point them in directions they wish to go. Over the years all of us have connected students to... health care, we've had ones that we needed to call and check in with foster parents, we have had to deal with DHS [Department of Human Services], check-ins with the tribe, and tons of help with school and getting into schools, and scholarship reminders. We have always offered to be advocates for them in their public schools, so if there grades dip or they have problems with teachers, we create a safety net and sense of security for our youth. That is part of the Konaway model that the staff is connected to the community, and they bring added benefit to the students having that connectedness to the rest of the community.

When David was asked the same interview question inquiring on resources provided to Konaway students, David responded,

They have access to the second largest resource library in the state. We teach them how to conduct research and how to do genealogy work. We provide all students with our contact information. Most of the teachers even give their contact info to their students for if they ever need anything or want to follow up with them, they could. And I know that that has happened hundreds of times. The community that we provide for them while they are at Konaway never stops after they leave Konaway, we strive to provide that same community and connection all year long with mentorship.

Christina shared her own observations of what she believes Konaway provides for students as resources,

There were quite a few people available to the students to try to connect to that

side of Konaway and to connect with the tribal community outside of Konaway. And sometimes they would have tribal representatives from different tribes who would be there too so, a lot of time they would have Felica McNair, or David West, Brent Florendo, you [Tammie Ellington], and others throughout Oregon. The biggest resources are showing and teaching them community. So, they know outside of Konaway they know they can call or ask for help and be pointed in the right direction.

Another aspect of recognizing Native liminality is the intention to show students the possibilities of what they can be and become. Konaway invites Native people in all sorts of careers and professions to talk with youth, share their stories, and mentor them in whatever they aspire to be.

During my years at Konaway I have witnessed Native mental health counselors, Native actors, Native first responders, Native health professionals, Native musicians, Native educators, Native artists, Native active duty and military Veterans, Native blue-collar workers, and Native college students come to provide their presence, mentorship, and time to sharing with these students. Once students see people that look like them and have similar stories as them, you can see their confidence and aspirations in their career goals grow substantially. Chava expanded upon the cultural importance of surrounding the students with Native mentors. Chava stated,

We bring in presenters that can talk about cultural things, elders teaching them to make things, or teaching them about sweat lodge, storytelling. I think what is really important is that we talk about how being successful in theater in school in science or whatever you choose, that is culture, that is our people, our people are

that. So, we model that constantly by bringing in guest speakers to expose them to as many professions, people, arts that we possibly can to show that the diversity of Indigenous people, the success level of Indigenous people, the opportunities of the world, that we are not confined to anything.

Christina shared her experience with having those relationships with mentors as a student at Konaway and her daughter's experience of now having the same involvement.

Christina said,

And those relationships I made at Konaway 20 years ago with the staff, I still talk to them and then once I grew up, and started bringing my kids around Konaway, now my daughter has her mentors that she is looking up to. I think that was one of the most successful things about the program is that you could tell they were all genuine in what they did and that unconditional love and positive regard they would show their students was a huge part of it.

Konaway rejects the idea that Native youth are only seen by the majority population as a racialized minority and instead, purposefully makes them the majority population in their program surrounding them with students and staff of the same Indigenous backgrounds and teaching them that the Native liminality is an unfortunate place and state of mind many of us endure, however, thinking of liminality as a positive concept of transition rather than invisibility. Subthemes that emerged from this tenet were mentorship, relationships, advocacy, empowerment, connectedness, and community. The data demonstrates the action that Konaway implements to demonstrate these concepts within the subthemes and provides students the resources and encouragement needed to take up space in classrooms, universities, and job fields.

Tenet 4: Indigenous children/families/communities have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, self-identification, education, and healthy development.

Tenet 4 puts into action the implementation of Native students identifying themselves as individuals rather than being forced to adapt to the colonial world. Applying TribalCrit in classrooms has the potential to increase acknowledgement, acceptance, and inclusion of Native students, their self-determination and self-identification (Jamie & Russell, 2019). Self-determination is a key aim at Konaway, displayed in its vision statement as well as through the statements of its staff. All participants mentioned the importance of why they encourage students to introduce themselves and what they perceive students gain from hearing each other's introductions and using their cultural voice to introduce themselves. As David explained in tenet 2, this tradition of introducing themselves in the "Konaway way" dates back to the program's inception. For example, in the "Konaway way" I would introduce myself as, "My name is Tammie Ellington, I am a member of the Chinook Indian Nation, and I am proud of who I am." David elaborates on the impact this introduction has on students as they leave Konaway. He shared,

Young people were beginning to introduce themselves like that at powwows and classrooms and conferences we were attending, it made it very different, people saw them, people heard them, they were no longer Indians of the past, they were right there in those places with the White people taking up space with their introductions.

I've witnessed this community impact of Konaway introductions for myself. In 2019 I was presenting at National Indian Education Association conference in Minneapolis, Minnesota. Before my round table discussion, the audience was asked to share their names and the education institution from which they were coming. The third audience member spoke up and introduced herself, her tribal affiliation, her institution, and said "I am proud of who I am." I immediately thought, I am home, I am with my people. I did not know the woman who was introducing herself across the room from me, but I immediately felt a connection with her. I had identified Konaway family all the way in Minneapolis. As the next twenty audience members went on to introduce themselves, they followed with the same theme, including their tribal affiliation and stating, "I am proud of who I am." After the presentation, I spoke with the woman and found out she had been a Konaway student back in 2001 and was still introducing herself in the same "Konaway way." She shared that now as an educator, she encourages her own students to introduce themselves in the same way and described the confidence it instills within them.

Brent shared his thoughts that were similar to that educator on what introductions do for each student. He said,

It helps them feel their self-worth. We want to increase their sense of belonging. Especially for our light skinned blue eyed Native youth. They constantly get called a White person in the rest of the world and that really takes a toll on them and their view of themselves is diminished by that. We don't allow that to happen here at Konaway. We strive to strengthen their identity and sense of belonging.

Christina elaborated on the concept of self-worth and sense of belonging with her perception of Konaway's intention of instilling self-identity, self-determination, and overall wellness. Christina stated,

I think the most unique part about Konaway is that I think it is centered around building community and having a sense of culture, self-identity, and it is kind of based on a family model, and I think that is another really unique aspect about it that makes it so powerful and meaningful. I think that public school tries their best but that they are usually missing that piece of concentrating on healthy relationships and healthy family values, they don't really model that in the traditional public-school programs. It is more centered around academic only, not really seemed to center on overall wellness, it is just like ok, we are here to do math or robotics it is never just like you should also try to better yourself. I think Konaway is academic, but I they concentrate on overall wellness and they incorporate culture it in and try to model a family and healthy family relationships...I always remember hearing a lot of, they would have instructors or staff presenting about different subjects. It would pretty much always be the same message that nobody else can do this for you, you have to do this for yourself, so they would always try to empower the students and inspire them and show them that they can do it and provide them resources so they can do it on their own, but have that support of mentorship, I think they always tried to encourage self-determination and of course self-identification with all the cultural pieces of Konaway that are huge. They are pretty much intertwined with every aspect of

Konaway just showing more about diversity and community involvement, in something bigger and showing them that they are valued and important.

The participants describe how Konaway increases acknowledgement, acceptance, and inclusion of Native students, their self-determination and self-identification.

Subthemes from this tenet were self-esteem, resilience, connection, self-determination, and sense of belonging. Through analyzing participant accounts and descriptions of Konaway through tenet 4, Konaway appears to actively uphold their extensive goals of encouraging self-determination and empowerment claimed in their vision statement.

Tenet 5: The concepts of culture, knowledge, education, development, and power take on new meaning when examined through an Indigenous lens.

The fifth tenet problematizes the above concepts into an alternative way to understand them through an Indigenous lens (Brayboy, 2005). TribalCrit shifts away from western notions of culture, knowledge and power and defines each more fluidly. TribalCrit recognizes three forms of knowledge: cultural knowledge, knowledge of survival, and academic knowledge. Most often, western notions define knowledge purely by the academic sense and fail to incorporate the deeper cultural meanings of knowledge. Defining and assessing knowledge in this western way for Native youth not only oppresses their ability, but also often results in a misunderstanding of their capabilities and knowledge.

Brent shared his frustrations of communication with different non-Native governing bodies that help fund Konaway. He shared how difficult it is to communicate with non-Native institutions and non-Native people that think about education, teaching, and success from a western perspective. He elaborated that it is impossible for non-

Native people to see through an Indigenous lens without the insight and knowledge from Native people, and even then, they still cannot fully understand. Brent described the barriers he and David faced within university settings as Native American men without a doctoral degree. Brent said,

They [non-Native university staff] looked down their noses at us [David and Brent] because we didn't have that language [doctoral], we had traditional, ancestral, cultural knowledge that we practiced in the beings of who we are and that dictated how we spoke to them, an as oral traditional people that is most important, how you speak to people. David and I took the responsibility to speak on behalf of our people in a sovereign voice... we had to understand who we were talking to, [names non-Native staff members], they will never understand, they will never respect us as equal colleagues, they will never understand Konaway or the needs of the students

Chava agreed with Brent's description of the lack of understanding non-Natives have on Native youth and their needs and shares how Konaway examines their needs through an Indigenous lens. Chava stated,

The unique part of it too is that we primarily engage Indigenous instructors, and that is unique because that means their Indigenous perspective is embedded into what they are teaching, whether they are teaching poetry, writing, or science, or physical activity, so that is unique. I think when I taught the college prep course, I think what was different was I was coming from my perspective and watching my dad navigate higher ed as an older Native student, so that just gave me a different lens than somebody from admissions teaching it or something, it just gave it a

different approach and outlook. We have had years where students are coming to us with incredibly high amounts of trauma... and because we aren't there to check boxes, we are able to pivot in a way that all education really should do anyways but doesn't.

Christina mentioned the power the concept of culture has when examined and expressed through an Indigenous lens at Konaway.

Culture is really important to knowing who you are as a person and being more self-aware and being more accepting of yourself and being able to move forward in life, and then it just teaches the kids that it is good to hang out with people that are like us, like other Native Americans, but they try to teach you skills to be able to be strong and hang out with anybody, culture is just important, so you know who you are. You can have a strong sense of cultural identity. I think cultural identity concentrates on the spiritual aspect of wellness and helping them to have something to rely on and be there for them, through good times, through bad times and to be proud of it. A lot of the kids might not grow up around the Native culture, so it is a way for them to be exposed to it and know where they come from and it teaches them the skills to learn more on their own. I think it gives the students the chance that do grow up in the culture the chance to share it with other students. They have the chance to share it with other people and a lot of them talk outside of camp once camp is over and it is just about building that sense of community and belonging.

Christina recalled how Konaway incorporated culture into their everyday learning environments and how the knowledge of culture is passed down. Christina said,

The part that I really liked about it is that they would bring in the tribal elders, I know a long time ago they would have a male elder and a female elder, I think that was really helpful because they were people that were really knowledgeable about the culture and they could share that with the younger people, and also, they would have craft times to be able to learn how to make necklaces or earrings. I remember they would have a drum, so people could learn how to drum and sing. Brent would have the Native American games that he would play, he would teach all of the students how to play those games. It was basically interwoven into almost every single aspect of the camp. They would have a lot of people of color there, of course you know mostly Native faculty and staff, and they would also share their cultural knowledge about how it has benefitted them in their job that they do year-round. And they would show, you can make a career out of this, I think basically they tried to incorporate it into a lot of aspects of wellness and academics. It is like a much different vibe than other academic camps. It is very unique. It is like its own entity.

Christina continued with her example of how Konaway uses culture and cultural knowledge to educate students with examples of what she was taught as a Konaway student and who the knowledge came from. Christina reported,

I think for spiritual, we learned a lot of the spiritual knowledge from the elders, they would teach us how to pray, respecting the earth and the land and the resources. They would talk about all of those things culturally and that would impact the spiritual health. They would talk about mental health and how if you are spiritually healthy it can help your mental health and it can help you through

the tough times, they would also talk about being the best intellectually to be able to challenge yourself. All of the classes they taught showed the kids that you can have different interests or talents and that that is ok. And to try your best in whatever you are doing in your life. They would encourage you to go to college, if that was an option for you, that was definitely a way that they would show you that could be better intellectually. Physically they would talk about eating healthy, one year they had a class about nutrition, and talking about what the first Indigenous foods were, have classes like PE, different classes to practice being healthy and physically active. Physical comes from the inside and out.

Konaway capitalizes on the fact that that their staff and students hold traditional knowledge and invite the opportunity for the sharing of that knowledge. Brent refers to those individuals as “cultural bearers” and they are well regarded in all contexts. Themes that emerged from this tenet were cultural knowledge, values, language, oral tradition, unique, cultural identity, and intergenerational knowledge. Participants described that Konaway collectively recognizes the three forms of knowledge mentioned by TribalCrit: cultural knowledge, knowledge of survival, and academic knowledge.

Tenet 6: Governmental policies and educational policies toward Indigenous youth are intimately linked around the problematic goal of assimilation.

The evidence portraying the problematic goal of assimilation is stated above in Tenet 2, however, Tenet 6 describes the intimate link to outcomes of assimilation for Native students. Brayboy (2005) stated that although some assimilation is inevitable in western schooling, perhaps a more integrated approach to combining Indigenous notions of knowledge and culture with western teaching would help students maintain their

cultural values while participating in formal school structures. He shared that with the integration and implementation of this tailored approach, students' academic-self and cultural-self do not have to conflict or be separate.

Participants demonstrated the tailored approach Konaway has in rejecting the notion of assimilation and building upon youth strengths in tenets 1-5. Participants also recognized how different this approach is in comparison to the public-school systems they are attending during the school year. In tenets 1-5, Chava pointed out the difference in evaluating students, building upon their strengths, not molding them to be something other than who they are, and the familial way she treats her students. Christina mentioned the difference in incorporating culture and wellness within education at Konaway. David spoke about the difference in the incorporation and expression of intertribal spirituality and the invitation for diversity. Brent shared the difference in actively teaching students to reject assimilation efforts, the value of incorporating culture into education, and the importance of traditional cultural knowledge. Although the participants do not speak directly about the US governmental and educational policies that commonly oppress Konaway youth in education systems, they allude to several important infrastructures and policies that should be noted. Several of these infrastructures and policies are mentioned above in the literature review, however the subthemes have shone light to additional means of oppression to be mentioned.

The subthemes that emerged in this tenet were the freedom of religion, evaluation, incorporation of culture, the inclusion of diversity, traditions, and the acceptance of a sovereign voice. Public school rules are typically made by non-Native committees formed of non-Native teachers, administrators, parents, and local community members.

Diversity of race, culture, ethnicity, gender, and spirituality is often underrepresented on these committees. School rules surrounding the subthemes of freedom of religion, evaluation, incorporation of culture, the inclusion of diversity, traditions, and respect for sovereign voices are often made to suppress and oppress Native students.

It is important to mention the means of oppression created by these common culturally exclusive public-school rules. These are means that I have personally witnessed during my time at Konaway. First, is the expression of culture through dress and appearance. As an example, schools often have hairstyle requirements for male students requiring them to have short hair above their ears. Those schools label male students with long hair as being in violation of dress code, calling their hair “disruptive” or “distracting.” For Native male students, long hair is a tradition and even for some it is a tribal religious code. Present day, there are male Native students being asked to cut their hair, disenroll from school, or are having to provide documentation of tribal enrollment for religious amendments to the school rules. The continuation of rules regulating Native students’ appearance and the continuation of assimilation efforts is a present example of colonization within education. Second, is the inflexibility around truancy rules and laws. States allot a given number of excused and unexcused absences for students per academic year. Anything beyond those allotted days is up for consideration to be reported to local law enforcement and parents mandated to truancy court. Although education is a priority for Native students and their families, culture is also a strong priority. Native students sometimes have to make the choice to attend ceremonies and cultural events or public education. It is common for Native students to be absent from school for a variety of cultural reasons including ceremonies, funerals, powwows, and Sundance. The amount of

time required for these cultural events can range anywhere from one day to one week. When culture, religion, and customs are not respected by school systems as excused absences, the continuation of oppression of Native students' success, culture, and traditions remain.

Third, is the assessment and evaluation of Native students' academics, psychopathology, and learning ability. Psychodiagnostic testing and achievement testing norms are typically based on the majority white population. It is rare for an assessment to have data norms for Native American youth as well as to have a culturally adapted form of the assessment available to them. When institutions continue to assess Native students based on the normative scores of white students in culturally insensitive instruction and assessment, they continue the historic efforts of assimilation, colonization, and unethical research.

Tenet 7: Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous youth, but they also illustrate the differences and adaptability among children/families/communities.

The seventh tenet emphasizes the importance of concepts such as tribal philosophies, beliefs, customs, traditions, and visions for the future, it honors the adaptability of groups and recognizes the differences within individuals and between people and groups (Brayboy, 2013). These concepts serve as a foundation for many Indigenous individuals and communities. Brayboy (2013) argued that these concepts must be recognized as being viable and important for the lives of Native American youth and that recognizing them is vital for their self-education and self-determination. The participants in this study demonstrate together how they, as individuals and as a program,

value these concepts and incorporate them into their program implementation. Brent shared the story of losing his son and what got him through the hard times that he endured. He shared that his fellow Indian people and his traditions was the positivity that guided him through his hardship. He shared that this is one of the many examples of why he shares his cultural knowledge and traditions with the students at Konaway in hopes that one day their culture and traditions could be their guide through the tough times. Chava agreed with Brent and stated that the incorporation of culture is a grounding experience for students. Chava said,

For some of our students that is their only connection to culture, we have quite a few students that come to us for the cultural aspect. We provide that connection for them because it is grounding, and that is why I think it is important to include culture into everything that we do at Konaway anyways because it is grounding, that is connecting our youth to something that is larger than themselves and gives them the opportunity for them to explore their personal connection to their culture. It creates a different atmosphere because of the cultural values that get carried through all of camp.

Brent believes that culture and traditions are the most important aspect of Konaway.

Brent stated,

Cultural core is imperative to success, much more beyond academics and teaching, we practice it. We didn't pull our culture and traditions out of a book, this is us, our everyday life and how we live. We take our cultural cores and immerse them into the program to ensure the program has that same core. It all comes down to how do you practice things. Not how well you can talk or read

about something. We have traditional, ancestral, cultural knowledge that we practice within the being of who we are. And as oral traditional people that is most important.

Much like Brent, Chava agreed with the idea that culture is imperative to success.

Chava gave examples of how these cultural concepts are exercised in the understanding of the students. Chava stated,

Like things like the familial ties, the familial accountability, and the safety and security that comes with things being embedded in our culture, so that if our youth are either exploring cultural things or for instance if we had youth that are really ceremonial and needed to do prayers or ceremony there, that space would be created without question, which is really important.”

Christina elaborated on the tribal philosophies, beliefs, customs, and traditions she learned as a Konaway student and how imperative it was for her own success.

I think that they would primarily try to encourage the students to succeed academically but I don't know if it was intentional or unintentional, but they would before just concentrate on the holistic aspects of life and teach us about mental health and physical, emotional, spiritual health and how it's really important to be as healthy as possible and I think the other value is to always be proud of who you are. And to treat others like they are your brothers and sisters or aunts and uncles, so they were just always trying to instill that respect as number one... respect your elders, do as good as you can in school is another thing that I always remember, they would encourage people to go to college, but I

think that they would also try to teach other valuable skills and know that as long as you finish high school that is fine too.

Subthemes that emerged from this tenet were intertribal, community, language, practice, family, and holistic. Just as Brayboy described the seventh tenet, participants described Konaway as emphasizing the importance of concepts such as tribal philosophies, beliefs, customs, traditions, and visions for the future, honoring the adaptability of students and recognizes the differences within individuals and between people and groups.

Tenet 8: Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being.

The eighth tenet disputes the idea that “scientifically based” research is the only justifiable form of research and information and instead honors stories and oral knowledge as legitimate forms of data (Brayboy, 2005). Brayboy argued that stories are theory and that they serve to orient purpose, morals, foundations, and frameworks. Indigenous stories build upon each other from generation to generation and are a form of lessons and origins, much like the progression of scientific data over the decades. Much like TribalCrit, Konaway also values narratives and stories as important sources of data. Participants shared examples of how essential stories and Indigenous ways of knowing are for Native youth. Brent shared the importance of storytelling and his cultural teaching of how traditional knowledge is passed down. Brent stated,

Oral tradition in a nutshell, knowledge is passed down from my mouth, to your ears, out your mouth exactly as you heard it, and if there is teaching you know what it is. And if you know it, you can own it, if you own it, it means that you can

enact the teaching and teach others. And if you can do all of those things, you are a cultural knowledge bearer.

Christina shared about her own experience as a Konaway student and ways in which that knowledge is passed down.

The tribal philosophies come from the knowledge base of all of the staff and whoever had come that year, there was always a wide variety of age levels of people involved with Konaway, you could have like anywhere from teenagers to elders, that was huge learning the knowledge. A lot of the knowledge came from the elders, it was like teaching the kids, this is who we can look up to, and we can look up to our elders, and the customs and traditions would be from drumming, singing and other activities like that. I think that it is a much different experience going to Konaway verses going to other school programs because I feel like they really have a big vision in mind for the kids, they really want to see them succeed, they are not just there to make money, they are there to try and help these kids to do better and be individuals and tribal leaders. They are organically incorporated into the entire program. There is an eclectic blend of tribal knowledge presented to the youth at Konaway.

David explained how Konaway encourages students to be lifelong cultural learners and how cultural stories are now beginning to be respected by the majority population in the face of change.

We encourage them to take the values they learn at Konaway and from their tribes, families, and communities and take those back to their public schools. Most of the time in their public schools, their teachers are White and know

nothing too little about us (Native Americans) and in many instances, don't care. Thankfully that is beginning to change. The more our young people are strengthened by what we do with them and encourage them. We are just now starting to show up in sports, on TV, and nobody has said anything about Red Lives Matter, until the redress movement, Missing and Murdered Indigenous Women activism is spreading like fire, Idle no more is happening, water protectors are doing great things. We are teaching young students living in a contemporary world to utilize tradition and culture to strengthen themselves. We look at the transference of these traditional, cultural, educational values and how to incorporate them into the classroom. The more you practice it as an instructor and mentor, the easier it is to do.

David continued to explain how Konaway teaches cultural knowledge and theory as fact within all educational subjects.

We teach all classes from the Native perspective, history, art, science, whatever and in the oral tradition. That is very difficult to do in a system that does not recognize or honor that oral tradition, but we make it work. Lots of other teachers and scholars have made it work as well [names Native American scholars]. And now that movement is underway, you are writing it, about how important this is. It's our language, it's our traditions, it's our way of learning. We need to know about our culture and our traditions.

Konaway respects that stories are not separate from theory; they make up theory and are real and legitimate sources of data and ways of being. Subthemes that emerged from tenet 8 were oral tradition, storytelling, appreciation, tradition, medicine, and

Indigenous ways of knowing. Like Brayboy, participants supported the concept that Konaway respects that stories are theory and that they serve to orient purpose, morals, foundations, and frameworks in the lives of Native American students. Konaway stories build upon each other from generation to generation and are a form of lessons and origins, much like the progression of scientific data over the decades.

Tenet 9: Theory and practice are connected in deep and explicit ways such that scholars must work towards social change.

The final tenet portrays an idea that action and activism are ways to connect theory and practice (Brayboy, 2005). TribalCrit research is typically intended to implement change. Brayboy (2005) acknowledges that this unique way of thinking for scholars and calls for exposure of those structural inequalities and assimilatory processes. The work of TribalCrit is to create structures that addresses the reality and future of Native Americans. The research must be relevant and specific to the community and aimed towards improving the situations specific to that community.

Subthemes that emerged from tenet 9 were leadership, perspective, and ally. The data show that the Konaway Nika Tillicum Native American Youth Academy is a quality example of a program that has been instilling values and qualities of Brayboy's TribalCrit theory years before Brayboy published the theory (since 1998). The Konaway program provides concrete examples of how theory and practice are connected in deep and explicit ways, as well as the importance of the continuance of these theories and practice.

Brayboy's ninth tenet states that scholars must work toward social change for the respect of Native American theory and practice. This research study of the Konaway program is an ideal example of a positive youth development program that incorporates TribalCrit

into its atmosphere, curriculum, and family. My research on this program unintentionally proves Brayboy's statement that theory and practice are so deeply connected. I have used the theory of TribalCrit, a scholarly Indigenous theory, and the practice of the Konaway program to describe how deeply engrained these two are.

The Medicine Wheel Themes and Subthemes

In this section, TribalCrit subthemes and participants' answers from interview question 9 ("There are four aspects to the traditional medicine wheel: spiritual, mental, intellectual, and physical. Can you describe if and how the Konaway community incorporates these concepts?") were integrated to develop the medicine wheel framework results. Each participant shared their own responses of how they thought the Konaway community incorporated the four aspects of the traditional medicine wheel. Table 3 displays the subthemes within each quadrant as well as the participant data collected from interview question number nine and Figure 19 displays the data in a traditional medicine wheel illustration.

Table 3

The Medicine Wheel Themes and Subthemes

Medicine Wheel Quadrant	Subthemes	Interview Question 9 Participant Data
Physical	ally medicine practice strength incorporation of culture inclusion of diversity medicine	nutrition Indigenous foods physical education active body healthy bodies importance healthy behavior
Mental	leadership appreciation community family mental health	mental health mind emotions laugh talk

	<ul style="list-style-type: none"> self-esteem resilience connection culture cultural identity indigeneity inclusivity mentorship advocacy self-determination sense of belonging evaluation medicine perspective 	<ul style="list-style-type: none"> communicate share intention wellness celebrating accomplishments ability challenge
Intellectual	<ul style="list-style-type: none"> perspective oral tradition storytelling Indigenous ways of knowing language reject “kill the Indian save the child” accommodating mentorship cultural knowledge community practice leadership 	<ul style="list-style-type: none"> challenging yourself try your best encouragement smart resources journey accomplished family community ability
Spiritual	<ul style="list-style-type: none"> tradition intertribal values culture traditions family model spirituality self-determination freedom of religion medicine Indigenous ways of knowing 	<ul style="list-style-type: none"> spiritual knowledge prayer respect spiritual health creator Mother Earth traditions customs grounding respect for self encouragement

When David was asked about the incorporation of the medicine wheel principles at Konaway he shared,

When kids come to Konaway, we kind of assess the balance of each kid’s medicine wheel, and if it is off balance, we aim to balance it before they leave

Konaway, or we set them up with the tools to continue to keep their self balanced. David described the original intentions of Konaway when they began to incorporate the teachings from the medicine wheel into their program model. David said,

From the very very beginning when we were first putting it together... we talked about the medicine wheel and human beings and the spiritual, emotional, intellectual, and physical. Body, mind, spirit, emotion. And we talked about how we needed to make sure that it is incorporated into everything that we do, all day, every day, all the days of our lives, with consistency and daily reminders that these are very important teachings, and that is critical for us to continue to implement these teachings at Konaway. We remind the students, this is a traditional activity that we are going to take care of our spirituality, and now we are going to go and take care of the physical and have something to eat, we are going to have a good time, we are going to laugh, we are going to talk and tell each other stories from last night and yesterday and that will help our emotion but we also think about what it is that we pray for, not so much in what we want but absolutely in what it is that we might need, what are the demonstrated needs of your community, your life, your family's life, your community's life. What needs to be addressed? What can I do today? What we do today and does it affect the seven generations down the road. Every individual is body, mind, spirit, emotion.

Other participants elaborated on how they felt Konaway addressed each medicine wheel quadrant individually.

Chava spoke about spirituality and its intertribal nature with so many students from varying backgrounds and tribes. Chava said,

Konaway is not a one size fits all for spirituality. We know that different tribes have different traditions and customs and the individuals that are leading will offer the knowledge they have, and that it is more about centering and grounding, and a respect for self and your surroundings and others. I think that is how we encourage healthy spirituality.

Christina reflected back on her own experience as a student at Konaway,

We learned a lot of the spiritual knowledge from the elders, they would teach us how to pray, respecting the earth and the land and the resources. They would talk about all of those things culturally and that would impact the spiritual health.

Chava described the integration of the mental quadrant of the medicine wheel at Konaway,

For mental I think the biggest thing is that we ask them to pause and do things with intention and to address the struggles that our kids face on a daily basis. We encourage them to talk and tell them that we are here for them and that they are here for each other. We teach them that mental wellness is about taking that pause and celebrating their accomplishments and celebrating them as individuals versus trying to make them fit a model that they just don't fit in... us as instructors try to model good healthy behavior as well."

Chava then described how she believes Konaway prioritizes the intellectual quadrant of the medicine wheel. Chava said,

The day they step on campus we are like you are smart, you can accomplish anything, yes, we know we are going to challenge you, but you have the ability to do anything you want to. We are here to help you connect to any of the resources

that may help you in your journey to success. We challenge them to think differently about themselves, and their families, and their communities, and each other, and what they have the ability to do.

Brent described the circle of the medicine wheel as, “represents the whole person” and through the lifecycle we are always trying to get that balance of the four quadrants. Brent stated, “The medicine wheel guides us to help us balance who we are as Indian people.” And that he hopes this application of the medicine wheel and balance the students are taught at Konaway is used by them in the future and applied to any program or endeavor they choose. He defined this application by students as “systemic change”, describing that the Indigenous lens they view their endeavors through makes them “culturally rich” and “more apt to succeed.” Brent labeled the framework of living a cultural life guided by the medicine wheel as “shedding myself of the colonial agenda” and “exercising my Indigenous being.”

In my six years at Konaway, I have rarely heard the mention of the medicine wheel. I have never heard this term used as a program model or as an intentional framework for students. I assumed the concept of the medicine wheel was something I personally instilled in Konaway but was unsure if it was used by all. My intention for using the medicine wheel framework in this research was to simply use Indigenous theory that would give a holistic description of the program. However, I believe I discovered much more than purely the holistic description. Conclusions of my findings are discussed in Chapter V.



Figure 19. Konaway Medicine Wheel Data

CHAPTER V

Conclusion

Native American youth are dropping out of high school and college at disproportionate rates, despite academic ability (Johnston-Goodstar & VeLure Roholt, 2017). Public education systems and educational programs lack incorporation of cultural sensitivity, and Konaway Nika Tillicum Native American Youth Academy is a culturally responsive academic program created to combat the oppression created by these education systems. This study explored the incorporation of culture within education and community of the Konaway program. This research describes this inclusive, interdisciplinary, culturally sustaining program's community based on an Indigenous worldview of mentorship and knowledge.

The data show that the Konaway Nika Tillicum Native American Youth Academy is a quality example of a program instilling values and qualities of Brayboy's TribalCrit theory since 1998. Through the theory of TribalCrit, Konaway can be described as explicitly rejecting the design that assimilation is needed in educational programs for Native American students and instead focuses on the cultural core of students' Native American identity. Konaway emphasizes the importance of concepts, such as tribal philosophies, beliefs, customs, traditions, and visions for the future, honoring students' adaptability and recognizing the differences within individuals and between people and groups. It respects that stories are not separate from theory; they make up theory and are real and legitimate data sources and ways of being. Konaway stories build upon each other from generation to generation and are a form of lessons and origins, much like the progression of scientific data over the decades.

Through interviews, participants identified that Konaway acknowledges colonization as the thought, knowledge, and power structures that dominate present-day education. They aim to decolonize and indigenize teaching, learning, critical thinking, and self-determination. Konaway believes that the familial cultural aspect of education is the glue that deepens the student-teacher relationship, overruling boundaries and multiple-relationship practices set and enforced by western ethics codes. The concept to force the students into a certain way of learning, living, or thinking is nonexistent in the data describing Konaway. Students come in with unique inner strengths built by their families and tribal communities, and it is our job as educators and mentors to build upon those strengths and meet students where they are at. Konaway rejects the idea that Native youth are only seen as a racialized minority and instead purposefully makes them the majority population in their program, surrounding them with students and staff of the same Indigenous backgrounds and teaching them that the Native liminality as a positive space looking forward to your next life adventure. Konaway provides students the resources and encouragement needed to take up space in classrooms, universities, and job fields. Participants described how Konaway increases acknowledgement, acceptance, and inclusion of Native students, their self-determination, and self-identification while actively upholding their extensive goals of encouraging self-determination and empowerment claimed in their vision statement.

Each participant confidently shared how intentional the medicine wheel teaching is used at Konaway in the development of programming, curriculum, relationships, health, trauma, teaching instruction, and student assessment. Throughout this document and my previous research on this program, I describe Konaway as a positive youth

development program. The concept of positive youth development emerged in the 1990s and is a beautiful western concept of a strengths based prosocial approach to engaging students constructively in their communities, schools, organizations, and families (Benson, 2007) . Although Konaway does completely encompass this model of positive youth development, the medicine wheel framework results allude that Konaway goes beyond the bounds of being described appropriately as a positive youth development program, and it seems more fitting to have a more appropriate precolonial description of the program. Native Americans have been thriving in this world long before the 1990s' positive youth development concept emerged. I acknowledge that my behavior of describing a Native American program with a 20th century term as an unconscious assimilation and colonial effort. Even Brayboy points out the reality that colonization and assimilation efforts can be so deeply engrained in our own Native perspective that even we as Native people struggle to identify it (2005). I am now able as a scholar, enacting tenet nine, able to identify my own colonial way of thinking and am using this document for scholarly social change. I believe that the traditional medicine wheel framework for Native American youth survivance is a more inclusive and Indigenous approach to describing this incredible program. The concept of Native American survivance is much more than mere survival, it is a way of life that nourishes Indigenous ways of knowing. Combining the terms, medicine wheel and survivance, I am able to describe this Native American program in the precolonial way in which it thrives.

From this stance, I argue that cultural components, such as culturally specific traditions, and all nine TribalCrit tenets must be considered in the development and implementation of educational interventions as well as teacher education. Like Brent

stated, “Without culture and tradition, it wouldn’t be Konaway anymore. The people that administer Konaway come from Indigenous roots. There is no way non-Native people could facilitate a program like this. They would lack resources, knowledge, competence, culture, connection.” Thus, we work to center Native culture at Konaway for the purpose of sustaining and revitalizing Native youth’s culture as an act of reclamation, resilience, and success.

Now that this story has been told and the data has been concluded, future directions for this type of research are vast. Although the data points to future directions such as increased cultural competence for teachers, increasing cultural implementation into school curriculum, additional culturally competent support for students, and identifying colonization efforts in school systems, I would like to focus this section on replication and empowering other schools, programs, and educational institutions to create programs like this one. The 2019 research shows this program is effective (Barrett, Tehee, 2019). It increases self-esteem, academic optimism, Native American affinity, and cultural identity. The current research lays out the foundation, structure, staffing, curriculum, and mentorship needed to create additional future programs like this one. I encourage you, the reader, to be optimistic in your fight to have conversations within your own institutions about creating culturally sensitive programs for students like this one. Programs with a similar purpose can be done on a small scale, such as one-on-one mentorship, groups or club gatherings, class periods in school, community gatherings, social clubs, or larger like this one.

I want to note that this research was conducted during the 2020-2021 COVID-19 pandemic. This created a few additional obstacles for both myself and my participants.

Traditionally when Native people tell stories to each other or share time together discussing intimate subjects, it is in person face to face. Unfortunately, due to quarantine, CDC regulations, and IRB regulations, these interviews could not be done in person as intended. Instead, we shifted interviews to online platforms and telephone calls. Due to our strong existing relationships, I do not believe that changing to this more distant way of communicating weakened the data and results that participants shared. Participants shared from their hearts and provided data that is rich with content and meaning. . In addition to the pandemic, all participants experienced an uncontrolled wildfire that devastated their community during this study. These two events co-occurring in the participants' lives during data collection are critical to mention for two reasons. One, because of the amount of stress and obstacles participants were facing, and two, because despite dealing with their own lives and stressors, participants wanted to spend the time telling this story and remained incredibly positive when facing extreme distress. Native Americans have dealt with distress, discomfort, death, removal, and genocide for generations. It is inspiring to witness first-hand the resilience of my participants and their desire to continue on with positivity in their culture and stories.

There are several researcher observations that I concluded during this data collection and analysis process. First, was the theme of positivity in participants language, responses, and content. I originally began this research assuming my participants were using the same analytical TribalCrit lens I was in viewing public schools compared to Konaway. However, responses showed that all of the participants chose to focus the majority of their responses on the positive aspects of Konaway rather than the negative of public schooling systems. Typically, in Native culture, we strive to

speak and think more positively. Giving more power to the positivity, decreases the power of negativity, therefore is rejecting assimilation efforts. Second, is the notion that I did not mention the theory of TribalCrit or its tenets to participants prior or during interviews. It is important to note this because of the unexpected adherence participants responses had to mapping onto the TribalCrit tenets. I would argue that although Brayboy's TribalCrit tenets are a scholarly framework originally intended to address the complicated relationship between Native Americans and the US government, TribalCrit tenets are also a natural lens that Native Americans use when thinking about education for their youth.

Through an intergenerational family model, Konaway Nika Tillicum is a culturally responsive academic program that empowers Native youth to access higher education and navigate educational systems, encourages self-determination, and strengthens critical thinking by deeply connecting them to a community that values their aspirations and the resilience of our seven generations. Traditional story tellers end the story by tying a knot in their storytelling belt and save their remaining stories for the next time. As I complete this story, I want to recognize what an honor it is to share this story with you all. Thank you, reader, for giving these words, these people, and this story the power and meaning that they deserve.

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Appendix: Informed Consent



Page 1 of 2
 Protocol # 11122
 IRB Approval Date: 11/2/2020
 Consent Document Expires: 11/1/2025
 IRB Password Protected per IRB X

Informed Consent

Konaway Nika Tillicum

Purpose

You are invited to participate in a research study conducted by Dr. Melissa Tehee, a professor in the psychology department and Tammie Ellington, a Doctoral Candidate at Utah State University. The study is intended to develop an in-depth understanding of the Konaway Nika Tillicum community and how the program and staff incorporates culture.

This form includes detailed information on the study to help you decide whether you would like to participate in an interview. Please read it carefully and ask any questions you have before you agree to participate.

Procedures

Your participation will involve signing and returning the informed consent document by email, participate in scheduling an appropriate interview time, and participating in an approximate 90-minute online video/audio interview that will be recorded.

Risks

This is a minimal risk research study. That means that the risks of participating are no more likely or serious than those you encounter in everyday activities. The primary threat to participants is loss of confidentiality. Confidentiality is lost when data reaches people who are not authorized to have it. You are authorizing Dr. Tehee and Tammie Ellington to have access to your data. The research team works to ensure confidentiality to the degree permitted by technology. It is possible, although unlikely, that unauthorized individuals could gain access to your responses because they are stored in a cloud-based storage system. During that data collection, there is a minor risk to loss of privacy. Privacy concerns participants' ability to control who has knowledge of their participation due to observing them in a physical space or in activities that imply participation. If you have a bad research-related experience or are injured in any way during your participation, please contact the principal investigator of this study right away at (435) 797-1502 or melissa.tehee@usu.edu or tammie.ellington1@gmail.com

Benefits

There is no direct benefit to you for participating in this research study. More broadly, this study will help the researchers learn more about Konaway and may help establish the foundation for other programs like Konaway.

Confidentiality

The researchers will make every effort to ensure that the information you provide as part of this study remains confidential, unless otherwise consented by you as a participant. Your identity will not be revealed in any publications, presentations, or reports resulting from this research study unless you give written permission.

We will facilitate interviews through a password protected interview platform, Zoom. Interviews and data will be securely stored in a restricted-access folder on Box.com, an encrypted, cloud-based storage system. This data will be kept for three years after the study is complete, and then it will be destroyed.

It is unlikely, but possible, that others (Utah State University, state or federal officials) may require us to share the deidentified information you give us from the study to ensure that the research was conducted safely and appropriately. We will only share your information if law or policy requires us to do so.



Page 2 of 2
 Protocol # 11122
 IRB Approval Date: 11/2/2020
 Consent Document Expires: 11/1/2025
 IRB Password Protected per IRB X

The research team works to ensure confidentiality to the degree permitted by technology. It is possible, although unlikely, that unauthorized individuals could gain access to your data because you are responding online. However, your participation in this online interview involves risks similar to a person's everyday use of the Internet.

Voluntary Participation & Withdrawal

Your participation in this research is completely voluntary. If you agree to participate now and change your mind later, you may withdraw at any time by letting the researcher know that you no longer want to participate. If you choose to withdraw after we have already collected information, only the data you have given prior to withdrawal will be kept.

Compensation

There will be no compensation given for participation in this research study.

IRB Review

The Institutional Review Board (IRB) for the protection of human research participants at Utah State University has reviewed and approved this study. If you have questions about the research study itself, please contact the Principal Investigator at (435) 797-1502 or melissa.tehee@usu.edu or tamara.barrett@aggiemail.usu.edu . If you have questions about your rights or would simply like to speak with someone other than the research team about questions or concerns, please contact the IRB Director at (435) 797-0567 or irb@usu.edu.

Please replace this line with an electronic signature

Please replace this line with an electronic signature

 Melissa Tehee
 Principal Investigator
 (435) 797-1502; melissa.tehee@usu.edu

 Tammie Barrett
 Co-Investigator
tamara.barrett@aggiemail.usu.edu

Informed Consent

By signing below, you agree to participate in this study. You indicate that you understand the risks and benefits of participation, and that you know what you will be asked to do. You also agree that you have asked any questions you might have, and are clear on how to stop your participation in the study if you choose to do so. Please be sure to retain a copy of this form for your records.

 Participant's Signature

 Participant's Name, Printed

 Date

Tammie Ellington
Citizen of the Chinook Nation

Education

- 2016-2021 **PhD Student of Clinical/Counseling/School Psychology**
Utah State University
Clinical/Counseling/School Psychology Program
Emphasis: Multicultural Psychology
Dissertation Title: *A Qualitative Review of A Culturally Responsive Academic Program for Native American Youth*
Chair: Melissa Tehee, Ph.D./J.D.
Thesis Title: *Konaway Nika Tillicum Native American Youth Academy: Cultural Identity, Self-Esteem, Academic Optimism Committee*
Chair: Melissa Tehee, Ph.D./J.D.
- 2014-2016 **Bachelors of Science, Psychology** *Southern Oregon University*
Major: Psychology
Minor: Native American Studies
- 2013-2014 **Associates of Arts** *Rogue Community College*

Professional Appointments

- 2020-2021 **Intern Psychologist**
Fort Harrison VA Medical Center
- 2020-Current **Adjunct Instructor**
Native American Studies Department/Psychology Department
Southern Oregon University
- 2016-Current **Program & Student Resource Coordinator**
Konaway Nika Tillicum Native American Youth Academy
Southern Oregon University

Honors, Awards & Fellowships

- 2019 Outstanding Student of the Year
Oregon Indian Education Association
- 2019 Nominated: Outstanding Parent or Lay Person of the Year
Oregon Indian Education Association
- 2019 Nominated: Joseph E. Trimble & Jewell E Horvat Outstanding Student in Native/Indigenous Psychology Award
APA Division 45
- 2019 Nominated: Toy Caldwell-Colbert Student Contributions to Service Award
APA Division 45
- 2019 Live Your Dreams Scholarship, \$2,000
Live Your Dreams Foundation

2019	Walter R. Borg Applied Practice and Research Award, \$3,250 <i>Utah State University</i>
2019	Social Science & Education Graduate Oral Presentation Award <i>Utah State University, 2019 Student Research Symposium</i>
2019	Jewell Horvat Award, \$1,000 <i>APA, Minority Fellowship Program</i>
2019	Gordon Elwood Foundation Grant, \$9,500 <i>SOU, Konaway Enrichment Project</i>
2019	American Indian Support Project Scholar, \$1500 <i>Utah State University</i>
2018-2019	Mental Health and Substance Abuse Services Minority Fellowship, \$11,100 <i>American Psychological Association</i>
2017-2018	Simmons' Family Scholarship, \$3,0000 <i>Utah State University</i>
2018	American Indian Support Project Scholar, \$1500 <i>Utah State University</i>
2017-2018	Sallie Mae Bank Scholarship, \$500 <i>Utah State University</i>
2017	Thesis Graduate Research Award, \$1000 <i>Utah State University</i>
2017	Research & Graduate Studies Graduate Student Travel Award, \$300 <i>Utah State University</i>
2016	American Indian Support Project Scholar, \$1500 <i>Utah State University</i>
2016-2019	Kranz Professional Development Funds <i>Utah State University, \$350 annually</i>
2016	Honorable Mention, National Science Foundation Graduate Research Fellowship
2014	Ronald E. McNair Achievement Program Scholar, Southern Oregon University
2014-2015	President's List, Southern Oregon University
2014	Psi Chi National Honor Society Scholar
2013	Phi Theta Kappa National Honor Society Scholar

Clinical/Research Interests

- *Theoretical Orientations/Approaches*: Multicultural, Cognitive Behavioral Therapy, Health Psychology (Biopsychosocial), Dialectical Behavior Therapy, Behavioral Activation Therapy, Motivational Interviewing, Prolonged Exposure
- *Presenting Concerns*: personality disorders, trauma, self-injury, disabilities, suicidality, identity development, sexual issues, anxiety, acculturative stress, sports performance, marriage/relationship concerns
- *Populations*: adults, racial/ethnic minorities (especially Native Americans), veterans, active military members, LGBTQQIA+, individuals with Borderline

Personality Disorder.

Clinical Experience

02/2021 – 07/2021	Psychology Intern <i>Outpatient Behavioral Health Clinic Montana VA Health Care System</i>	<i>Helena, MT</i>
02/2021 – 07/2021	Psychology Intern <i>Triage and Rapid Evaluation Clinic Montana VA Health Care System</i>	<i>Helena, MT</i>
07/2020 – 02/2021	Psychology Intern <i>Residential Trauma and Substance Use Recovery Montana VA Health Care System</i>	<i>Helena, MT</i>
08/2018-05/2020	Student Therapist <i>Counseling and Psychological Services Utah State University</i>	<i>Logan, UT</i>
05/2018-06/2019	Behavior Specialist <i>Up to 3 Early Intervention Center for Persons with Disabilities</i>	<i>Logan, UT</i>
08/2017-08/2018	Student Therapist <i>Behavioral Health Clinic: Psychology Division Sorenson Center for Clinical Excellence, Utah State University</i>	<i>Logan, UT</i>

Assessment Experience

05/2019-05/2020	Student Therapist <i>Counseling and Psychological Services Utah State University</i>	<i>Logan, UT</i>
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Assessments: Neuropsychological, Learning Disorder, ADHD

Assessment Measures: Wechsler Adult Intelligence Scale IV (WAIS), Woodcock-Johnson IV Test of Achievement (WJ), Wender ADHD Rating Scale, Brown ADD Scale, Test of Variable Attention (TOVA)

08/2017-06/2018	<i>Behavioral Health Clinic: Psychology Division Sorenson Center for Clinical Excellence, Utah State University</i>	<i>Logan, UT</i>
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Assessments: Wechsler Adult Intelligence Scale IV (WAIS), Wechsler Intelligence Scale for Children (WISC), Woodcock-Johnson IV Test of Achievement (WJ), Kaufman Test of Educational Achievement, Third Edition (KTEA™-3), Adult Behavior Check List (ABCL), Child Behavior Check List (CBCL), Brown ADD Scale, Child ADHD Self-Report Scale (ASRS), Barkley Adult ADHD Rating Scale-IV (BAARS-IV)

Specialized Training and Certification

- 2019-2020-Minority Fellowship Addictions Training
Substance Abuse and Mental Health Administration
- 2019-Early Intervention Specialist Certification
Utah Department of Health Division of Family and Health Preparedness
- 2018-2019-Minority Fellowship Addictions Training
Substance Abuse and Mental Health Administration
- 2018-Safe Passages for U: Training on Advancing Diversity and Inclusion, *Facilitator*
Supervisor: Melanie Domenech Rodriguez, Ph.D.
- 2017-Allies on Campus: Training on Sexual Minority Issues, *Attendee*
Supervisor: Macy Keith
- 2017-Certification for Trauma-Focused Cognitive Behavioral Therapy, *Attendee*
Supervisor: Rick Cruz, Ph.D.
- 2017-Acceptance and Commitment Therapy Workshop, *Attendee*
Conductor: Michael Twohig, Ph.D.
- 2016-Teaching Apprenticeship Workshop/Class, *Attendee*
Supervisor: Scott Bates, Ph.D.
- 2016-Teaching Assistant Training, *Attendee*
Supervisor: Erin Brewer, Ph.D.
- 2016-Research Scholars Certificate Program, *Attendee*
Supervisor: Russ Price, Federal Compliance Manager

Peer-Reviewed Publications

- Ficklin, E., Tehee, M., Kilgore, R., Issacs, D., Mack, S., **Ellington, T.** (2021) Fighting for our sisters: Community advocacy and action for missing and murdered Indigenous women and girls. *Journal of Social Issues* 1-26.
- Barrett, T.**, Tehee, M. (2021) Konaway Nika Tillicum Native American Youth Academy: Cultural Identity, Self-esteem, and Academic Optimism. *Journal of American Indian Education*. submitted for publication
- Ghelfi, E., **Barrett, T.**, Parra, K., Paulk, A., Peck, T., & Christopherson, C.D. (2019). Reexamining the effect of gustatory disgust on moral judgment: A multi-lab direct replication of Eskine, Kaciniak, and Prinz (2011). *Advances in Methods and Practices in Psychological Science*.
- Isaacs, D.S., Tehee, M., Green, J., **Barrett, T.** & Straits, J.K.E. (2019). When Psychologists take a stand: Barriers to trauma response services and advocacy for Native American communities in crisis. *Trauma, Advocacy, and Social Movements: A Special Issue of the Journal of Trauma & Dissociation*.
- Barrett, T.**, Estrada, J., Twohig, M. (in progress). Culturally Adapting Acceptance and Commitment Therapy.
- Barrett, T.**, Ghelfi, E., Parra, K., Paulk, A., Peck, T., & Christopherson, C.D. (2016). Undergraduates help solve the replication crisis: A registered replication of gustatory disgust and moral judgment. *McNair Undergraduate Journal*. 4(11).

Selected Research Presentations and Invited Talks

- Barrett, T.** (October, 2019) *What Variables Contribute to Native American Students' Success?: Self-esteem, cultural identity, and academic optimism*. Workshop Oral

- Presentation at National Indian Education Association Convention. Minneapolis, MN.
- Barrett, T.** (May, 2019) *What Variables Contribute to the Success of Native American Students*. Workshop Oral Presentation at Oregon Indian Education Association Conference, Eugene, OR.
- Barrett, T.** (April, 2019) *Konaway Nika Tillicum: Cultural Identity, Self-esteem, and Academic Optimism*. Oral presentation at Utah State University Graduate Research Symposium, Logan, UT.
- Ficklin, E., **Barrett, T.**, Issacs, D., Tehee, M. (2018, August) Native American Psychological Wellness: Considerations of Sex and Gender across the Lifespan. Symposium presented at the annual American Psychological Association Convention, San Francisco, CA.
- Barrett, T.** & Tehee, M. (2017, August). Crossing cultures: Dilemmas in maintaining leadership in tribal communities and academia. In T. Jollie-Trottier (Chair) *Indigenous Women in Leadership Roles: When Social Justice Calls*. Symposium presented at the annual American Psychological Association Convention, Washington, D.C.
- Tehee, M., **Barrett, T.**, Straits, K., Verney, S., & Gray, J. (2016, June). *Mentoring, Academics, Research, and Practice: A Discussion*. Panel presented at the annual convention of the Society of Indian Psychologists, Logan, UT.
- Barrett, T.**, & Ghelfi, E. (2016, April). *Bringing the psychology replication crisis to Southern Oregon University*. Paper presentation at the Southern Oregon Arts and Research Conference, Ashland, OR.
- Ghelfi, E & **Barrett, T.**, Parra, K., Peck, T., & Christopherson, C.D. (2016, April). *Drinking the bitter cup: gustatory disgust, religiosity, and moral judgment*. Poster presented at the meeting of the Western Psychological Association, Long Beach, CA.
- Barrett, T.**, Ghelfi, E., Parra, K., Paulk, A., Peck, T., & Christopherson, C.D. (2016, May). *Undergraduates help solve the replication crisis: A registered replication of gustatory disgust and moral judgment*. Poster presented at the meeting of the Western Psychological Association, Long Beach, CA.
- Barrett, T.** (2015, August). *Awareness on Infant Mortality: Native American Women and Society*. McNair summer research internship at Southern Oregon University. McNair Research Symposium.
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Professional Service

- 2018- Current. Oregon Indian Education Association Member
- 2018- Current. American Psychological Association Minority Fellow. Mental Health and Substance Abuse Services
- 2018- Klamath Youth Summit Coordinator. Southern Oregon University
- 2017- Current. Committee Member. Native American Housing. Utah State University
- 2016- Current. Mentoring Committee Member. Society of Indian Psychologists
- 2015- Current. Youth Programs Coordinator. Southern Oregon University
- 2015- Current. Residential Coordinator. Konaway Nika Tillicum Native Youth Academy
- 2015-2016. Co-Chair. SOU Native American Student Union
- 2015-2016. Event coordinator. SOU Annual Spring Powwow

Teaching Experience

2020 *Adjunct Instructor, Southern Oregon University, Ashland, OR*
Native American Psychology

2018 *Workshop Co-leader, Utah State University, Logan, UT*
 Counseling and Psychological Services Topic: Acceptance and Commitment
 Therapy
 Supervisor: *LuAnn Helms, Ph.D.*

2017 *Guest Lecture, Utah State University, Logan, UT*
 Psychology of Gender Topic: Culture and Health
 Supervisor: *Kathryn Sperry, Ph.D.*

2014-2016 *Undergraduate Teaching Assistant, Southern Oregon University, Ashland, OR*
Psychology of Violence Supervisor: Emily Reeder, Ph.D.
Social Psychology Supervisor: Emily Reeder, Ph.D.
Introduction to Psychology Supervisor: Rachel Jochem, Ph.D.
Research Methods I Rachel Jochem, Ph.D.
Native American Intellectual Activism Supervisor: Brook Colley, Ph.D.
Tribal Critical Race Theory Supervisor: Brook Colley, Ph.D.

Research Assistantships

2016-2017 *Dr. Melissa Tehee, Clinical Psychology, Utah State University*
 2015-2016 *Dr. Cody Christopherson, Clinical Psychology, Southern Oregon University*

Grants

Research

2020 Oregon Community Foundation
Request submitted, decision pending

2020 Gordon Elwood Foundation for Konaway Enrichment Project
Southern Oregon University \$9,000

2020 Grant Williams
\$50,000

2020 Jackson County Cultural Coalition
\$3000

2019 Gordon Elwood Foundation for Konaway Enrichment Project
Southern Oregon University \$9,000

2019 Jackson County Cultural Coalition
\$3000

2019 Grant Williams
\$50,000

2018 Gordon Elwood Foundation for Konaway Enrichment Project
Southern Oregon University \$9,000

Community Service

Volunteer at Big Sky 4H Club	2021
Volunteer at Logan Recreation Center <i>Youth Basketball Coach</i>	2016, 2017, 2018
Volunteer at Northern Utah United Youth Soccer <i>Youth Soccer Coach</i>	2016-2020

Affiliations/Memberships

Society for Military Psychology	2019
Society for Sport, Exercise and Performance Psychology	2019
Association for Contextual Behavioral Sciences	2018 – Present
American Psychological Association	2017 – Present
Society of Indian Psychologists	2016 – Present
APA Division 45	2017