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Leadership Values and Acculturation among the Oglala Lakota Leadership

Richard Gerald Iron Cloud
Walden University

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Walden University

College of Social and Behavioral Sciences

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Richard Iron Cloud

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2019

Abstract

Leadership Values and Acculturation among the Oglala Lakota Leadership

by

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MA, Oglala Lakota College

BS, Fort Lewis College

Dissertation Submitted in Partial Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Psychology

Walden University

August 2019

Abstract

There are currently no research studies that investigate the relationship between acculturation and leadership values and practices among the Indigenous Tribes on the Northern Plains of the United States. The study was initiated because Native American Elders on the Pine Ridge Indian Reservation were concerned that traditional altruistic leadership style was being lost in today's Native American leadership practice. Accordingly, acculturation and servant leadership theories were used to guide the study. A sequential explanatory mixed methods design incorporated the use of quantitative data based on the Servant Leadership Profile (SLP) and the Native American Acculturation Scale. (NAAS). The study included 51 Oglala Sioux tribal leaders, program directors, elected officials and traditional headsmen. The NAAS measured the respondent's orientation towards Native American versus dominant cultural values. The SLP measured the orientation towards the practice of servant leadership. The qualitative component involved interviews with 6 tribal leaders, 2 from each level of acculturation, to increase the understanding of the relationship between cultural orientation and leadership. The levels of acculturation were low, traditional (17.6%), moderate, bicultural (68.6%) and high, assimilated (13.7%). Qualitative themes revealed leadership values similar to servant leadership among all 6 respondents regardless of acculturation level. The bicultural participants identified in my study may create innovative ways of defining themselves and society itself for purposes of social change bridging the gap between divisions of traditional and assimilated individuals.

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Dedication

I would like to dedicate this to my late mother and father, Philip and Victoria Eagle Heart, Iron Cloud, who always wanted me to acquire an education. I would also like to dedicate this to my hasani Arlene who always stood by my side and encouraged me when I was down and celebrated with me when things were good. I dedicated this to my cinksi Arlo, Lakol Caje ki (Mato Na Hizi), mi chinksi Philip (Ktepi Heuni), mi Chinksi Dakota Richard (Mato Nakijija) and mi cunksi Maya Rae (Mahpiya Chanku win).

Dedication to Wakan Tanka the Great Spirit; Great Spirit, help me to make good choices in choosing only the trails you would have me take (Coyous 12/25/16).

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I would like to thank my chair and committee Dr. Patricia Loun and Dr. Melody Moore for providing direction on this dissertation journey. I would like to acknowledge my friend Dr. Larry Emerson (rest in power) for his inspiration as an Indigenous Scholar and mentor. I would also like to acknowledge Dr. Paul Robertson for providing guidance and instruction, Dr. Elgin Bad Wound for being a good relative and for modeling the correct way to be a Lakota Scholar and Ikce Wicasa (Common Man of the Oglala). I would also like to thank the late Gerald One Feather for his wise mentorship on this Oicimani (journey). Alex Mackey, Jon Wengor and Dr. Liza Moreno, for their edits and tutoring on this arduous journey. I would like to acknowledge the Bush Foundation and the Greenleaf Institute for funding my dissertation journey, I would not have been able to complete my dissertation without their generous support.

This dissertation journey is dedicated to two significant Lakota leaders in my family, both sons and grandsons of traditional chiefs, my Grandfather Jim Iron Cloud, Traditional Itachan (Chief) and former Chairman of the Oglala Sioux Tribe, who once told me “get an education it is something that nobody can take away from you”. To my maternal grandfather Matthew Eagle Heart, former Chief of Police, Councilman, and Tribal Judge, who taught me how to be brave, to be Lakota, to love the Lakota language and lastly to be innovative and use the numerous resources available to me.

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Chapter 1: Introduction to the Study

Introduction

The indigenous population in the United States declined by approximately 95% after the arrival European colonists (Diamond, 1997). Those who have survived have endured forced assimilation and acculturation (Schmidt, 2015). To achieve the goal of reshaping the identity and consciousness of Lakota people, the practice of tribal language and customs were prohibited (Grayshield, Rutherford, Salazar, Mihecoby, & Luna, 2015). According to Garrett and Pichette (2000), acculturation is when two cultures come together and change occurs as a result of this contact. In this process, each of the cultures begins to change in significant degrees. Assimilation occurs when one culture changes more than the other culture and soon starts to resemble it (Schmidt 2015). Assimilation has been used as a strategy to maintain control over conquered people, although it has also been known to occur voluntarily (Garrett & Pichette, 2000). Garrett and Pichette have written about Native American children who attended boarding schools and returned to reservations with identity problems. They were not fully assimilated into the dominant culture nor were they acculturated into Lakota traditions (Schmidt)). Some were referred to as *apples* red on the outside and white on the inside (Garrett & Pichette, 2000). This history still has a powerful influence on the Lakota worldview. The current Native American population still represents varying degrees of acculturation that must be assessed formally and informally to better understand their cultural identity and its implications (Garrett & Pichette, 2000). Acculturation carries powerful implications for leadership. According to the wisdom keepers, Lakota leadership is selfless and puts

elders, children and poor people above power and possessions (Begay, M, Iron Cloud, E.H., One Feather, G., Randell, M., Robertons, P., Star, E., Thurner, J., White Elk, C., Whiter Plume, A., White Plume D., & Whirlwind Horse, L. 1995). The last known traditional leaders on the Pine Ridge Indian Reservation, who were not assimilated include the following list of 28 leaders and their bands;

- Red Cloud, Ite Sica (Bad Faces Band).
- Yellow Bear, White Bird, Tapsleca Band (Spleen Band)
- Young Man Afraid of his Horses, Payabya (Head of the Circle).
- Thunder Tail, Hoka Yuta (Badger Eaters).
- He Dog, Chanka hunhan (Saw Backs).
- Spotted Elk, Unpan Gleska (Spotted Elk)
- Red Horned Bull, Siksicela (Hostiles).
- Two Bulls, Red Shirt, Tatanka Numpa, Ogle Luta (Two Bulls & Red Shirt).
- Big Road, Spotted Owl, Flying Hawk, Oyupe (Untidy Band).
- Long Cat, Manka Ha (Skunk Pelt)
- Thunder Bear, Wablenica (Orphan Band)
- Knife Chief, Holy Bear, Iron Cloud, Eagle Bear Wajaje (Osage).
- White Bull, Pesla (Bald Heads Band).
- Jim Grass, Rock, Peji (Grass Band).
- American Horse, Kiyaksa (Cut Band)
- Little Wound, Taopi Chikala, (Little Wound Band)
- Spotted Eagle, Wanbli Gleska, (Spotted Eagle Band)

- Thunder Bull, Tatanka Wakan, (Thunder Bull Band).
- Little Chief, Itancan Chikala (Little Chief Band).

(Sprague, P.8, 2004)

These traditional Lakota leaders spoke the Lakota language and were immersed in the culture prior to the forced assimilation era, there was no value confusion in their demeanor.

Some of the differences between Native American and mainstream American values are as follows: (a) harmony with nature verses domination over nature (b) dependence on the Ospaeye or community, extended family versus reliance on experts, (c) humility rather than fame and recognition and lastly, (d) sharing freely versus possession of private property (Begay et al.,1995). These traditional Lakota values may have changed over the course of history through the process of assimilation and acculturation (Begay et al., 1995).

This study has the potential to be applied as a vehicle of both individual and institutional social change. The original leadership of the Pine Ridge Reservation embraced the personal traditional values of being *wao'holoa* (respectful), *wowachinye* (responsible), *ikimnapike* (confident), *watakuku'ka* (good relatives), *owo'than'la* (honest), *wat'hanka'icila* (proud) and most importantly, *chanku luta akan mani* (spiritual) (Begay et al., 1995). The traditional leadership cultivated the leadership qualities of *yat'insya woglake* (articulate), *Lakhotiyapi na wasicuiyapi* (bilingual), *lakhol wichoun solye* (culturally competent), *waslolya* (academically proficient), *wounspe omnaye wayuphike* (technologically literate), *waableza upika* (critical thinkers), *iyo'tan*

ai'ya'chin'yan (role models), and *ithanchan thokatakiya* (future leaders). Embodying these personal and professional characteristics is not only essential for enabling individuals to be effective agents of social change within the community but is essential for the survival and prosperity of the Lakota people. This chapter enunciates Berry's (2005) and Ferlat's (2014) research that articulates the impact of acculturation, assimilation and colonialization on Oglala Lakota people's leadership values.

Background of the Study

The Lakota suffered greatly from forced assimilation (Grayshield et al., 2015). A Lakota talked about his painful experience when he was a child, when he was involuntarily put on a platform with a sign reading "I am a dumb Indian because he was unable to speak English" (Grayshield et al., 2015, p 301). Short Bull, the President of OLC, told a representative of the Higher Learning Commission that the Lakota people were victims of cultural genocide (T. Short Bull, HLC Presentation OLC, 2015). According to authority's assimilation and integration are the quickest way to destroy the indigenous people without initiating causing physical damage (Mako, 2012).

Lakota Leadership

Despite hegemonic efforts to assimilate the Lakota through genocidal policies, the Lakota have exhibited fortitude in maintaining their traditional ways of leadership. According to Lakota tradition, a Lakota leader models the preferred behavior of the Lakota Oyate (Begaye et al., 1995). When a leader's negative behavior comes to the attention of the Lakota wisdom keepers, they give a *wahokunkihiya*, a traditional way of providing advice on the proper behavior of an *ikce wicasa* (common man) (Begaye et

al.,1995)). This practice is intended to benefit others and includes cooperating, sharing, reassuring, defending, and showing concern for other people (Flouri & Sarmadi, 2016). Prosocial behavior is altruism, which is looking out for others needs rather than one's own (Mata & Pendakur, 2014). This behavior is salient in the Lakota Ounye (way of life). Ten Fingers, from Oglala South Dakota on the Pine Ridge Indian Reservation said, "We need to think of others and ensuing generations. We need to redefine real leadership. We have been trained not to think of others, and this is the raging sea that surrounds us", (Ten Fingers, personal communication, 2016). Lakota leadership and Servant Leadership have a foundation of thinking of others first, as assimilation took hold, this behavior may have changed to thinking of oneself first.

Acculturation as Social Adaptation

Acculturation is a social adaptation for the Lakota. This means developing new traditions to respond to social changes in a culturally appropriate manner yet in alignment with Lakota values. An example of acculturation, according to Kissil, Davey, and Davey (2015), is that the Indigenous peoples were compulsorily sent to boarding schools. One of the most famous was the Carlisle Indian School in Carlisle, PA (Carlisle Indian School Project 2019). In this experimental school, native young people were forced to assimilate into the majority culture (Carlisle Indian School Project 2019). While some chose to retain their culture and language, others were shamed into leaving their culture and language (Carlisle Indian School Project 2019). There were four ways in which the young Native Americans dealt with this issue.

Berry's (1980) acculturation model discusses four possible ways in which the Native Americans dealt with this issue. The four ways are integration, marginalization, assimilation, and separation (Berry, 1980). There is an undetermined number who chose to integrate into the dominant culture while maintaining their culture; some chose marginalization, which is to reject both the dominant culture and their culture (Berry, 1980). Some wanted assimilation and acceptance of the dominant culture and rejection of their indigenous culture (Berry, 1980). The fourth and final way of dealing with the issue was separation, which included rejection of the dominant culture and the choice to return to their native culture (Berry, 1980). Researchers have found that the most pervasive adaptation is the integration of the dominant culture while also maintaining traditional culture (Kissil et al., 2015).

Ferlat (2014) also discusses four similar strategies: belonging to the host culture, belonging to the ethnic culture, acculturation, and marginalization. The first strategy is individuals who see themselves as belonging exclusively to the dominant culture; the second strategy is people who consider themselves as belonging exclusively to the ethnic group (Ferlat, 2014). The third is an acculturative strategy in which the individual identifies with both groups (Ferlat, 2014). The fourth strategy is to marginalize oneself from both groups (Ferlat, 2014). With this in mind researchers have not studied how acculturation has impacted traditional Lakota leadership.

According to Garrett and Pichette (2000), history has shaped Native Americans. This has created varied degrees of acculturation, which was discussed, in a structured

format to assess the level of the acculturation in application of Lakota leadership. It is this gap, which this research plans to investigate.

Problem Statement

Garrett and Pichette (2000) described acculturation as when two cultures come together and assimilation when one starts to resemble the culture introduced by the dominant group. This, it is argued, is a strategy to maintain control over conquered people and that children and youth have been historically targeted through the use of educational institutions such as mandatory boarding schools, which resulted in tremendous identity problems suffered by children (Garrett & Pichette, 2000). Acculturation carries powerful implications for leadership, which according to the wisdom keepers, is selfless and puts elders, children, and poor people above power and possessions (Begaye et al., 1995). The traditional Lakota leader lives, acts, and works for the people, rather than above them (Begaye et al., 1995). Ramirez (2014) wrote about leadership styles as varying from different cultures. Ramirez argued that the predominant culture in the United States is Anglo-American culture, whose primary values are individualism, direct communication, and low power distance. This is contrary to values of the Lakota and other collective cultures such as Mexican Americans (Trevino, 2010). Lakota leadership is about putting the people first, the welfare of the people is primary, politics and power is ancillary (Begaye et al., 1995). Servant leadership is similar Lakota leadership because it acknowledges the strength of an organization is within its people (Burkus 2010). A servant leader devotes their time to acknowledging and fulfilling the needs of the employee, whereas the employee in a reciprocal manner assists the leader in

accomplishing the organizational goals (Burkus 2010). Recently, a respected elder from the community has voiced concern over the extent to which the program directors, elected leadership, and traditional headmen are no longer using traditional Lakota leadership values (M. Randall, personal communication, 2015). In response to this concern, this research study is being conducted to understand the extent to which program directors, elected leadership, and traditional headmen identify on the acculturation spectrum and whether leadership styles practiced are harmonious with Lakota values. The issue of acculturation as a form of cultural genocide (Mako, 2012; Short Bull, 2015) cannot be overlooked as blocking the capacity to achieve Lakota leadership that follows the traditional ways of life (Ferlat, 2014; Flouri & Sarmadi, 2016, Kissil et al., 2015,).

Purpose of the Study

This is a sequential explanatory mixed methods study to determine if acculturation is affecting the practice of Lakota Leadership. This will include a quantitative close-ended survey based on two scales. The Native American acculturation scale NAAS (2003) was treated as the independent variable and used to measure the respondent's orientation towards Native American versus dominant cultural values. The second scale was the servant leadership profile SLP by Page and Wong. (2003). The original instrument created by Page and Wong in 2000 only identified servant leadership, this updated instrument identifies servant leadership and autocratic leadership as the opposite of servant leadership. This scale was treated as the dependent variable. It consisted of 62 questions with responses based on a seven-point Likert scale. The total

score ranges from 0 to 310, with the higher the score, the stronger the orientation towards servant leadership.

The qualitative component involved interviews and discussions with community or tribal leaders. A series of questions was designed based on the quantitative outcomes. Qualitative responses were asked to add more personalized meaning to the quantitative results. A phenomenological approach was used to identify the phenomena of acculturation as a predictor of leadership style as perceived by the actors (program directors, community leaders) in a situation. This involved gathering in-depth information and perceptions through a mixed method approach. Phenomenology is concerned with the study of experience from the perspective of the individual and emphasizes the importance of personal perspective and interpretation and understanding of the subjective experience (Giorgi A. 2012).

Research Question(s) and Hypotheses

Quantitative Research Questions

This study sought to answer seven research questions under the overarching question of: *Is there a relationship between acculturation and leadership style among the program directors, elected leadership and traditional headmen?* I used the NAAS which was created and validated by Garrett and Pinchette (2000) and the SLP created and validated by Page and Wong (2003). The following seven research questions were investigated.

RQ 1: Does Native American acculturation, , predict the level of empowering others and developing others Lakota tribal leaders?

RQ 2: Does Native American acculturation, , predict the level of power and pride among Lakota tribal leaders?

RQ 3: Does Native American acculturation predict the level serving others among Lakota tribal leaders?

RQ 4: Does Native American acculturation predict the level open participatory leadership among Lakota tribal leaders? RQ 5: Does Native American acculturation predict the level of inspiring leadership among Lakota tribal leaders?

RQ 6: Does Native American acculturation predict the level visionary leadership among Lakota tribal leaders?

RQ 7: Does Native American acculturation predict the level of courageous leadership among Lakota tribal leaders?

The following hypotheses were also investigated.

H_01 : Acculturation does not predict the level of empowering others and developing others among the Lakota tribal leaders.

H_{a1} : Acculturation predicts the level of empowering and developing among the Lakota tribal leaders

H_02 : Acculturation does not predict the level power and pride among the Lakota tribal leaders.

H_{a2} : Acculturation does predict the level of power and pride among the Lakota tribal leaders.

H_03 : Acculturation does not predict the level of serving among the Lakota tribal leaders.

H_{a3}: Acculturation does predict the level of serving others among the Lakota tribal leaders.

H₀₄: Acculturation does not predict the level of open participatory leadership among the Lakota tribal leaders.

H_{a4}: Acculturation does predict the level of open participatory leadership among the Lakota tribal leaders.

H₀₅: Acculturation does not predict the level of inspiring leadership among the Lakota tribal leaders.

H_{a5}: Acculturation does predict the level of visionary among the Lakota tribal leaders.

H₀₆: Acculturation does not predict the level of visionary leadership among the Lakota tribal leaders.

H_{a6}: Acculturation does predict the level of visionary leadership among the Lakota tribal leaders.

H₀₇: Acculturation does not predict the level of courageous leadership among the Lakota tribal leaders.

H_{a7}: Acculturation does predict the level of courageous leadership among the Lakota tribal leaders.

Qualitative Research Question

To what extent and in what ways did qualitative interviews with Lakota Leaders and Lakota Elders serve to contribute to a more comprehensive and nuanced

understanding of this predicting relationship between acculturation scale scores, and servant leadership scores as an indicator of Lakota leadership practice?

Conceptual Framework

The question is not whether leadership exists within Lakota culture, but how cultural orientation shapes leadership style. Can acculturation predict leadership styles (e.g. paternalistic, transformational, or transactional)? More specifically, can acculturation among Native Americans predict the practice of servant leadership, which on many levels is oriented towards traditional Lakota leadership values? This interview question was determined based on quantitative results of the study. The conceptual framework for the qualitative portion of this study involved multiple sources of data including interviews, observation, and documents. After the data was gathered, I used an inductive process to analyze the information and organized it into a comprehensive set of themes. Creswell (2009) stated that this process may involve the participants working together with the researcher to shape the ideas and abstractions that emerge from the data. The primary focus of the qualitative process was to evaluate the participant's perspective of the problem or issue, rather than the answers that the researcher brought to the problem or issue.

According to Creswell (2009), the qualitative process is emergent, which means that the research plan cannot be rigid because everything may change after the researcher enters the field. The theoretical lens for this study was acculturation theory and servant leadership theory. The interpretation process involved my and the participants' understanding of history, background, and context. The qualitative data from these

descriptions provided a holistic model that allowed the researcher to present the problem or issue.

Theoretical Framework for the Study

The theoretical framework for this study is grounded in servant leadership theory. First described by Greenleaf in 1970, servant leadership was defined as a new type of leadership, which put serving others above power and position. The SLP (Wong, 2003) is a self-reporting scale that has 62 items that are grouped into seven factors. The seven factors are developing and empowering others, power and pride, serving others, open participatory leadership, inspiring leadership, visionary leadership, and courageous leadership (citation). The SLP employs a Likert scale that ranges from 1 (*strongly agree*) to 7 (*strongly disagree*) (citation). This framework for leadership is a departure from classic organizational pyramid structures. Its alternative leadership approach promotes flexible, delegated organizational structures, which many describe as a forward-thinking paradigm for leadership (citation). Servant leadership has been extensively applied in the workplace, demonstrating its practical value as a theoretical approach to organizational management (citation). The principals of servant leadership have been used by many nonprofit organizations, leading companies, and many of the nation's top universities (Sendjaya & Sarros, 2002, p. 62).

I used the theory of servant leadership developed by Greenleaf (1977) as the study's first theoretical basis. This theory described leadership as being a servant first (Burkus B 2010). It places people first above power and possessions. Acculturation theory, as it applies to Native Americans, served as the second theoretical basis, which

explained the process of cultural and psychological change, which results following a meeting between cultures (see Sam & Berry, 2010).

Nature of the Study

Mixed Methods Paradigm

The study used a mixed methods research approach. The quantitative part of this study measured the association between acculturation and leadership style. Qualitative questions were asked to supplement, support, or further explain quantitative outcomes. The qualitative portion of the study consisted of a series of interviews or open-ended questions about the topics of acculturation and Lakota leadership. These interviews were conducted with selected administrators, members, and leaders of the Lakota community.

Because this study used a mixed methods approach, there were two methods of data gathering. In the first, program directors, elected officials and headmen completed two standard scales. The first scale was the NAAS created and validated ($\alpha = .91$) by Garrett and Pinchette (2000). The scale was treated as the independent variable used to measure the respondent's orientation towards Native American versus dominant cultural values. The scale consists of 20 questions, which require responses based on a five-point Likert scale. Total acculturation scores range from 0 to 100. The lower the score, the more firmly oriented towards Native American cultural values. The higher the score, the more acculturated towards dominant or non-Native cultural values.

The SLP created and validated by Page and Wong (2003) was the second scale used. Treated as the dependent variable, it consists of 62 questions, which measure seven different aspects of servant leadership. These include (a) developing and empowering

others, (b) power and pride, (c) serving others, (d) open participatory leadership, (e) inspiring leadership, (f) visionary leadership, and (g) courageous leadership. Responses are on a seven-point Likert scale. Scores for each characteristic range from 0 to 28 points, the higher the score, for each of the seven characteristics the stronger the orientation towards servant leadership, which closely reflects the Lakota leadership, practices, and values.

The second (qualitative) method of inquiry involved the interviewing of a cadre of community leaders and cultural leaders to add credibility to the research. Chilisa (2012) described the interview method as philosophic sagacity in the indigenous community. Since most native elders have little or no academic training Chilisa, (2012), this method is highly efficient for capturing interpretations, thoughts, and contextualizing information. The process of conversing with elders and others with limited literacy assists them in becoming active cocreators of Indigenous knowledge. The conversations with the elders were recorded and transcribed and analyzed to identify themes and patterns to unique questions. I coded the conversations, which were narrowed down to themes. Qualitative data analysis, according to Creswell (2009), involves a continual process of interviewing and taking notes about topics and perspectives for the final report. Validity strategies such as triangulation, member checking, and use of rich, thick descriptions were used to convey findings. In qualitative research, the researcher shares their bias in interpretation with statements that disclose their history, culture, gender, and socioeconomic origin Creswell (2009).

Definitions

Acculturation: The cultural change that occurs when two or more cultures are in persistent contact (Lakey 2003). In this process, change may happen in each of the cultures in varying degrees.

Acculturative stress: Represents negative effects of acculturation, including pressures to retain aspects of the heritage culture as well as pressures to acquire aspects of the receiving culture (Schwartz & Zamboanga, 2008).

Assimilation: A kind of acculturation, in which one culture changes significantly more than the other culture and, as a result, comes to resemble it. (Garrett & Pichette, 2000).

Assimilated acculturation style; Accepted by dominant society; embrace only mainstream cultural values, behaviors, and expectations (Garrett & Pichette, 2000). Individuals adopt the practices and outlook of the dominant culture and eschew their culture of origin, often by seeking regular contact with the dominant society and avoiding maintenance of their original identity (Fox, Solorzano, & Roesch, 2013).

Ikce Wicasa: - Common man, the cultural ideal of the Lakota people (SDHistoryweekly.com).

Integration acculturation style Individuals embrace both cultures; such individuals value their original cultural identity and try to maintain it while simultaneously pursuing regular contact with the dominant society. Integration is also frequently known as biculturalism (Fox et al. 2013).

Lakota Oyate: people (Fielder, 1975)

Lakota leadership: Working for, with, and among the people, rather than above them (Begaye, et al., 1995). An action is taken for the people rather than for personal and material gain.

Marginal acculturation style: May speak both the Native language and English; may not, however, fully accept the cultural heritage and practices of their tribal group nor fully identify with mainstream cultural values and behaviors (Garrett & Pichette, 2000). Marginals are those who lose all cultural affiliation, both rejecting their culture of origin and failing to adopt the practices of the new, dominant culture (Garrett & Pichette, 2000). Such individuals develop an identified personality resultant from superficially inhabiting two cultures at once but feeling like a relative stranger in both. Marginalization may represent a sense of discomfort or lack of clarity regarding who one is as a cultural being (Fox et al., 2013).

Pantraditional: Assimilated Native Americans who have made the conscious choice to return to traditional ways (Garrett & Pichette 2000). They are accepted by dominant society but seek to embrace previously lost traditional cultural values, beliefs, and practices of their tribal heritage (Garrett & Pichette 2000). Therefore, they may speak both English and their native tribal language (Garrett & Pichette, 2000).

Separation or traditional acculturation style: May or may not speak English, but speak and think in their native language; hold only traditional values and beliefs and proactive only with traditional tribal customs and methods of worship (Garrett & Pichette, 2000). They reject or avoid the new, dominant culture for preserving their ethnic

identity, often by highly valuing their original cultural practices and avoiding contact with dominate society individuals (Fox et al., 2013).

Servant leadership: Servant leadership is a kind of leadership model which puts serving others as the number one priority (Burkus 2010).

Three Conjugations in the Lakota world view: “Unkiye-What is good for everyone, we always put the people first. Niye- Look to your fellow man and put him before you. Miye-You always put yourself last, feed your guests first, give them your moccasins if they have none” (W. Locke, personal communication, 2016).

Assumptions

Assumptions are aspects of the study that are somewhat out of the researcher’s control (Simon.2011). The most critical of several potential assumptions were (a) assuming the respondents answered truthfully and (b) the sample participating in the study is representative of the population to which inferences were made. Self-reported data may risk biases such as selective memory, attribution, and exaggeration (Simon. 2011). The study depends on having access to people, organizations, and documents. If access was denied or limited in some way, the reasons were documented and reported.

Delimitations

The delimitations are those characteristics that limit the scope and define the boundaries of the study such as choice of objectives, the research questions, variables of interest, theoretical perspectives, and population to be investigated (Simon.2011). The delimitations are framed by the criteria of participants to enroll in the study, the geographic region, and the profession or organizations involved. Because the study took

place among Pine Ridge residents, delimitation is clearly that findings may not be transferable to Native Americans living in other geographic regions or engaged in professions that do not require leadership skills. The results of this study, therefore, may only be generalizable to members of the Lakota of Pine Ridge. Secondly, the selected methodology and variables in the study may also set a boundary on what the findings can ascertain.

The inclusion of demographics and exclusion of other demographics can be delimitation. Only Oglala Sioux Tribal program directors, elected officials and traditional headmen were of interest and relative to the study. The use of closed-ended Likert scale responses rather than open-ended responses increased participation because survey instruments take less time and expose less; however, the instruments risk missing some meaning. The open questions in this study required a longer time for responses and risked more exposure of the respondent's personal thoughts and feelings.

Limitations

I realize the limitations are potential weaknesses in this study and are out of my control. If I were using a sample of convenience, as opposed to a random sample, the results of this study would not be generally applied to a larger population. If one were looking at one aspect, say achievement tests, the information is only as good as the test itself. Another limitation is time. A study conducted over a certain interval of time is a snapshot dependent on conditions occurring during that time (citation). One must develop a strategy to deal with the limitations as one becomes aware of them so as not to affect the outcome of the study. The sample was limited to Oglala Sioux Tribal program

directors, elected officials, and traditional headmen. A limited scope and size can make finding significant relationships more difficult and less able to be generalized to other populations (Simon.2011). There are no existing studies that I found regarding the relationship between traditional cultural values and leadership orientation among the Oglala Lakota Population. The absence of prior research impacts the understanding the problem and may require a new research typology and further studies. This study provides only a snapshot or cross-sectional analysis. Care must be made to review how the stated problem and data are free of bias. A bilingual interviewer performed the interviews to avoid deficient conversation and interaction. The transferability or applicability of this research to other contexts can be enhanced by the qualitative part of this study. Using thick description, the reader can determine if this research is transferable to their context.

Significance

More research is needed to understand the degree to which traditional Lakota perspectives have application in current Lakota systems. To date, there are no existing acculturation studies' which measure the degree to which traditional values impact leadership style orientations. According to Aghamirza (2015), acculturation is a complicated process where individuals are constantly changing as they interact with other cultures while, at the same time, they choose to retain some aspects of their culture of origin. This study is significant in that there are no existing studies of its kind conducted among indigenous leadership. These characteristics are not only essential for enabling

individuals to be effective agents of social change within the community but are essential for the survival and prosperity of the Lakota people.

Social change for the better or worse occurs when tribal people make a transition to a modern society. For social change one needs to look at acculturation in terms of social and cultural construction and cultural relations. According to Harwarth, Wagoner, Magnusson, and Sammut (2014), constructing a cultural identity is a process of meaning making, everyone is an original with different parts from different places, particularly the hybrid parts of ourselves create innovative ways of defining one's self and society itself for purposes of social change bridging the gap between divisions. The formation of an identity, according to Harwarth et al., involves a process of negotiation, intervention, and mediation that are shaped by race, gender, sexuality, and power. If one looks at both groups the Lakota and the dominant society a complex mix of different cultural, national, regional, ethnic, gendered, and class-related identities can be seen (Harwarth et al., 2014). These identities are complex, and these social categories often create identities that are fluid, messy, and difficult to define (Harwarth et al., 2014). When one tries to fit in the dominant society or tries to maintain ones inherited identity, this can create positive and negative consequences for psychological well-being. Acculturation researchers discovered that individuals develop intercultural strategies based on two underlying concerns: (a) cultural maintenance or the ability to maintain ones inherited culture and identity, and (b) cultural contact, the ability to function effectively with other ethnocultural groups (Harwarth et al.,2014). Together these two strategies combine to make four different acculturation strategies: separation, assimilation, marginalization

(individualization), and integration (Harwarth et al.,2014). These acculturation categories help people make sense out of a very complex world. It assists in articulating the process of our personal histories in a dimension of movement between two incompatible cultural positions.

Summary

The first chapter provides the introduction, background, problem statement, purpose of the study, research questions, hypotheses, theoretical framework, nature of the study, definitions, assumptions, delimitations, limitations and significance of the study. The history of genocide, assimilation; acculturation, and cultural values of the Oglala Lakota people were discussed. A description of servant leadership theory and acculturation were provided to frame examination of this relationship. In the next chapter, a review of the literature is presented. The theoretical basis for the research, relevant past studies, and the relationships between acculturation and leadership within a Lakota cultural context will be elucidated.

Chapter 2: Literature Review

Introduction

A respected elder of the Oglala Sioux Tribe voiced concern over the extent to which the program directors, elected leadership, and traditional headmen are no longer using traditional Lakota leadership values (M. Randall, personal communication, 2015). This study is a sequential explanatory mixed methods study to determine if acculturation is associated with the practice of Lakota Leadership. In this chapter, a review of the acculturation theory and servant leadership literature will be discussed to articulate the relationships between acculturation and leadership within a Lakota cultural context. The major sections of this chapter will include the theoretical frameworks of Acculturation Theory, Servant Leadership Theory. Key concepts of historical and known issues of acculturation among native American tribes, traditional Lakota leadership and similarities to servant leadership are discussed

Literature Search Strategies

In conducting the literature review, several resources were used to identify sources including Walden University's Library System, psych info, Thoreau Multi - Database and Proquest, and Academic Search Complete. Because of the historical nature of the topic, no date restrictions were placed on references used, although there was an effort to include peer-reviewed papers and books written about servant leadership and acculturation published after 2011.

Theoretical and Conceptual Foundations

Acculturation Theory

Acculturation theory is described as the process of cultural and psychological changes that result following a meeting between cultures (Lakey 2003). The first psychological theory of acculturation was proposed by Thomas and Znaniecki's (1918). The study illustrated three forms of acculturation, which corresponded to three personality types (Thomas & Znaniecki, 1918). These included Bohemian (adopting the host culture and abandoning the culture of origin), Philistine (failing to adopt host culture but preserve culture of origin), and creative-type (adapt to host culture while preserving culture of origin) (Thomas & Znaniecki, 1918). In 1936, Redfield, Linton, and Herskovits provided the first widely used definition of acculturation as the social and psychological changes that result from living between cultures (Sam & Berry, 2010). According to Reynolds, Sodano, Ecklund and Guyker (2012), unilateral acculturation is a continuum between acculturation and enculturation with biculturalism at the center. Acculturation is defined as the “degree to which an individual adheres to either Euro-American or Tribal values” (Reynolds et al., 2012, p.101). Some scholars argue that individuals can practice biculturalism by maintaining both tribal values while functioning in the dominant culture (Reynolds et al.,2012). One can however easily argue that biculturalism is particularly difficult for Indigenous people to practice given the historical experience of alienation, isolation, self-doubt, and racism.

According to Reynolds et al. (2012), there are several acculturation models. The first is bilinear acculturation, where an individual is traditional Lakota or Indigenous, but

also identify himself or herself with the host or dominant culture (Reynolds et al., 2012). By comparison, unilateral acculturation suggests identification with the dominant culture and enculturation with Indigenous culture (Garrett & Pinchette, 2000). Based on this theory, The NAAS (Garrett & Pinchette, 2000) was used for purposes of this study to determine where in the continuum between enculturated, acculturated, or bicultural, the respondent identifies himself or herself to be.

Servant Leadership Theory

Greenleaf first described the theoretical framework Servant Leadership in 1970, as a new kind of leadership model, which prioritizes serving others over the self (Dierendonck & Patterson, 2015). Servant leadership emphasizes service to others, a holistic approach to work, promoting a sense of community, and the sharing of power in decision making (Dierendonck & Patterson, 2015). Servant leadership in many ways is like traditional Lakota leadership. Dierendonck and Patterson (2015) described servant leadership as an altruistic calling. One Lakota leader said “if you want to choose a traditional Lakota leader look for the most selfless person in your Tiospaye (extended family) and make him your leader” (Emery, personal communication, 2015). The Lakota leader Emory stated, “The Lakota leader needs to love his people”. Dierendonck and Patterson (2015) referred to this idea in servant leadership as compassionate love and humility. According to acculturation theorists, the ways in which individuals who have entered a different culture chose to immerse themselves or isolate themselves was discussed. SLP is based on service to others, creating a community and sharing power,

very similar to Lakota Leadership which is based on the Lakota tradition of the *ikce wicasa* or common man.

The Seven Constructs

There are seven constructs in the SLP by Page and Wong (2003). These include (a) developing and empowering others, (b) power and pride, (c) serving others, (d) open participatory leadership, (e) inspiring leadership, (f) visionary leadership, and (g) courageous leadership (Page & Wong, 2003). The first subscale determines the amount of time the leaders spends developing and empowering others. Jack Welch stated that “before you become a leader success it is all about growing yourself, when you become a leader success is all about growing others” (Giant Essays, 2016 P.1). The second subscale, power and pride, is a movement away from the power and control type of leadership, to a more participative and process-oriented leadership style. The servant leader wants power not for himself but to serve others. The subscale power and pride determines if the participant has an autocratic leadership style the antithesis of servant leadership. The third subscale serving others, servant leaders make personal sacrifices in serving others. One of the greatest leaders of Lakota Crazy Horse, sacrificed his time and energy in service of his people and the people loved him, he sacrificed his comfort for his beliefs. The fourth subscale, open participatory leadership, servant leaders share power. According to Sinek (2014), in physics power is defined as a transfer of energy, like a light bulb electricity is transferred to light and heat. It is the servant leader’s ability to transfer authority that gives them power. Crazy Horse never asked anyone to follow him, in the same way, servant leaders lead with an open participatory leadership style. The

fifth subscale is inspiring leadership. One quote speaks to this, “the measure of a leader is not the number of people that serve him, but the number of people served by the leader” (J. Maxwell, 2014 P.1). Blanchard (2003) states that the sixth subscale, visionary servant leadership, is about making goals clear then rolling up your sleeves then doing whatever you can to help people win, in that situation you work for people, they do not work for you. The seventh subscale, a servant leader has moral courage; he is ethical even when no one is looking. Other aspects of courageous leadership are making oneself vulnerable, to the possibility that you are not right all the time.

Literature Review of Key Variables and Concepts

In this chapter I discuss some of the history and concepts fundamental to Lakota Leadership. It starts with a definition of acculturation and its historical antecedents that impacted current Lakota Leadership. Next there is a description of Servant Leadership and its similarity to Lakota Leadership, both share altruistic values and have compassionate love as their foundation. Also examined is the forced cultural trauma of the Lakota through the federal policy of mandatory boarding school. A brief discussion, is included on the education of the Lakota and how it was used to acculturate the Lakota to the dominant system. Toward the end of the chapter Lakota Leadership and Traditional Lakota leadership is discussed at length.

Acculturation

Acculturation of Native Americans

According Shelton (2007) the Anglo Conformity Model, establishes the United States as a White man’s country where the offspring of the founding fathers are

considered ideal members of society, and appropriate to function as leaders in industry, political, government, and educational institutions. According to the conformity model, minorities were relegated to the margins unless total assimilation or the adoption of dominant cultural attitudes and practices occurs. This form of *Pressure Cooker Assimilation* carries a long history of lowering self-esteem among minority group members (Shelton, 2007). One example of this is a Lakota tribal member who attended the first boarding school. Reflecting on his experience in boarding school, Morris (2014) writes about Luther Standing Bear's perspectives regarding accepting and rejecting white culture. Standing Bear was one of the first Lakota sent to boarding school at Carlisle Indian School, located in Pennsylvania. From his Lakota perspective, he was doing something to prove his courage, he was going on a Zuya, a warpath, and a journey to bring back something to help his people. He worked to correct false rumors and false perceptions that authorities had about Native American people. Standing Bear also spoke about Lakota spirituality and the function of medicine men *ikce wicasa* as central to protecting the health, wellness, and prosperity of the Lakota. Standing Bear returned to the Pine Ridge Indian Reservation, eventually using his bi-lingual communication skills to work with Buffalo Bills Wild West show as an interpreter.

Boarding Schools and Acculturation

When the Federal Government found that indigenous tribesmen like Chief Sitting Bull and Chief Crazy Horse had no interest in supporting the acculturation of the Lakota to the mainstream white culture, they shifted acculturation strategies from adults to children. According to Garrott and Prichitte (2000), these strategic changes were initiated

when Lakota chiefs signed the treaty of 1868 at Fort Laramie. The treaty obligated the Oglala to send their children to schools built on the Great Sioux Reservation or on other homeland territories. During this time period, over a hundred thousand Native American children were forced to attend Christian schools. The system, which began with the 1869 *Peace Policy* under President Ulysses Grants, continued well into the 20th century. The first form of Indian Education, according to Straus and Delgado (1996), was reservation day schools. These did not work according to the federal mandate of assimilation because the children relapsed into their indigenous languages when they returned home. The second form of Indian Education was to take children as young as five from their parents and placed them in Christian boarding schools or forced them to enroll in Christian day schools established on reservations. This also did not work because Lakota children continued to relapse into their indigenous language. Finally, in the third form of Indian Education, children were sent to boarding schools far away from the influence of their indigenous parents. In his documentary, the Dakota Activist John Trudell called civilization the *Great Lie*, he said it is not civilization. He stated it is literally one of the most brutalizing, blood thirsty systems ever imposed on this planet, that is the great lie, that it represents civilization, or if it is civilization and it is truly what civilization is, then the great lie is civilization is good for us. (Trudell 2005). The philosophy was to "elevate" American Indians to white standards through a process of forced acculturation that stripped them of their language, culture, and customs. Some students died from starvation and disease because of inadequate food and medical care. Others were "leased out" to white families during the summers as farm workers or domestics. Survivors of

boarding school attendees, according to Evans-Campbell, Walters, Pearson and Campbell (2012), had significantly more problems with substance abuse, mental health disorders, and more suicide attempts than non-natives. Although there are disagreements in native communities about how to approach the past abuses, most agree that it is critical to document, educate, and restore cultural traditions and spoken Native languages to native children as early as elementary school. According to Toineeta, when the elders who were abused in these schools are healed, the younger generation will also begin to heal, (Smith, 2007). Lakota spirituality is considered a foundation for healing for the Lakota people. The reservation boarding school system played a critical role in acculturation. According to Kelsey (2013), Captain Richard Pratt was the commander of a prison for Native Americans and concluded that the process of acculturation and assimilation was better done in institutions far from the Native Americans homeland. He equates the loss of family and community to war and disease with the loss of children to residential school. This tragic inheritance is referred to as *split feather syndrome or boarding school syndrome*, which divides blood and language. Boarding schools were institutions set up to cultivate a student's language, appearance, and behavior. The elite would send their children to elite boarding schools to learn class appropriate behaviors and beliefs. By contrast, those considered to be on the other end of the spectrum, including Native Americans and the disabled, were sent to specialized boarding schools to shape their development and assimilation into the dominant culture. While Anglo boarding schools were set up to elevate the elite class, Indian boarding schools were set up to repress the Native people (Graham, 2012).

Cultural Trauma and Acculturation

The legacy of cultural trauma among Native Americans has created significant mental health problems that impact leadership. According to LaFromboise, Albright, and Harris (2010), cultural trauma includes acculturation, forced relocation, societal prejudice, and genocide. Trauma gives rise to mental health concerns such as lowered self-esteem and depression. One study using the Center for Epidemic Studies depression scale, (CES-D) found that 58% of Native American adolescents suffered from depression while attending boarding school (Laframboise et al. 2010). Mental health problems have become multi-generational. According to the American Foundation for Suicide Prevention, (AFSP.org) 2017 forty percent of all Native American suicides involve young people between ages 15 and 24. Current vital statistics point to suicide as the second leading cause of premature death among young Native Americans in this age group. According to the Centers for Disease Control, (AFSP.org) the rate of death by suicide is approximately 22.5 deaths per 100,000, nearly double that of youths in other ethnic groups in the United States (AFSP.org). The Hopi of Arizona call those struggling with trauma *horizon people*. They are neither part of the earth nor of the sky, but rather, they are stuck somewhere in the middle (Cash & Bridge, 2009). Leadership is a very important aspect of healing from intergenerational trauma. Resilience is an important aspect of healing. Practicing Lakota traditional wisdom and best practices can assist in the process of healing. "Colonization according to the dominant culture was intended to be a positive force for change. But the law of unintended consequences mutated this simple idea into a big mess" (Brokenleg, 2012 P.11). When Brokenleg traveled to South

Africa, he visited the grave of Steven Biko who was the first to define the concept of “internalized oppression”. Biko argued that if someone convinces you that you are “not good enough, not smart enough, or not capable enough”, then oppression becomes a permanent part of your psychology (Brokenleg, 2012 P.11). It is critical that Lakota Leaders teach resilience. Lakota elders often tell young people *if you fall off a horse get back on as soon as you can*. Inasmuch, while schools focus on providing extraneous training, the emphasis really should be on developing a young person’s capacity to develop resiliency. Part of developing resilience requires establishing a sense of belonging, competence, talent, emotional control, and generosity (Brokenleg, 2012 P.11).

Lakota Leadership and Servant Leadership

The philosophical foundation of servant leadership is based on the work of Robert Greenleaf. The foundation is based on his many years at American Telephone and Telegraph, and indigenous leadership concepts. One esteemed elder from the Wounded Knee community stated that the Oglala Sioux Tribal President John Yellow Bird Steele, who was elected five times to the President position, used a form of servant leadership by going out to the old people in the community checking on them and asking them if they needed anything. Sometimes he would go and shovel their sidewalks without anyone asking him to. The elder said this is how he became a leader in the Wounded Knee community, he served the people first (Personal communication K. Charging Cloud, 2015). Greenleaf argued that servant leadership is group oriented. The group develops the direction with an emphasis on listening skills and intuition. Servant Leadership is similar to Lakota leadership in that the people *oyate* guide the process of consensus building.

Servant leaders empathize rather than reject others in order to achieve compassion, healing and wholeness, and self-awareness. Servant leaders nurture their ability to dream great dreams and think beyond the day-to-day realities, which is consistent with the visionary leadership of the Lakota people. Servant leaders, like Lakota Leaders, are intuitive and use their past and present experience to shape an understanding of potential consequences of the future. Servant Leaders and Lakota Leaders both look for the greater good of society and the stewardship of the earth. Servant leaders, similar to Lakota leaders, are concerned with the personal, professional, and spiritual growth of each person and the community (Han, Kakabadse, Kakabadse, 2010). Servant Leadership theory is primarily focused on bringing out the best in their followers. According to oral history, Oglala Sioux, Chief Crazy Horse resisted removal efforts and was killed at Fort Robinson by a U.S. soldier. It is said that on his deathbed, Crazy Horse expressed concern that the people could no longer depend on him. His main focus as a Leader of the Lakota people, was on community stewardship (Dierendonck and Patterson, 2015). Servant leadership expects administration and resources to be left to the successor in better condition than which it was received. According to Botha (2014) stewardship involves trust and shared responsibility in Servant Leadership. A part of stewardship is giving back a portion of your income to give thanks *wopila* to the creator for providing the income. It is a primary tradition of the Lakota to have giveaways to show humility and generosity. In their paper “Healers and Helpers, Unifying the People”, the characteristics of humility and generosity are described among the greatest leadership virtues (Gambrell and Fritz, 2012). In the Lakota tradition, there are several types of

giveaways. The first is feeding the people *wihpayapi*, the second after a death *wakichagapi*, and the third to present a gift *otuhan*. Historically, when a Lakota had a give-away, it was not uncommon to give away everything *wakichagapi* and give oneself away freely until he has nothing left in his possession *ikpagan*.

Spirituality in Servant Leadership

Spirituality is an important aspect of Lakota culture and leadership. Most historically significant Lakota leaders were spiritual leaders. The great Lakota Leader Crazy Horse would retreat to the hills and spend many days fasting, praying, and meditating. He was led by spirit to protect his people (Gehrke, 2008). According to Khan, Khan and Chaudhry (2015) spirituality has been proven to have a positive impact on Servant Leadership practices in the workplace. In a technological age, where workplaces fail to provide environments that have meaning, spirituality is critical. The lack of spiritual awareness results in lower commitment, lower motivation, lower performance, and increased turnover. Khan, Khan and Chaudhry (2015) argue that Servant Leadership has its origin in Quaker spirituality and emphasized healing and achieving Maslow's highest point of self-actualization. Servant leadership has a significant impact on employee altruism, emotional healing, wisdom, persuasive mapping and stewardship, and alignment with organizational values. Spirituality in the workplace protects ethics and justice in decision making (Khan, Khan and Chaudhry, 2015). The Lakota believe that workplace spirituality promotes feelings of interconnectedness. The Lakota treat other Lakota as esteemed relatives *wolakota*. The Lakota term *mitakuyeoyasin* means that we are all relatives and interconnected in every aspect of our being. *mitakuyeoyasin* also

reflects the belief that work is sacred and can impact all people's lives in a positive way (Nahwegahbow, 2013).

Shah, J. (2009) suggests that spirituality is often not considered relevant to the contemporary corporate world. He argues that success is "a spiritual relationship between leaders and followers"(Shah, 2009 P.389L). Furthermore, accomplishment can be measured by efforts towards attaining common objectives. It is suggested that central to any leadership is morality and spirituality. This is not just in reciting prayers and performing ceremonies, but in developing one's moral character. Creativity, Shah argues, involves an element of spirituality when problem solving seems to appear from nowhere. Wisdom comes from listening to people when you otherwise feel like talking. Physical and moral courage can sometimes be needed to listen, regardless of what might be the popular opinion (Shah, 2009).

Traditional Lakota Leadership

Lakota government is patterned after the *tiwahe* or a traditional family unit where elders are most highly esteemed. Professor Victor Douville of Sinte Gleska University compares regard for the family in terms of the seating pattern in a tipi. Starting clockwise, the first to enter is the youngest male child *hoksi*, followed by the second eldest *hakekata*, the third oldest *hepi*, fourth oldest son *chatan* and so on. The place of honor *chat'ku* is at the back of the tipi where the honored guest sits. The Ate, also referred to as Nata, sits at the head of the household with the matriarch, then the oldest daughter *wicincala tokapa*, followed by the second oldest daughter *hepistana*, the third

daughter *Catan* until it reaches the door of the tipi. The sacred fireplace is in the center of the tipi, also called the hearth.

Creation Stories and the Oral Tradition

In his presentation, Douville (2012) describes a Lakota creation story of *tokahe*, who was the first Lakota leader and was believed to lead the people out of Wind Cave. Lakota rely on the oral tradition to carry out the goals of Leadership. Similar to Gilberts, Hopi People (2014) the Lakota have creation stories that connect them to the land. According to the traditional Lakota story, the Lakota came through an emergence from the underworld; they were enticed by a large feast, put together by the trickster *iktomi* and *inog ite*, the double-faced woman who had a very beautiful side and the other side very ugly. When Lakota saw the ugly side of *inog ite's* face they screamed and tried to go back into Wind Cave. But they no longer fit and were no longer able to go back to the security of their dark cave. *tokahe* had to lead the people into an unknown world with many untold challenges to leadership.

Naca Omniciye/Meeting of the Heads of Extended Families

Stories include descriptions of many types of leaders. Titles include a patriarchal leader *naca*, clan representative or hereditary leader of the *tiospaye nata hetcha*. The *naca* is a part of the *Naca Omniciye*, council of elders, or band council; each *tiospaye* supplied a *naca* to the council. The *naca* were also referred to as *nige tanka* Big Bellies (Douville, 2012).

Shirt Wearers

Another Lakota leadership term is the Shirt Wearer *ogle tanka un* and the War Leader who replaces the *itachan* in times of war. The other four classes Lakota leaders according to Douville (2012) also wear shirts, but there is only one War leader. These War leaders were often members of the *okolachiye* societies of men. According to Hollow Horn Bear (2010) these were Buffalo Police or Soldier Societies, who protected the people before reservation times. There were also female societies called *okomaskiciye*. The warriors were also referred to as *ozuya wicasa* a man on a quest, or *zuye* meant walk about or adventure, odyssey for self-achievement.

The Oldest Type of Lakota Leadership

The *wakicunza* is defined by Douville (2012), as a camp director, hunt director, and camp magistrate. According to the elders, *wakicunza* is the oldest type of Lakota leadership, dating back 40,000 years to the Pleistocene times. In the January 2015 issue of National Geographic article “The First American,” archeologists found a child buried 12,600 years ago in western Montana, which showed direct evidence that Paleo Indians are the ancestors of current Native Americans. The *wakicunza*, according to Douville (2012), is second only to the *Itancan*. He is the bandleader or spoke person *Ospaye*. The term is derived from mouth *I* and body *tancan*. The mouth is in front of a person’s body, place, or thing. These leaders were usually older and wiser and were supreme owners of the people. However, the people talked about the Leaders *wicasa yatanpika* and in reality experienced mutual ownership (Douville, 2012). The Lakota political structure is circular rather than linear. It does not have a hierarchy and the people *ospaye* are in the middle of

the circle. The *naca omniciye*, *wakicunza*, *itancan*, *akicita*, *eyapaha*, and *oyate* all surround the people they lead (Douville, 2012).

Magnanimity

The criterion for leadership among the Lakota is highly distinctive from most other cultures. Gambrell and Fritz (2012) describe a wise Lakota leader as a spiritual person who is often asked to recite prayers before meetings or meals. Leaders have likely experienced great difficulties and made many mistakes. They have fallen down and have redeemed themselves with a calm spirit.

Great Leaders possess hope, dreams, and visions for their peoples' greatness. They do not hold grudges or pettiness, and are able to let go of past grievances. Magnanimity includes the virtues of courage, *woohitika*, generosity *wachante ognka*, wisdom *woksape*, and humility *woun siiciye*. Such leaders recognize that these great virtues are gifts from the divine *Wakan Tanka*. Also highly regarded are traditions, family, compassion, and the ability to forgive. Floyd Hand, great-grandson of Chief Red Cloud, also reminds us that Lakota leaders must involve female elders in decision-making. Matriarchy is highly esteemed and the oldest Lakota females are often consulted for guiding important decisions made (Personal Communication F. Hand, 2015).

Nation Building

The Lakota leader must be able to function effectively in both traditional and contemporary structures. They must have knowledge of Treaties, Nation Building, Sovereignty, the skills to plan towards economic independence and to protect mother Earth *Unci Maka* through actions such as recycling, reusing, and other methods for

sustaining the environment (Crossman, 2011). According to Gambrell and Fritz (2009), Nation building must be achieved with Lakota values and traditions rather than Euro-American values. This requires that traditions and values be remembered and exercised in order that Lakota identity is protected and preserved. In summary, Lakota Leaders must be diplomatic, holistic, and visionary (Gambrell & Fritz 2012). It was common for students to transition from Great Plains Tribal culture to dominant culture within a short period of time. Education was used as a coercive tool for the transformation of the Native American into a dominant cultural paradigm. Flynn, Olson and Yellig (2012) refer to this as the Deficit Model. They argue that strength-based models show that Native Americans can live in two worlds simultaneously. Through participation and interaction with his *tiospaye* (extended family) and *ospaye* (community), the Lakota leader develops a social network of trust, bonding, and belonging throughout his or her lifetime. Through a process of giving and helping people in everyday life, social capital is developed. Mata and Pendakur (2014) state this is important to ensure collective action and bridging with other *tiospaye*. This process is giving and formation of social capital is reciprocated on an individual and collective basis, so bonding and bridging are reinforced through reciprocity.

A Lakota leader has a vision for the future, knows traditional ways, shares and develops leadership, serves and protects the tribal community, develops trust and shows respect for all tribal people. According to Mata and Pendakur (2014), Native Communities are centered on culture, spirituality, language, and stories. They are not centered on financial profit, politics, religion, nor are they determined the Bureau of

Indian Affairs. These elements of culture are important for explaining the practice of Lakota Leadership.

Future generations of Lakota People

Lakota leadership activities include planning community development work, meeting social and survival needs of his people and running community, district or tribal government. A good Lakota leader as someone who believes in and is guided by their Lakota values, traditions, and philosophy who live the Lakota spiritual way of life while always maintaining a consciousness for the future generation of Lakota people. A good Lakota leader is always looking out for the pitiful people, the elderly, the women, and the children. Actively working to keep his *tiospaye* together, to teach the younger generation the Lakota language, culture and way of life, as well as working to instill the Lakota identity into the young people is evidenced by the behavior of a good Lakota leaders.

Lakota Leader as Motivator

Being a good Lakota leader also means, according to the research, to have the ability to make things happen, to have lasting accomplishments, encourage, people, keeping promises, thinking good for the people and the skills to speak out and to take action for the good of the people. Being a good Lakota leader means being a good listener, putting effort into work, being in for the long term, and going beyond the call of duty. It means that people see the result of the work of a good Lakota leader. It means making people feel good about themselves motivating people having a good positive influence on people as well as empowering people to determine their own actions. In describing the behavior of a good Lakota leader people should be able to say, he was

patient and understanding and he explained basically what we need to know. He was generous with his knowledge, if you had any problems you understood, he knows exactly what he was talking about when he explained things to you.

The Lakota Leaders Group Orientation

A Lakota leader is willing to suffer with the people and he tells them what he thinks. He doesn't interfere with their lives, but gives them information, and then they have to decide on their own. A good Lakota leader stays with the people, knows the thought and lifestyle of his people, can represent the people's thoughts takes time to listen to people, supports the people, understands people and thinks *we and not I*. A leader who believes in his people is one that is strong enough to be as humble as his people and as pitiful as his people to show his people that he is part of them, somebody that is with them. From the beginning of his time in this world, he carried his life with honor and respect and lived with an understanding of the feelings and the physical hardships of the common person.

The elders on the Pine Ridge Indian Reservation state that in this contemporary world we are losing our traditional altruistic leadership style. They admonished the contemporary Lakota leadership for thinking about themselves rather than putting the people first. This phenomenon was studied within the context of Native American acculturation and self-perceived leadership styles. Research has not examined the relationship between Traditional Lakota culture and Servant Leadership. This study examined the degree to which personal orientation towards traditional versus non-native

culture predicts perceived leadership styles. Subjects of the study were limited to leaders from the Pine Ridge Indian Reservation.

Summary

Chapter two presents a review of the literature on some of the history and concepts that are fundamental to Lakota Leadership. It presents perspectives using acculturation theory and Servant Leadership theory to examine the impact of historical processes on Lakota Leadership. A section of this chapter provides a historical overview of the federal policies of acculturation and assimilation that have impacted the Lakota people, producing historical trauma and intergenerational grief. What is not known is the resilience of the Lakota, and their ability to maintain their culture and language despite major efforts by the colonial powers to change them into white people. Also examined is the cultural trauma that the Lakota children experienced in boarding schools. A Lakota elder stated that “before the contact with the Wasicu (Whiteman) the children were sacred when they were put in boarding schools they became scared, with the historical and intergenerational trauma, the children are scarred”(Personal communication C. White Elk 2003). A section of the chapter focused on the acculturating education in the boarding schools and its impact on the children. A section of the chapter provides a description of Servant leadership theory and the traditional forms of Lakota Leadership that came from the Lakota creation stories. In the following chapter, the methods used to capture the experience of the Lakota people will be presented..

Chapter 3: Research Method

Introduction

Traditional tribal leadership, tribal leader characteristics, and tribal acculturation have emerged as major themes in studies conducted by Hart (2006). Hart describes tribal leadership as a shared leadership, organized by the clan system, guided and sustained by elders and a Tribal Council. A leader knows traditional ways but also has a vision for the future. The core responsibility of leaders is to serve and protect the tribal community through trust and respect for all of its members. All native communities base leadership on culture, language, storytelling, and spirituality. Leadership is not centered on elections, money, politics, religion, or the Bureau of Indian Affairs. Understanding this basic truth in the context of one's culture of origin versus forced acculturation is essential for developing trusted partnerships and relationships (Hart, 2006). Recently an elder from the Pine Ridge Community voiced concern that program directors, elected Officials, and traditional headmen no longer used traditional tribal values to their community leadership roles. The purpose of this research project was to investigate the degree to which acculturation influences leadership style among members of the Pine Ridge Reservation.

This chapter includes a section on the setting, where the research took place on the Pine Ridge Indian Reservation in Southwestern South Dakota. In addition to this, the research design and rationale is described in detail. Included in this section the mixed methods design, both quantitative and qualitative phases is explained. The role of the indigenous researcher as a transformative healer is described. A detailed explanation of

the research methodology with the sampling strategy, specifically a description of the power analysis using G Power (2013) is described in detail. The methodology is explained in detail, which includes the identification of the population and the criterion used to recruit the participants. The Acculturation and Servant leadership instruments are defined in detail. The threats to external and internal validity are described in this section. Trustworthiness, particularly the strategy to establish credibility is explained. Lastly, I will summarize the chapter.

Setting

The study took place within the territory of Pine Ridge Indian Reservation *wazí aháŋhaŋ oyáŋke* in Lakota, also called Pine Ridge Agency. Pine Ridge is located on the southern end of the Badlands of the Great Plains, bordering South Dakota and Nebraska. Established in 1889, Pine Ridge is the eighth-largest reservation in the United States consisting of 3,468.85 square miles of land area and a population of about 26,000 inhabitants. Survey data was collected during a presentation at a monthly Directors Meeting. Interviews with Leaders took place at the location of the respondents' choosing. The setting assured that respondents were surveyed and interviewed in the comfort and familiarity of their home and community.

Research Design and Rationale

Using both quantitative and qualitative methods, this study examined the relationship between acculturation and leadership style among the program directors, elected Officials, and traditional headmen. The study used the Native American Acculturation Scale which was created and validated by Garrett & Pinchette (2000) and

the Servant Leadership Profile created and validated by Wong (2003). The following research questions were explored.

Quantitative research questions

RQ 1: Does Native American acculturation predict the level of empowering others and developing others Lakota tribal leaders?

RQ 2: Does Native American acculturation predict the level of power and pride among Lakota tribal leaders?

RQ 3: Does Native American acculturation predict the level serving others among Lakota tribal leaders?

RQ 4: Does Native American acculturation predict the level open participatory leadership among Lakota tribal leaders?

RQ 5: Does Native American acculturation predict the level of inspiring leadership among Lakota tribal leaders?

RQ 6: Does Native American acculturation predict the level visionary leadership among Lakota tribal leaders?

RQ 7: Does Native American acculturation predict the level of courageous leadership among Lakota tribal leaders?

The following hypotheses were also investigated.

H_01 : Acculturation does not predict the level of empowering others and developing others among the Lakota tribal leaders.

H_a1 : Acculturation predicts the level of empowering and developing among the Lakota tribal leaders

H_02 : Acculturation does not predict the level power and pride among the Lakota tribal leaders.

H_{a2} : Acculturation does predict the level of power and pride among the Lakota tribal leaders.

H_03 : Acculturation does not predict the level of serving among the Lakota tribal leaders.

H_{a3} : Acculturation does predict the level of serving others among the Lakota tribal leaders.

H_04 : Acculturation does not predict the level of open participatory leadership among the Lakota tribal leaders.

H_{a4} : Acculturation does predict the level of open participatory leadership among the Lakota tribal leaders.

H_05 : Acculturation does not predict the level of inspiring leadership among the Lakota tribal leaders.

H_{a5} : Acculturation does predict the level of visionary among the Lakota tribal leaders.

H_06 : Acculturation does not predict the level of visionary leadership among the Lakota tribal leaders.

H_{a6} : Acculturation does predict the level of visionary leadership among the Lakota tribal leaders.

H_07 : Acculturation does not predict the level of courageous leadership among the Lakota tribal leaders.

H_{a7}: Acculturation does predict the level of courageous leadership among the Lakota tribal leaders.

Qualitative Research Question

To what extent and in what ways did qualitative interviews with Lakota Leaders and Lakota Elders serve to contribute to a more comprehensive and nuanced understanding of this predicting relationship between acculturation scale scores, and servant leadership scores as an indicator of Lakota leadership practice?

Mixed Methods Design

This study used a mixed-method design. Mixed methods research involves collecting, analyzing, and integrating both quantitative surveys and qualitative (interviews). The quantitative method was used to survey a large number of Oglala Tribal members who are representative of the population. The data that was gleaned from the survey was analyzed through statistical analysis to answer the hypothesis and research questions.

The qualitative data involved face-to-face interviews with Lakota Leaders in the community. This consisted of questions to elicit views and opinions of the Lakota Leaders pertaining to Lakota leadership attitudes and acculturation. The sequential aspect of this process involved taking the quantitative portion of this process and augmenting this with the qualitative data to strengthen the outcomes.

Quantitative Phase

The quantitative phase of the study, according to Creswell (2009), involved the testing of objective theories, in this case Acculturation Theory and Servant Leadership

Theory. Quantitative theories can be examined through the use of instruments that can determine the relationship between dependent and independent variables. Creswell (2009) says these instruments or surveys generate numerical data that can be analyzed using statistical procedures. Quantitative research inquiry involved the testing of assumptions deductively, according to Creswell (2009), creating protections against bias and controlling for alternative explanations. This included generalizing and replicating the findings.

Qualitative Phase

The qualitative phase of the study involved interviewing Lakota leaders as a sequential explanatory strategy. Chilisa (2012) describes the interview method as Philosophic Sagacity in the indigenous community. According to Chilisa (2012), since most native elders have little or no academic training, this method is highly efficient for capturing interpretations, thoughts, and contextualizing information. It allows elders and others, with limited literacy, to become active co-creators of Indigenous knowledge (Chilisa, 2012).

According to Creswell (2009), a mixed method approach involves binary sources of data, which include interviews and survey data. After quantitative data is collected and analyzed, the researcher can use an inductive process to gather and organize qualitative data into a comprehensive set of themes. This process can potentially require participants to work with the researcher to shape the ideas and abstractions that emerge from the data. The primary focus of the qualitative process is the participant's perspective of the problem or issue, rather than the answers that the researcher brings to the problem

or issue, which occurs through the quantitative data collection. The qualitative process, therefore, involved the participant's understanding, history, background, contexts, and multiple views. The qualitative researcher's take these descriptions and provide a holistic model to explain the problem or issue and involves fluidity to accommodate whatever may change after the researcher enters the field (Creswell, 2009).

Role of Researcher

According to Chilisa (2012), the role of an indigenous researcher is a transformative healer whose ethics are deep-seated responsibilities to others. These responsibilities include four guiding principles; relational accountability, respectful representation, reciprocal appropriation, rights and regulations proposed by a post-colonial Indigenous research paradigm. In this study, the researcher is a member of the Oglala Sioux Tribe; the participants of the research project are also members of the Oglala Sioux Tribe. The researcher has lived on the Pine Ridge Indian Reservation most of his life. The researcher and participants share the same networks and demographics as most communities, which are linked together by a common history with common geographical and political boundaries. The participants are tribal employees, elected officials and *Naca* (tribal headmen). The researcher does not have any authority over them. A data analysis plan was created before gathering the data, using survey instruments that have been previously validated in peer-reviewed journals.

The researcher's original plan was to administer the Acculturation survey at a monthly meeting of Oglala Sioux Tribal program directors. The plan changed to include the use of the Survey Monkey survey software. The leaders were provided the survey

through email, the consent was included in the email. The researcher clearly communicated in the email the (informed consent) that participation is completely voluntary. Under no circumstance did the researcher suggest how the participant should respond to any question. The researcher assured that all research participants were treated fairly and respectfully. The researcher communicated confidentiality, with anonymity, and privacy was exercised to assure that data was protected from the public domain, including public-access computer networks.

Methodology

Sampling and Participant Selection

This study used a non-probability technique to maximize the number of potential respondents, however, the sampling is intended to be purposeful. This purposive sampling technique requires judgment on the part of the researcher (Creswell, 2013). The goal of purposive sampling is not to randomly select participants from a population, but to focus on particular characteristics of a population that is of interest, which best enabled the researcher to answer the research question and assess whether the phenomenon of interest even exists. The sample being studied is an aspect of the entire population. For researchers pursuing qualitative or mixed methods research designs, this sample selection process is not considered to be a weakness, but rather a choice. For purpose of this study, the sample was selected based on having characteristics of particular interest to the researcher. Purposive sampling was used through the intentional selection of sites and participants (Creswell, 2009). The population, sample size, and characteristics were clearly defined. The three criteria for inclusion in the study sample were the following:

(1) Current or past program director elected official or traditional headman (2) Current or past resident of Pine Ridge Reservation, and (3) Personal identification as Lakota descendant. The potential respondent was asked these three questions before being administered the survey.

Sample Size and Analysis

A sample size analysis and power calculations were estimated using G-Power 3.1 (2014). The test family is F Tests, the statistical test is a Linear Regression: Fixed Model R2 deviation from zero. The input parameters were, effect size 0.15, error probability 0.05, power 0.8, and the number of predictors were 1. The output parameters; Non centrality parameter 8,25, critical F 4.02, numerator df 1, denominator df, 53, equals a total sample size 55, There are 58 program directors, 23 elected officials and 20 traditional headman which meet the 1st criteria. From these 58+23+20 (N=101) 55 members were asked to complete the survey. Confidence Interval (15%), and Confidence Level (95%) suggests that a minimum of N=55 respondents were needed in order to avoid Type I, Type II errors, and to make inferences from the outcomes (G Power 3.1, 2014). The Quantitative data were, therefore be based on the responses from a minimal purposive sample of (N 55).

Recruitment

Quantitative data collection procedures began with the first phase of attaining permission from the executive director of the Oglala Sioux Tribe (OST) to provide a brief presentation of my research on Acculturation and Leadership to 58 OST program directors at their monthly program directors meeting. The sample included 55 program

directors who participated in the study. Prior to recruiting the sample, permission was requested from the Walden University Institutional Review Board (IRB) and the Oglala Sioux Tribes Research Review Board. The researcher adhered to the ethical principles as provided by the Walden University IRB and the Oglala Sioux Tribes Research Review Board (RRB). The researcher has completed the National Institutes of Health (NIH) protecting human research participants online certification course. The participants were informed that the data gathered were not be an evaluation of their work and would have no impact on them as a program director for the Oglala Sioux Tribe. The participants were informed that the study was not affiliated with the Oglala Sioux Tribe.

The participants were asked to include demographic information in the first part of the Acculturation scale. The three primary criteria for inclusion in the study sample included: (1) Current or past program director, elected official or traditional headmen (2) current or past resident of Pine Ridge Reservation, and (3) Personal identification as Lakota descendant. The fourth phase was to have the selected participants complete the consent forms and surveys. The surveys take's approximately 30 minutes to fill out. There are 58 program directors but not all the directors were expected to complete the survey. The program directors or elected officials were contacted using Survey Monkey via email and were invited to participate and for those leaders who requested hard copies of the surveys arrangements were be made to provide them with hard copies of the surveys.

Qualitative data was collected after the surveys were scored using an alternative method called stratified random sampling. This method divides the population into

smaller homogenous groups, called strata and then takes a random sample from each stratum. This included respondents who scored high on the acculturation scale and high in the Servant leadership scale. The second strata were participants who scored in the middle level of both scales and the last strata would be low in both scales. Two respondents from each strata for a total of six completed one interview, which was conducted during one discrete period. While the length of time it took to complete an interview was flexible and was not determined, each interview took between 25 minutes to an hour or more to complete.

The participants were asked to include demographic information in the first part of the Acculturation scale. The three primary criteria for inclusion in the study sample included the following: (1) current or past program director, elected official or traditional headman (2) Current or past resident of Pine Ridge Reservation, and (3) Personal identification as Lakota descendant. The fourth phase was to have the selected participants complete the consent forms and surveys. The surveys took approximately 30 minutes to complete. The program directors or elected officials were contacted using Survey Monkey via email, were invited to participate, and for those leaders who requested hard copies of the surveys, arrangements were made to provide them with hard copies.

Quantitative Instrumentation

This section describes in detail the development of each of the surveys and reports how they were scored. This includes the reliability and validity and the research that was used to develop the instruments. The participant's demographic information was included

in the beginning of the Acculturation instrument. This included age, gender, length of time in a leadership position and membership in the Oglala Sioux Tribe

Native American Acculturation Scale

According to Garret and Pinchette (2000), the Native American Acculturation Scale was modeled after the Acculturation Rating Scale for Mexican Americans and another for Asians. Garrett and Pinchette (2000), the originators of the NAAS, used the ARSMA and SL-ASIA as a foundation to create the NAAS. The NAAS has 20 questions covering language (1 items), identity (2 items), friendship (3 items), behaviors (4 items), generational/ geographic (5 items) and attitudes (1 item). A 1 indicates a high Native American identity and a 5 indicates a strong mainstream American identity, with a 3 indicating bicultural preference. The scale was reviewed by a panel of 10 expert Native American judges from several organizations, the Indian Health Service, the Native American Research and Training Center, Parent Connection and the University of North Carolina at Pembroke. The Native American Acculturation scale can administer individually or in groups. A total of the raw scores are determined by a summation of all the answers. A range of possible scores is from 20 to 100.

Acculturation of NA and Non NA students

Other research using the NAAS were conducted by Dixon, Garrett, Myers & Rivera 2009. They compared the levels of acculturation of Native American and non-Native American student's levels of acculturation. The pilot study compared the acculturation of NA and Non NA students in the 9th, 10th, 11th, and 12th grade. The study was conducted in the rural areas of North Carolina because of the even representation of

Euro American and Native American students. The sample consisted of 142 participants 121 were White or Euro American, 1 African American, 1 Latino, and 19 NA students. The Tribes represented were Cherokee, Lumi, Mewoke, Mydue, Seminole and Lakota Sioux. The alpha coefficient for the NAAS in this study was 0.91 based on the sample size of 142. The results indicated a significant difference between NA and Non NAA students on acculturation. On average the NA student scored lower on acculturation than Non NA students. The NA student's acculturation mean scores designated them as primarily bicultural, with neither a completely traditional NA cultural identity nor a fully assimilated mainstream American identity. The findings are consistent with current literature which indicates a movement away from NA traditional values and beliefs and practices due to the effects of acculturation in the school environment.

Servant Leadership Scale

The SLP measures self-perception of Servant Leadership. Page and Wong (2003) introduced the profile revised (SLPR), a 62 item instrument measuring seven dimensions of servant leadership which include the following (a) Empowering others (b) Power and Pride (vulnerability and humility) (c) Serving Others, (d) Open, Participatory Leadership (e) Inspiring Leadership (f) Visionary Leadership, (g) Courageous Leadership. These are measured on a seven-point Likert scale from strongly disagree (1) to strongly agree (7).

According to the coding key on the SLP (2003), the Empowering others dimension includes 16 items, Power and Pride includes seven items, Serving others includes eight items, Open and Participatory Leadership includes 10, Inspiring Leadership includes six items, Visionary Leadership includes five items, and

Courageous Leadership includes five items. Mean scores for each dimension were derived and submitted for analysis. This provided a stronger more meaningful understanding of acculturation and servant leadership dimensions.

The SLP was created by Page and Wong in 2003. It appropriate for this study because it identifies autocratic leadership as the antithesis to Servant leadership. It is impossible to be a Servant Leader if one is motivated by power and pride. Page and Wong (2003) used Cronbach's coefficient alpha to measure internal consistency. The reliability analysis yielded an alpha coefficient of .937. All the following subscales but two demonstrated acceptable levels of internal reliability.

- Empowering others (.765)
- Power and Pride- Vulnerability, humility .656)
- Serving Others- Servanthood (0.761)
- Open, Participatory Leadership-shared decision making (.802)
- Inspiring Leadership-team building (0.815)
- Visionary Leadership- visioning (0.569)
- Courageous Leadership-moral integrity (0.796) (Page & Wong, 2003).

The SLP was used by over 100 organizations and universities for research and evaluation purposes, Southwest Airlines, Vanderbilt University, Marriott International, and Starbucks to name a few. In the following study about Servant Leadership and follower burnout by Rude (2004) the theoretical and the internal construct of the SLP were demonstrated. Rude (2004) used the self-reported leader assessment SLP and the subordinates SLP (360). The scores were significantly higher in the self-reported Servant

Leadership Profile (n = 28) and lower in the subordinates Servant Leadership Profile (360) (n = 28). Rude identified high to very high intercorrelation with all the positive subscales as demonstrated in (Appendix D).

This demonstrated internal validity in all the subscales as a whole. High internal consistency reliability allows the researcher to evaluate the reliability of a scale to determine if the constructs measured are correct. In general, an instrument should achieve an alpha of .70 or higher to be considered a valid instrument (Cronbach, 1951, Crestwell, 1994).

Qualitative Interview

The qualitative interview was derived from the findings of the quantitative analysis. Some of the follow-up questions from the Servant Leadership scale included; how would you describe your work in the community? Can you explain to me how you give back to the community? How does other people's success make you feel? What do you think about ethical standards? What do you think about people who make sacrifices in the interest of others?

Some of the follow-up questions from the Native American Acculturation scale w included; what is your tribal affiliation if any? Do you speak any other languages if so which do you prefer? Tell me how you see yourself in terms of identity? How does/did your father identify himself? Tell me where you see yourself in relation to your tribal culture and heritage?

Data Analysis; Quantitative Data

According to Quinn and Patton (2002), validity in quantitative research requires

that, the instruments or surveys measure what they are supposed to measure. In addition to this, the instruments must be administered in a prescribed manner. Once the data was collected for the quantitative portion of the study a simple linear regression analysis was performed using SPSS software for analyses to predict the values of the dependent American Acculturation scale NAAS. Seven separate simple regression analyses were done one for each subscale. The qualitative data analysis approach is outlined in the following paragraph

Qualitative Data Analysis

The phenomenological data analysis approach was employed for the data analysis. This process involves meaning making of lived human experiences in this case Lakota leadership. The first step in this process was becoming aware of my own bias toward the participants meaning making. The second step is bracketing out the responses of the participant's so it could be deconstructed. The process of bracketing involves putting responses into meaningful clusters, repetitive, overlapping or meaningless data are removed. The third step entailed using a qualitative analysis software called NVivo to analyze the recorded and written interviews. This software assisted in developing the themes from the brackets to develop meaningful phenomenological data on Lakota leadership. This phenomenological process assisted the participants and the researcher in understanding the perspectives of Lakota leadership after ten generations of acculturation and assimilation.

Threats to Validity

Threats to validity can be external, internal, or construct. Poor validity can threaten your ability to reach proper conclusions or make valid claims. A response to threats to validity is to restrict making claims about generalizing results to other groups.

Qualitative Threats

As a researcher I need to be aware of the threats to the credibility of research. Chilisa (2012) states that quantitative researchers believe that qualitative research is subjective therefore it is unreliable. Qualitative research participants may lie, distort the truth and withhold information Chilisa (2012). This could provide the researcher with inaccurate or biased data and outcomes. To avoid these threats qualitative research should use the following terms; credibility for internal validity, transferability for external validity, dependability for reliability and conformability for objectivity.

Concerns of Trustworthiness

Triangulation is a strategy for enhancing the credibility of a study through the use of multiple methods. In this study both quantitative and qualitative methods were used, surveys were followed by interviews with purposefully selected individuals. According to Chilisa (2012), transferability is the equivalent of external validity in quantitative research; random samples are selected from populations so they can generalize findings to target populations. In qualitative research Chilisa (2012) says research transferability can be strengthened by sampling and thick description of the setting of the study. In this study participants who are knowledgeable about Lakota leadership were selected to build a sample that is specific to the needs of this study.

Ethical Procedures

A number of ethical procedures were followed to conduct this study. It is critical that participants not be placed at risk and understands that participation is strictly voluntary. The Institutional Review Boards of both Walden University and Oglala Sioux Tribes Research Review Board reviewed the proposal for this study. The IRB protects vulnerable populations against human rights violations by assessing the risk of physical, psychological, social, economic, or legal harm. An informed consent form was developed for participants to sign before they decided to participate in the research process. The elements of this informed consent included:

- Identification of the researcher
- Identification of the sponsoring institution
- Indication of how the participants were selected
- Identification of the purpose of the research
- Identification of the benefits for participation
- Identification of participant involvement
- Notation of risks to the participant
- Guarantee of confidentiality to participant
- Assurance that the participant can withdraw at any time
- Provision of names of persons to contact if questions or concerns arise

Other ethical procedures include seeking permission of the gatekeepers. This included, a letter written to the Executive Director indicating the extent of time needed for the survey Attachment A, and the potential impact and outcomes of the research. For

the qualitative portion of this study, the interviews were timed to respect the time of participants. To protect confidentiality, surveys were anonymous and the qualitative interviews used pseudo names or aliases to protect identities. The data will be in a locked file cabinet for a period of one year then it will be destroyed. This study was conducted on the Pine Ridge Indian Reservation, through face to face survey, online or by phone to accommodate the respondent. The informed consent letter clearly reiterated that participation was completely voluntary. All responses remained confidential and anonymous. None of the data provided by individual research participants will ever be shared and was only reported in the aggregate. No identifying information such as name or address was asked to maintain privacy and anonymity. Stored data was protected from the public domain, including public access computer networks and were input into an excel data base and transferred into IBM Statistical Package for the Social Sciences (SPSS) version 21 for cleaning, management, and analysis.

Summary

This chapter discussed the purpose of this research project, which is to investigate the degree to which acculturation influences leadership style of program directors, elected leadership, and traditional headmen. The methodology chapter discusses the research question and hypotheses, which seek to determine if acculturation is associated with leadership style. Data from two scales (Native American Acculturation Scale, Garrett & Pinchette (2000) and Servant Leadership Profile, Page and Wong (2003) was analyzed and reported as Mean scores, and the relationship tested using Linear Regression

Analysis. Topics including the approaches for sampling, validity, trustworthiness, the role of the researcher, and ethical problems were also described.

Chapter 4: Results

Introduction

This study was originated because Native American Elders on the Pine Ridge Indian Reservation were concerned that Traditional altruistic leadership style is being lost in today's Native American leadership practice. Acculturation and Servant Leadership theories were to be used to guide this study. A sequential explanatory mixed methods design incorporated the use of quantitative data based on the Servant Leadership Profile SLP, (2003) and the Native American Acculturation Scale NAAS,(2000) and qualitative data from a series of interviews expanded the data. The NAAS was treated as the independent variable and measured the respondent's orientation towards Native American versus dominant cultural values. The SLP was treated as the dependent variable and measured the orientation towards the practice of Servant Leadership.

The quantitative section of this study began with seven simple linear regressions. This was followed by the qualitative aspect which involved semi-structured interviews which were conducted with six Leaders' in order to gain a deeper understanding of the relationship between acculturation and Servant Leadership. The seven research questions were as follows:

Quantitative research questions

RQ 1: Does Native American acculturation predict the level of empowering others and developing others Lakota tribal leaders?

RQ 2: Does Native American acculturation predict the level of power and pride among Lakota tribal leaders?

RQ 3: Does Native American acculturation predict the level serving others among Lakota tribal leaders?

RQ 4: Does Native American acculturation predict the level open participatory leadership among Lakota tribal leaders?

RQ 5: Does Native American acculturation predict the level of inspiring leadership among Lakota tribal leaders?

RQ 6: Does Native American acculturation predict the level visionary leadership among Lakota tribal leaders?

RQ 7: Does Native American acculturation predict the level of courageous leadership among Lakota tribal leaders?

The following hypotheses were also investigated.

H01: Acculturation does not predict the level of empowering others and developing others among the Lakota tribal leaders.

Ha1: Acculturation predicts the level of empowering and developing among the Lakota tribal leaders

H02: Acculturation does not predict the level power and pride among the Lakota tribal leaders.

Ha2: Acculturation does predict the level of power and pride among the Lakota tribal leaders.

H03: Acculturation does not predict the level of serving among the Lakota tribal leaders.

Ha3: Acculturation does predict the level of serving others among the Lakota tribal leaders.

H04: Acculturation does not predict the level of open participatory leadership among the Lakota tribal leaders.

Ha4: Acculturation does predict the level of open participatory leadership among the Lakota tribal leaders.

H05: Acculturation does not predict the level of inspiring leadership among the Lakota tribal leaders.

Ha5: Acculturation does predict the level of visionary among the Lakota tribal leaders.

H06: Acculturation does not predict the level of visionary leadership among the Lakota tribal leaders.

Ha6: Acculturation does predict the level of visionary leadership among the Lakota tribal leaders.

H07: Acculturation does not predict the level of courageous leadership among the Lakota tribal leaders.

Ha7: Acculturation does predict the level of courageous leadership among the Lakota tribal leaders.

Qualitative Research Question

To what extent and in what ways did qualitative interviews with Lakota Leaders and Lakota Elders serve to contribute to a more comprehensive and nuanced understanding of this predicting relationship between acculturation scale scores, and servant leadership scores as an indicator of Lakota leadership practice?

Qualitative

Following the quantitative analysis of surveys conducted among Lakota leaders throughout the Pine Ridge Indian Reservation, semi-structured interviews were conducted with six Leaders' in order to gain a deeper understanding of the relationship between acculturation and servant leadership. These six respondents were chosen from the 51 Lakota leaders, from a randomly selected subsample of two low scoring traditional respondents, two medium bi-cultural respondents and two high scoring assimilated respondents. This was done to ensure a broad range of interviewer perspectives and responses. Although the semi-structured interview decreased flexibility, a logical sequence of eight questions enabled the researcher to gather information that allowed for a thematic, topic-centered narrative approach on areas wishing to be covered.

Qualitative Questions

1. What characteristics of a leader do you feel are most effective in the Oglala community?
2. What style of leadership do you feel most leaders in the Oglala community practice? Can you give an example?
3. Do you feel a person's adoption of Wasicu (white) culture impacts their leadership style? Can you give an example?
4. How do you see yourself in terms of your own identity?
5. Can you provide an example of inspirational leadership in recent Lakota history?
6. Tell me where you see yourself concerning your culture and heritage?

7. Have you ever witnessed courageous leadership? In what context and what situation?
8. Do you speak any other languages and which do you prefer?

This Chapter entailed a review of the purpose of the paper and the research questions. This included the setting and any personal or organizational conditions that influenced the participants. The demographics were described and any circumstances that may have impacted the research process. The data collection process was explained including the number, variations, and type of participants. The results of both the qualitative interviews and quantitative survey results were elucidated. The evidence of trustworthiness was outlined in this chapter, including credibility, transferability, and dependability. Lastly, the summary was explained in the results of the research.

Setting

The participants were recruited from the Pine Ridge Indian reservation, in the village of Pine Ridge, which is in the Lakota language referred to as *wazi ahanhan oyanke* or “pine covered hills.” The Executive Directors office is located in a double-wide trailer converted to an office building, located behind the tribal building. When the study was first initiated the Executive Director of the Oglala Sioux Tribe, seemed reluctant to approve the study at first, he asked if the study was approved by the Oglala Sioux Tribes Research Review Board, I informed him that it had been approved. After some conversation about the research, and leadership matters on the Pine Ridge Indian Reservation, the Executive Director provided me with a spreadsheet with phone numbers and emails for the Oglala Sioux tribal elected officials and program directors. He also

stated that he would send an email out to the program directors indicating that he approved of the study.

Demographics

The demographic questions were available at the end of the Native American Acculturation Scale. The demographic questions were age, gender, length of time in a leadership position and membership in the Oglala Sioux Tribe. Of the total sample of 51 leaders who completed the two quantitative scales, 29 were women, and 22 were men. For the qualitative analysis, four were female, and two were male. The distributions are outlined in table one and two.

Table 1

Gender Distribution for Quantitative Analysis

<i>Gender</i>	N	Cum. %
Female	29	56.9
Male	22	43.1

Table 2

Demographics for Qualitative Analysis

Gender	N	Cum %
Female	4	66%
Male	2	34%

In terms of age, the smallest numbers were represented by six Leaders who were 39 and younger, and six who were 60 or older. The largest age group was 19 Leaders in their 50's and 16 Leaders in their 40's. The age distribution suggests that about one in five respondents could be considered elders, although their level of knowledge of Oglala

culture and adherence to Lakota philosophy is unknown. The age, distributions are represented in table three.

Table 3

Age of Participants

	Frequency	Percent	Valid %	Cum. %
30-39	6	11.8	11.8	11.8
40-49	16	31.4	31.4	43.1
50-59	19	37.3	37.3	80.4
Over 60	10	19.6	19.6	100.0
Total	51	100.0	100.0	

Native American Identity

The Native Identity is a significant issue in terms of acculturation and assimilation. From Question 19 of the NAAS, 28 of the Oglala Lakota leadership considered themselves Very Native, 11 participants identified as Most-native, 11 as Bi-cultural one was Non-native. See table four.

Table 4

Native American Identity

Native Identity	Frequency	Percent	Valid Percent	Cum. Percent
Very Native	28	54.9	54.9	54.9
Mostly Native	11	21.6	21.6	76.5
Bicultural	11	21.6	23.6	98.0
Mostly Non-Native	1	2.0	2.0	100.0

Spoken Language

Language is a critical issue on the Pine Ridge Indian Reservation, the elders believe “the culture is in the language,” however of the current leadership only one spoke

mostly the Lakota language. Nine spoke both Lakota and English, 32 participants spoke mostly English, and nine spoke English only. See table five.

Table 5

Lakota language Spoken

	Frequency	Percent	Valid Percent	Cumulative
Mostly Tribal	1	2.0	2.0	2.0
Tribal & English	9	17.6	17.6	19.6
Mostly English	32	62.7	62.7	82.4
Only English	9	17.6	17.6	100.0

Among this sample of respondents, eight reported being in a leadership position for fewer than five years, 13 participants held a leadership position for 6-10 years, 16 participants were leaders between 11- 20 years, 11 of the participants were in leadership positions for 21-30 years, and three were leaders between 31-40 years. The number of years in a leadership position are outlined in Table six.

Table 6

Years in a Leadership Position

	Frequency	Percent	Valid Percent	Cum. %
1-5	8	15.7	15.7	15.7
6-10	13	25.5	25.5	41.2
11-20	16	31.4	31.4	72.5
21-30	11	21.6	21.6	94.1
31-40	3	5.9	5.9	100.0

Data Collection

I received approval from the Walden University IRB for my application to conduct my research, on June 27th, 2017, approval number 06-27-17-0339355. I received permission to do the study from the Executive Director of the Oglala Sioux Tribe on July

10, 2017, and program directors and headmen on July 11, 2017. Following this, the elected officials were contacted first. There are 20 tribal council representatives, and I contacted them by phone. If they agreed to do the study, I sent the surveys to them by email. The second group contacted was the 62 tribal program directors, and the third group was 15 Traditional Headmen. The study was explained to Tribal Council Members and Headmen and the Executive Director of the organizations from which the respondents were obtained. After approval was given, the survey was immediately made live for data collection, by Survey Monkey to the program directors, elected officials, and headmen. The original plan stated that the researcher would attend a program directors meeting, however after the executive director provided the emails and phone numbers to the researcher, the plan changed to use Survey Monkey to gather the data, which expedited the process. In my haste to complete this study, I forgot to request permission to change my data collection procedure. The Walden IRB determined it on February 8, 2018, that minimal harm had resulted in the process, so I was allowed to retain the data I collected on Survey Monkey.

Consent Forms & Data Collection Process

The surveys were available both online and in paper format. The participants who chose the paper format, either had problems with computer literacy or they opted for the paper format because it was more familiar to them. The online consent form approved by the Walden Institutional Review Board on June 27, 2017, states “I have read the above information, and have received answers to any questions I asked. By completing and

emailing the forms, I consent to take part in the study". The paper formats have the conventional consent form with spaces available to sign and date the form.

The data collection process was conducted between July 10, 2017, and September 18, 2017. A total of 97 invitations were sent, and 47 participants completed both surveys through Survey Monkey. A total of 10 surveys were dispersed in paper format, and four paper surveys were returned.

The NAAS and SLP were used to provide quantitative data, and both were scored through Survey Monkey which calculated each of the respondent's answers. For the SLP 51 questionnaires were returned and for the NAAS 49 questionnaires were returned. Of the total Survey Monkey responses, 47 participants completed both instruments. With the four paper surveys, the total number of participants with complete data was 51.

Descriptives

Level of Acculturation

The NAAS questionnaire had 20 questions, and each had a Likert scale between 1, which indicated a more traditional Native American participant and 5, which indicated a more assimilated individual who preferred the mainstream lifestyle. The 20 questions were summed, and the total NAAS score was used in the analyses. The high NAAS scores indicated that the individual was more acculturated into the mainstream culture and low scores indicated more traditional Native American. Of the total leadership surveyed on the Pine Ridge Indian Reservation, nine leaders scored low on the NAAS scale, which indicated that they were more oriented toward the traditional lifestyle. The majority of the respondents were in the moderate category with a total of 35. The more

acculturated group were seven. The distribution is outlined in table seven, the NAAS mean, and standard deviation are outlined in table seven.

Table 7

Level of Acculturation

	Frequency	Percent	Valid Percent	Cumulative %
Low	9	17.6	17.6	17.6
Moderate	35	68.6	68.6	86.3
High	7	13.7	13.7	100.0
Total	51	100.0	100.0	

Table 8

NAAS Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Dev.
NAAS Acculturation Score	51	30	70	47.63	7.820
Valid N (Listwise)	51				

Leadership Style

The SLP had 62 questions, each had a Likert scale between one and seven, with one indicating a lack of servant leadership tendencies to seven which indicated a strong servant leadership style, except for Factor two, which is scored in reverse. The seven factors are; Empowering others, Power and Pride, Vulnerability & Humility (scored in reverse), Serving others, Open participatory leadership, Inspiring leadership, Visionary

leadership, Courageous leadership (Integrity & Authenticity). The mean scores for each factor were used for analysis. See table nine.

Table 9

Descriptive Statistics

	N	Minimum	Maximum	Sum	Mean	Std. Dev.
Factor 1	51	4.50	7.00	306.31	6.0061	.51543
Factor 2	51	1.75	6.00	164.88	3.2328	.98869
Factor 3	51	4.55	7.00	310.27	6.0838	.51869
Factor 4	51	5.00	7.00	320.50	6.2843	.40069
Factor 5	51	4.29	7.00	298.29	5.8487	.52248
Factor 6	51	4.40	7.00	312.00	6.1176	.47189
Factor 7	51	4.00	7.00	310.60	6.0902	.68389

Assumptions for Linear Regression

Tests for Homoscedasticity

The test for homoscedasticity involved scatterplots ideally the normally distributed data appeared as if it were shot out of a shotgun, according to Statistical Solutions.com, it does not have a distinct pattern, there are points equally distributed above and below zero on the X-axis, and to the left and right of zero on the Y-axis. In the following scatterplots, factor 1 through factor 7, the data is not normally distributed, in these scatterplots, there is a very tight distribution to the left of the plot and very wide distribution to the right of the plot. If you were to draw a line around the data, it would look like cone.

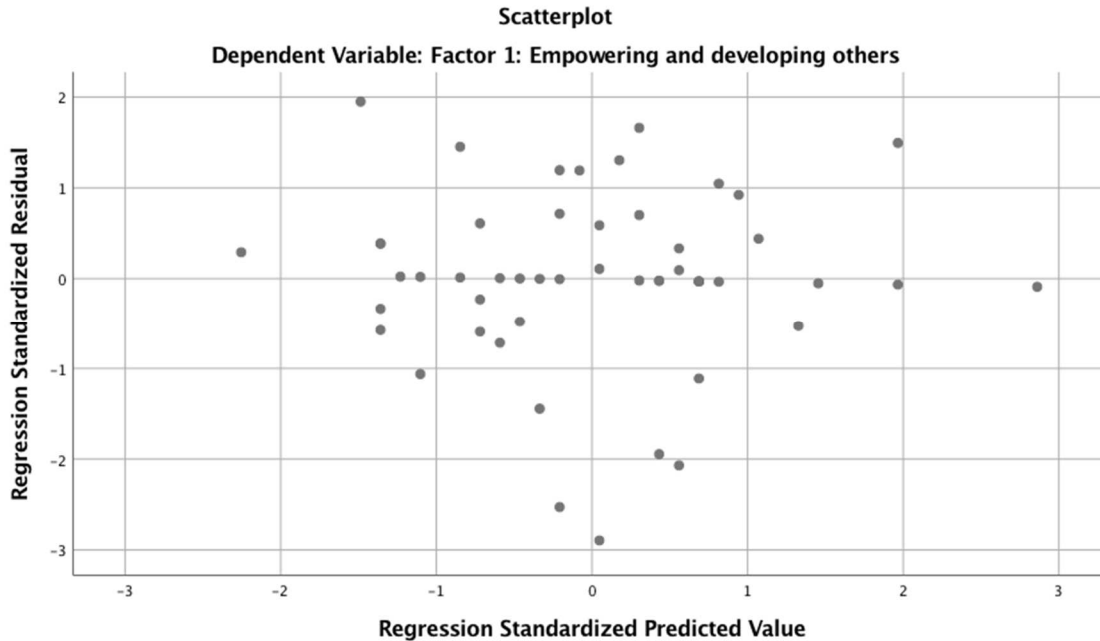


Figure 4. Factor 1: Empowering and developing others

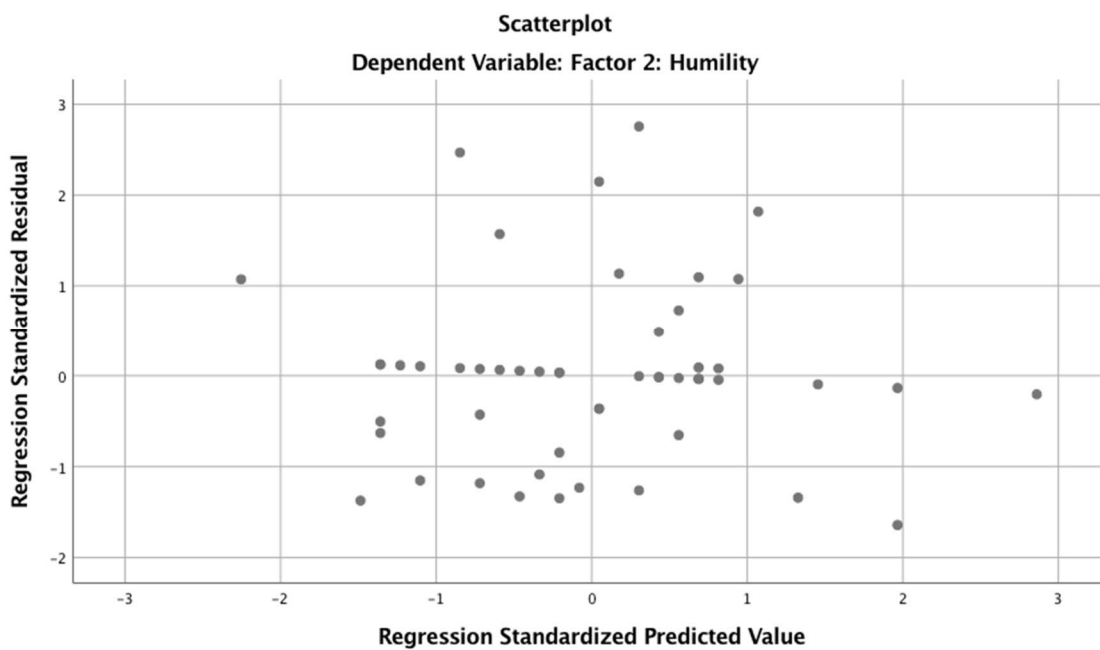


Figure 4.2 Factor 2: Humility

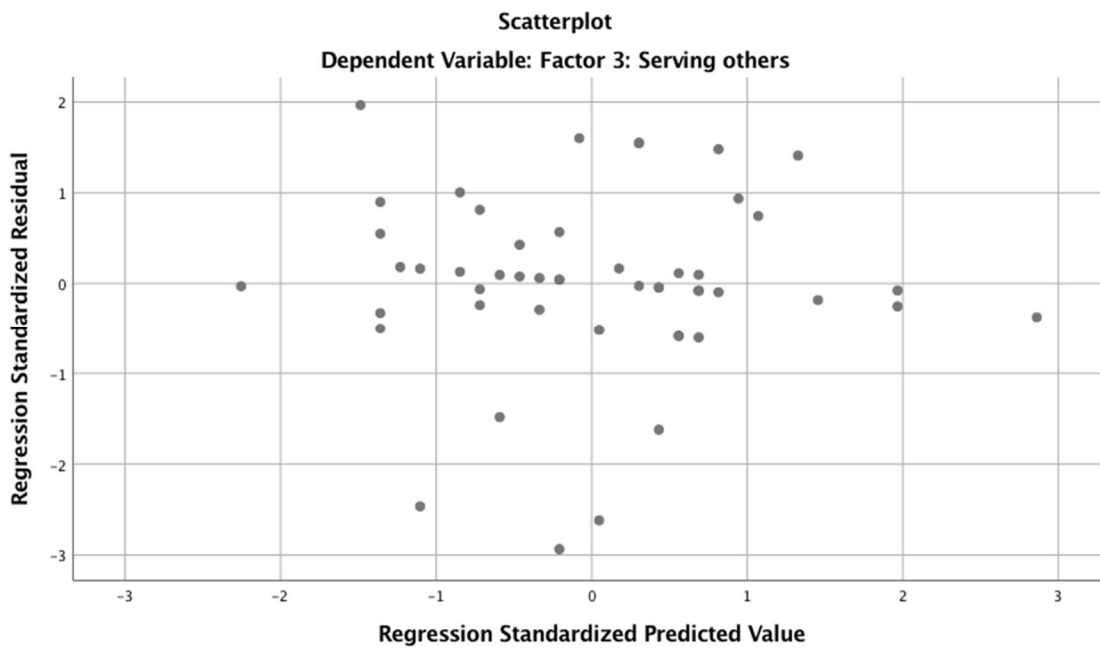


Figure 4.3, Factor 3, Serving others

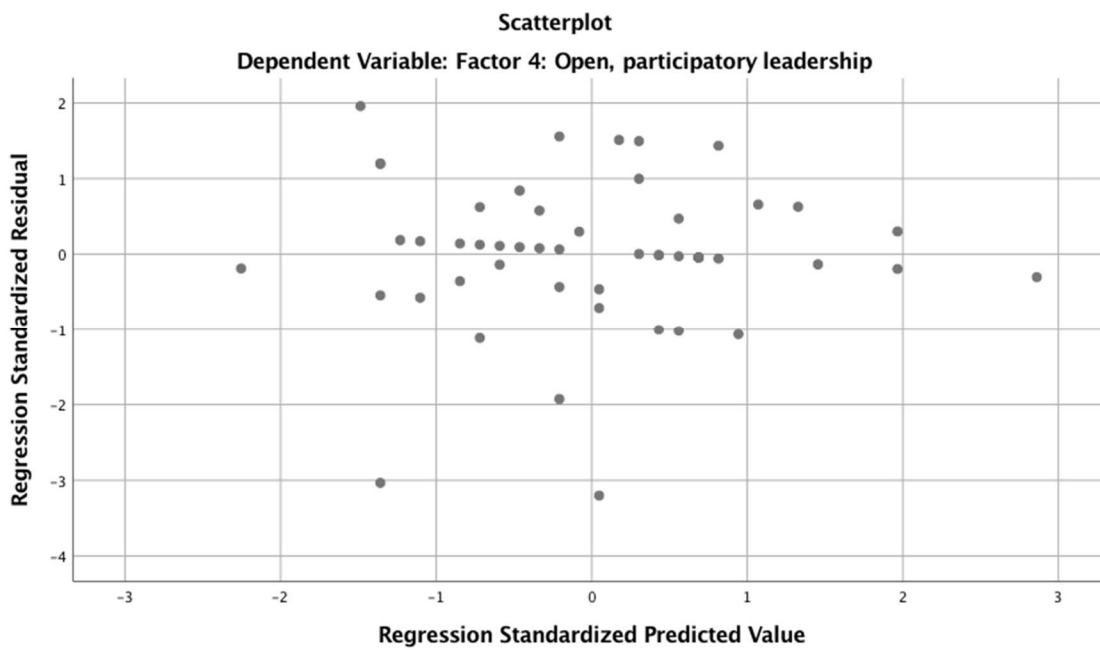


Figure 4.4, Factor 4, Open Participatory Leadership

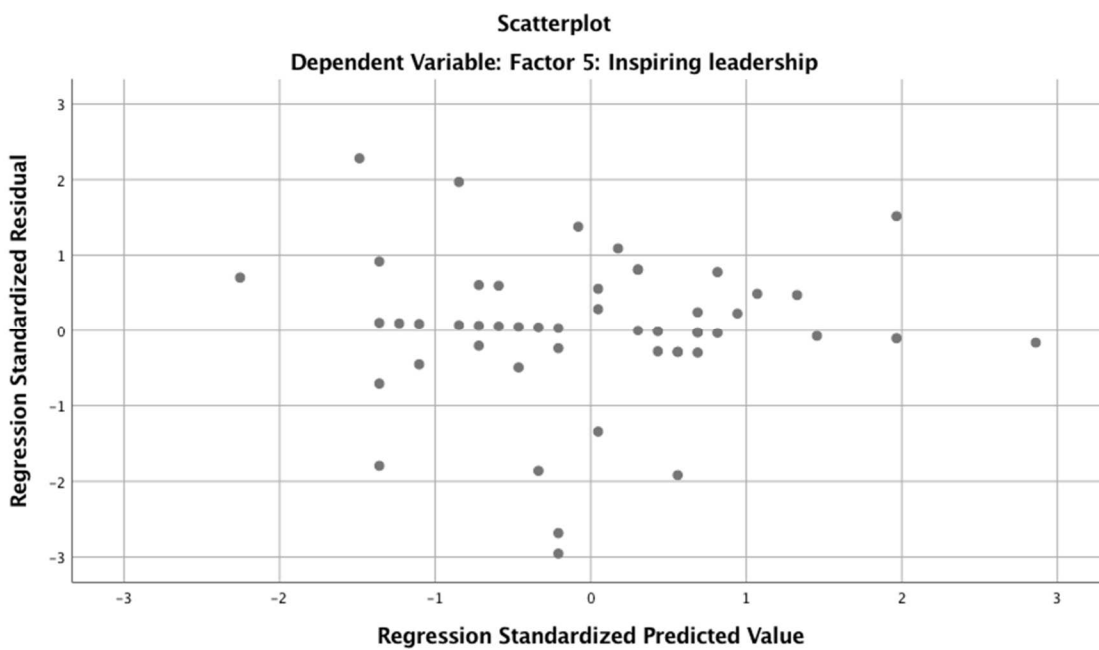


Figure 4.5, Factor 5, Inspiring Leadership

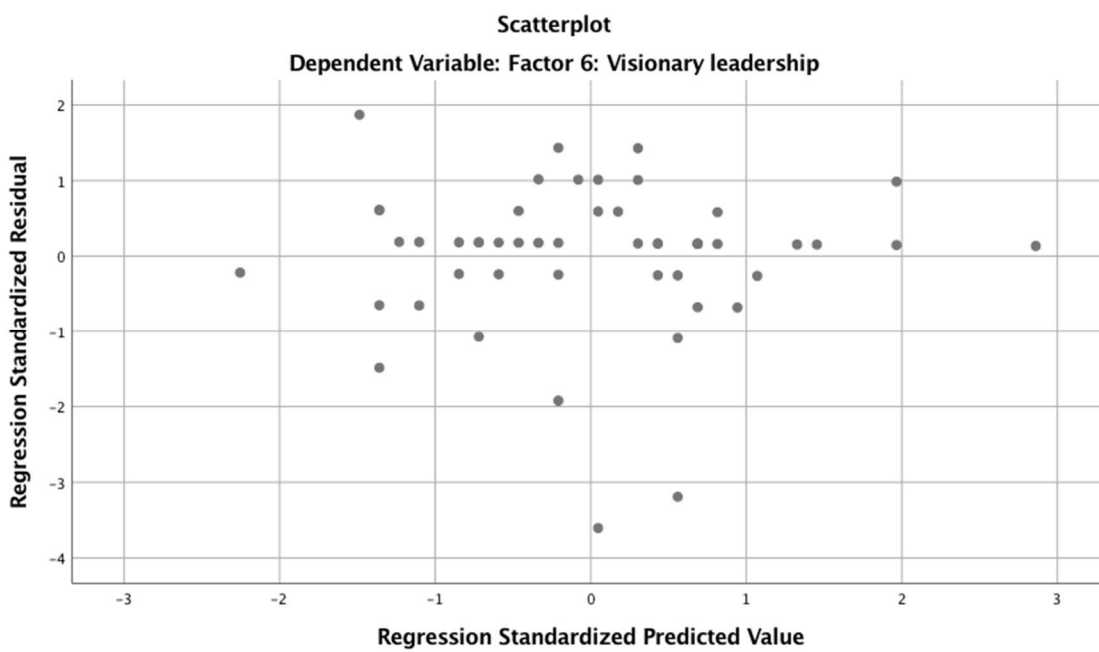


Figure 4.6, Factor 6, Visionary Leadership

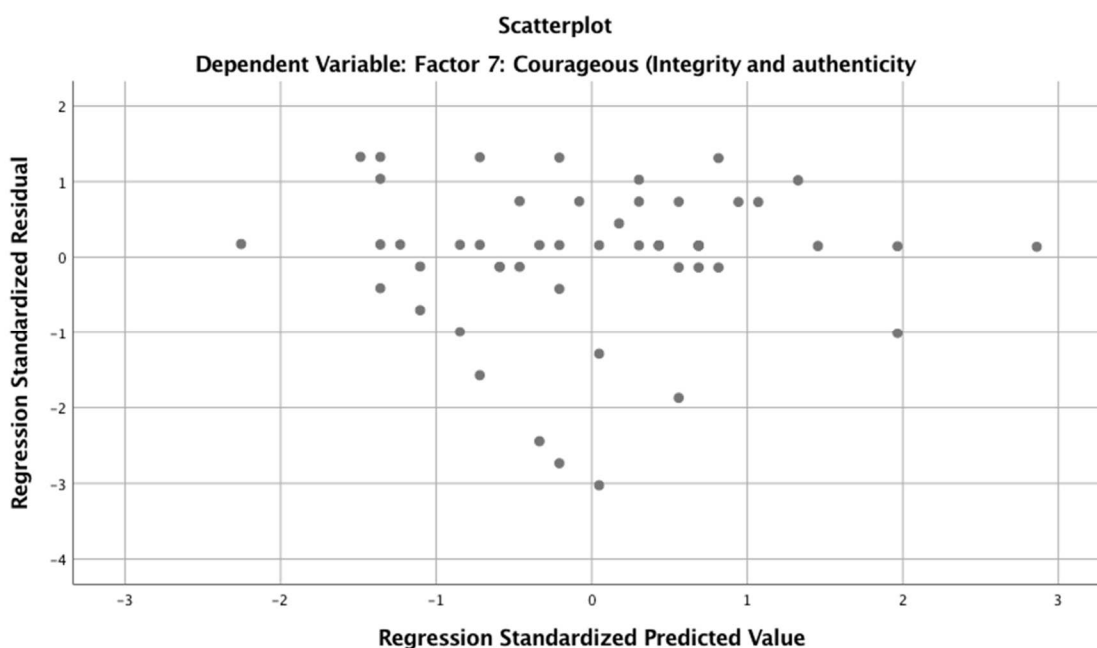


Figure 4.7, Factor 7 Courageous, integrity and authenticity

Test for Normality

The tests for regression analysis are all based on the assumptions of normally distributed errors. If the error distribution is significantly non-normal, confidence intervals may be too wide or too narrow. One of the initial tests in assumption testing is a test for normality for all seven dependent variables and the independent variable NAAS. The Shapiro Wilks test (51) = .983, $p > .05$ for the independent variable NAAS, which is statistically insignificant, so we fail to reject the null hypothesis, and therefore the data is normally distributed.

All seven of Shapiro Wilk tests for the SLP factors were significant indicating the dependent variables were not normally distributed. The seven factors were then

transformed using a log 10 transformation in SPSS. However, the result did not change the Skew or Kurtosis. Each factor was evaluated for outliers but eliminating these also did not result in a normally distributed distribution. Table 10 shows the results of the test for Normality for the NAAS and the 7 SLP factors.

Table 10

Normality Tests for the Native American Acculturation Scale

Shapiro- Wilk	Statistic	df	Sig.
NAAS Acculturation	.983	51	.649

Normality Tests for the Servant Leadership Profile, Seven Factors; Empowering others, Humility, Serving others, Open Participatory, Inspiring Leadership, Visionary leadership, Courageous/Integrity

Seven Factors	Statistic	df	Sig.
Empowering others	.926	51	.003
Humility	.899	51	.000
Serving others	.881	51	.000
Open Participatory	.885	51	.000
Inspiring Leadership	.892	51	.000
Visionary Leadership	.847	51	.000
Courageous/Integrity	.863	51	.000

Regression Analysis

I conducted seven separate regression analyses with the NAAS total score as the predictor and each of the Seven factors of the SLP as the criterion or outcome variables. None of the seven-regression analyses were significant, and therefore acculturation does not predict Servant Leadership. See Table 11.

Table 11

Regression Analysis

Variable	<i>B</i>	<i>T</i>	<i>Df</i>	<i>F</i>	<i>Sig</i>	<i>R</i>
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Factor 1	.28	13.033	1.49	.038	.849	.028
Factor 2	.078	3.178	1,49	.303	.585	.006
Factor 3	.014	12.485	1,49	.918	.343	.018
Factor 4	.120	17.088	1,49	.716	.402	.014
Factor 5	.065	12.277	1,49	.208	.651	.004
Factor 6	.013	14.618	1,49	.009	.927	.004
Factor 7	.007	10.054	1,49	.003	.960	.000

Quantitative Results

The regression results showed that NAAS did not have a positive or significant relationship with any of the seven SLP subscales. It was initially hypothesized that lower NAAS scores, which indicated a more traditional Native American, would predict higher SLP scores. All of the relationships between the independent variable and factors of the dependent variable were found to be non-significant. Therefore, I failed to reject the null hypothesis.

Qualitative Outcomes

After the quantitative measures of the study were completed a sub-sample of respondents was identified to participate in the interview (qualitative) portion of the study. The 51 respondents were randomized using a randomizer service through randomizer.org developed by Geoffrey C. Urbaniak and Scott Plous (1997). The randomizer includes a box where a custom list was created with the 51 respondents based on their Acculturation scores. The custom list of the 51 respondents scores was put in the

randomizer using the settings within the three Acculturation categories- low scores (traditional), medium (bi-cultural) and high (assimilated). This included the nine respondents with low scores, the 35 respondents who scored medium and seven high scores from the NAAS. The six random scores were generated from the 51 participants. The six who were selected included two who scored low (37 & 39), two medium (43& 48) and two high (59 & 63) they were invited and all 6 accepted the invitation to be interviewed. Table 12 outlines the 6 participants and their scores.

Table 12

Qualitative Participant Acculturation Score

Gender	NAAS Score	Level of Acculturation
Female one	39 Low Score	Traditional Lakota
Male five	37 Low Score	Traditional Lakota
Female four	48 Medium score	Bi-Cultural Lakota
Male Six	43 Medium score	Bi-Cultural Lakota
Female two	63 High	Assimilated Lakota
Female three	59 High	Assimilated Lakota

The following Interview Questions were asked:

- What characteristics of a leader do you feel are most effective in the Oglala community?
- What style of leadership do you feel most leaders in the Oglala community practice? Can you give an example?
- Do you feel a person's adoption of Wasicu (white) culture impacts their leadership style? Can you give an example?
- How do you see yourself in terms of your own identity?
- Can you provide an example of inspirational leadership in recent Lakota history?

- Tell me where you see yourself in relation to your culture and heritage?
- Have you ever witnessed courageous leadership? In what context and what situation?
- Do you speak any other languages and which do you prefer?

Three of the qualitative interviews took place on October 4th, 2017 and the 4th interview on October 5th, 2017. Interviews were set up for the remaining 2 participants, but scheduling conflicts and interruptions caused cancellations. The questions were emailed to the two final participants on October 24th; the interviews were finally completed in written form with the final two participants.

The interviews were set up with the pre-planned questions and each participant was asked the questions in the same order. The interviews were done over the phone using an app on the iPhone called *tape a call*, the participants were called and informed that the call was being recorded. This was done because the first leader interviewed was on travel; she was in upstate New York at a Native American Women's Leadership Conference. This worked so well that all of the interviews were done this way. This allowed the participant more flexibility in participating in the interview process.

Thematic Analysis

The thematic analysis involved examining the themes within the data; this included the implicit and explicit ideas within the data set. The themes were developed from the number of times they occurred across the data set. The process began by listening to the recordings and writing notes and making comments and organizing the data into meaningful clusters. These clusters were the answers to the eight questions. This

was similar to writing an index or making a filing system. These notes were written into relevant data passages with the meaningless and overlapping data removed. Many of the answers to the interviews were put together in a word document; the document was uploaded to NVivo. The document was then opened in NVivo, and a word frequency query was done, this process brought forth all the words that were used the most throughout the document. These frequently used words were used to create nodes to develop the themes. The following table 13 outlines the themes and sub-themes that were developed from the themes.

Table 13
Thematic Analysis

<u>Themes</u>	<u>Sub Themes</u>
Honest – Transparent- Trustworthy	Ability to take criticism- Self – evaluative
Courageous- Upfront - Firm	Leads by example- Good-example
Negotiator- Engaging	Ability to communicate- Good listener
Compassionate- Generosity	Action – oriented- Delegates authority
Humble- Respectful	Sense of Humor- Ability to tease
Team Player- Punctual	Long-term goal-oriented
Spiritual - Visionary	Light heartedness- Grassroots Leadership

Q: What characteristics of a leader do you feel are most effective in the Oglala community?

According to Focht and Ponton (2015), from “Identifying the Primary Characteristics of Servant leadership the Delphi Study,” servant leaders are honest, credible, and can be trusted. The servant leader develops shared values with the people they serve and then they remain true to those values. This includes honest self-evaluation, inner consciousness, and spirituality.

One of the primary themes that respondents talked about was being honest with integrity and moral courage. One female Lakota leader (F1) who is a traditionalist stated, “If you don’t stand up for what is right it’s like lying.” She clarified this by saying that if “you fall into the role of politics you are not honest with yourself.”

One male leader who is in the bicultural range, stated that “a Lakota leader was one who treated people like they were somebody, they treated outsiders like insiders” (M6). This is similar to servant leaders who truly value people at a fundamental level. Focht and Ponton (2015) continue by saying that this type of leader is committed to their people, not just what they give to the organization. The same Lakota leader said strong leaders in the Oglala context “took time out of their life to help”(M6). The Lakota leaders were truly servants to the people first. The respondents said, “above all else the Lakota leaders were humble”. Focht and Ponton (2015) state that servant leaders do not promote themselves, but rather they put others first. This type of leader is aware that things happen through others and they cannot do things alone. One young female leader who is assimilated stated, “A Lakota leader is action oriented, able to communicate, have compassion and respect” (F2). She went on to say, “an effective Lakota leader has a sense of humor and the ability to tease and demonstrates heartedness.” One middle aged female leader stated that an effective leader in Pine Ridge has “good communication, is a team player, and delegates authority with the ability to take criticism” (F4). In terms of servant leadership, according to Focht and Ponton (2015), collaboration is essential in accomplishing goals for the good of the whole group or organization. Lastly one female

leader who is assimilated, said a good leader “doesn’t expect staff to do things that you as a leader wouldn’t do” (F3). She also stated, “be a good listener but avoid gossip.”

Q: What style of leadership do you feel most leaders in the Oglala community practice? Can you give an example?

The respondents had differing views on Lakota leadership. According to Spears in “Character and Servant Leadership: Ten Characteristics of Caring Leaders” (2010), servant leadership is about building community. The Lakota leaders interviewed mirrored this assessment that this sense of community may have been lost since the development of the Indian Reorganization Government (IRA) but was important to bring back.

A positive aspect of Lakota leadership is at the beginning of each meeting the leaders of the Oglala community practice spirituality—they pray to make good choices for everyone in the community, not just themselves. One Lakota leader who was more traditional saw things differently; he said “I see fear-based leadership, people starving for position, out of fear, love based leadership is hard to come by” (M5). He went on to identify this in leaders, noting that sometimes they “use gossip to control the populace rather than having open dialogue.” One young female leader who is a traditionalist stated that the “style of leadership in the Oglala Sioux Tribe is very authoritative”(F2), unlike the persuasive style provided by grassroots leadership and servant leadership. Additionally, another female leader who is a traditionalist stated “the leaders know that change does not happen overnight and there may be barriers to encounter but they continue with their vision” (F3).

Q: Do you feel a person's adaption into wasicu (white) culture affects their leadership style? Can you give an example?

One traditional Lakota leader stated that “everything is about the individual in the outside world, and they are ruled by the time clock, you almost feel like a robot” (F1). The leader went on to say, “the dominant society is very selfish, it’s always about the money.” This same respondent continued, noting a way to change this pattern of behaviors: “When your spirituality comes first there is no room to be selfish”(F1). This stands in contrast to Lakota leadership where generosity is paramount. One leader who scored in the bicultural range, remembers his uncle, a respected *Itachan* (chief), “who received a star quilt during a giveaway—he turned around and gave it to an elder in the crowd” (M6). He stated that his uncle was very humble—he referred to himself as a common man of the people. The leader said, “I want to be remembered this way.” This is similar to servant leadership where the foundation is serving others first.

According to Spears (2010), Servant leaders seek to understand people—they accept others for their unique and special spirits. One female Lakota leader who is a traditionalist stated, “as a Lakota you think about the people, you understand the injustices” (F1). She went on to say, “if you don’t have a culture there are many things that override being human.” One young female Lakota leader who is more assimilated stated, “when people have been in the white world, they communicate in the white person’s ways, where they can communicate with many different cultures, the best of both worlds” (F2).

One female leader who is bicultural stated, “over the past several years the majority of leaders have combined Lakota culture with the *wasicu* culture to manage more effective programs” (F3). She went on to say but this was not always the case. “It was difficult to implement the goals and objectives and created criticism from Lakota members.”

One leader who was more assimilated said “we are very compassionate, on the rez we are also very emotional” (F2). In terms of servant leadership, according to Focht and Ponton (2015), servant leaders care more for people than organizations. In response to the interview, one female Lakota leader who was more traditional said, “In some cultures they expect an answer right away and there is no time to reflect” (F1). Another traditional leader, talked about his ancestor’s adaptation to the *wasicu*—dominant—society. “My grandma was sent to Carlisle, Pennsylvania, to boarding school. She returned very bitter” (M6). This leader stated, “when you become a leader there are a lot of people who are not going to like you.” Lastly, one traditional Lakota leader said, “adaptation leads to acculturation and assimilation which will lead to the deadening of a culture, cultural genocide which is basically genocide” (M5).

Q: How do you see yourself in terms of your own identity?

One female traditional Lakota leader stated that she sees herself “as a Lakota women—I have always made *wasna* (traditional spiritual food) so when I go to ceremony I take it for ceremony” (F1). According to Focht and Ponton (2015), servant leaders have the people and the purpose in their heart. She went on to share that her Lakota name was *Phezuta winyan Ehank’ehan*—“Medicine women from a long time ago. When I see

myself, I have to be a good example, for the children and grandchildren” (F1). According to Focht and Ponton (2015), servant leaders have unconditional love and they treat everyone accordingly and they understand their higher purpose. The leader went on to say, “as Lakota we naturally feel a connection to the mother earth, and it is simple, it is though prayer.”

One traditional leader, stated that “I have to stay humble—my Grandpa rode beside *Tashunke Witko* (Crazy Horse) ,he went on to say “there are some great leaders coming so that is why I want to become a good role model” (M6). According to Focht and Ponton (2015), empowerment is the most important characteristic of servant leadership, and without the sharing of power there can be no servant leadership. One young female Lakota leader who is more assimilated, stated that she was a “Lakota-Jewish mother, both earth-based religions.” She talked about the day of atonement and learning to ask for forgiveness” (F2). She said, “my mother is a Lakota, I try to carry myself as a Lakota women.”

One assimilated female Lakota leader said she doesn’t try to compare herself to other leaders. She said everyone is different. She went on to say, “I lack confidence with new tasks but I have learned how to discuss my new tasks with others and it helps build my self-confidence and self-esteem” (F3).

Q: Can you provide an example of inspirational leadership in recent Lakota history?

One traditional Lakota leader talked about the suicide epidemic that plagued the Pine Ridge several years ago on the reservation. During this time, the leader noticed some

people started “giving people their phone number telling people to call them, if they felt like killing themselves” (F1). According to Focht and Ponton (2015), caring is one of the highest priority characteristics of servant leadership.

One female traditional Lakota leader talked about the inspirational leadership displayed at Standing Rock when the Lakota people along with their allies gathered to protest the Dakota Access Pipeline. She talked about eight young Lakota people from the Pine Ridge Indian Reservation who were the last to leave the camps. She said they made a sacrifice for the people and *Unci Maka* (Mother Earth). According to Focht and Ponton (2015), in servant leadership service comes first—these young people chose the Red Road, a life of service to the people.

One young assimilated female Lakota leader talked about her brother who created a Community Development Corporation on the reservation. She stated that a “leader is one who has a vision and the self-confidence grow it” (F2). She said they have developed a fatherhood circle with the intent of developing others to be better fathers.

One of the other bicultural Lakota female leaders stated that an inspirational “leader does not beat around the bush. The leaders keep on task and they are very encouraging and they lead with compassion” (F3).

Q: Tell me where you see yourself in relation to your culture and heritage.

One female traditional Lakota leader said “I have two sons—that is my responsibility and sometimes they get upset with me, but they are the future. These are the people we are sending out” (F1). According to Focht and Ponton (2015), in servant leadership unconditional love is the ultimate motivation for service.

One bicultural Lakota leader talked about his art in relation to his culture and heritage. He said, “in my darkest time my art came out of nowhere, waking up something inside me” (M6). He talked about his grandmother who was once lost on the plains, but she was able to find her way home using stars; she followed the big dipper and it led her home, so for the rest of her life she put the big dipper in her beadwork designs. He went on to say his grandfather could have been rich but the people were starving so he butchered his whole herd to feed the people, he stated that back then everything reflected on compassion.

Q: Have you ever witnessed courageous leadership, in what context and what situation?

One traditional Lakota, said some leaders speak and act on behalf of the ones who are not present, that takes courageous leadership. “This includes students who speak up against bullies, they don’t know what type of retaliation they may receive” (F1). She went on to say, “courageous leaders encourage people it is like feeding people positive, so it encourages positive growth.”

One bicultural Lakota leader said Lakota leaders showed “courageous leadership by standing their ground they stayed in that tipi during the occupation of Wounded Knee” (M6). One leader was trying to maintain open communication between two conflicting parties; “one side jumped him because they thought he was a GOON (Guardian of the Oglala Nation). He would not back down no matter how bad they treated him.”

One assimilated Lakota leader talked about her mother—she stated, “my mother when I was young, she would always fight for the environment, she was fearless. I believe she carries the spirits with her, the ancestors are with her” (F2).

Q: Do you speak any other languages? If so, which do you prefer?

One traditional Lakota leader said, “Lakota was my first language. Somewhere along the line it stopped, when I pray, I pray that the block will be lifted” (F1). She stated that her father left Holy Rosary Mission at 5th grade, because he could no longer take the abuse. The leader went on to talk about her mother she stated that when “her mother spoke Lakota she was hit for speaking the language.” One assimilated Lakota leader stated “I just speak English, but I try to learn Lakota.”

Another bicultural leader stated “I get embarrassed because I am afraid to make mistakes” (F4)., “If we say a word wrong we get chewed out, or we are shamed for saying it wrong”(F4). One bicultural Lakota leader who once lived in Albuquerque, New Mexico. Stated “I learned Spanish street language with an accent. I can understand and speak Lakota” (M6). He said “most of my Lakota speaking relatives are very bashful.” One young assimilated female Lakota leader said she speaks “Yiddish, Hebrew, Spanish, and Lakota but I prefer to speak English” (F2).

Evidence of Trustworthiness

In indigenous communities, credibility is very important. According to Chilisa (2012), an indigenous researcher can build their credibility by using the knowledge they gain not for personal benefit, but rather to strengthen the community in which the research was conducted. Therefore, a research is frequently seen as more than someone

collecting information from a survey. A Native researcher can instead be recognized as a transformative healer, whose ethics serve as a foundation for positive change within a population. As a part of this responsibility, a researcher needs to abide by the expectations and practices that define the indigenous community in which the research was conducted.

As part of the process for this research project, advanced permission was sought to work with the population in which the research was being conducted. The researcher completed the course from the National Institutes of Health (NIH) about protecting human research participants as a foundation of work prior to conducting this study. Additionally, the research application was reviewed and approved by both Walden University's Institutional Review Board as well as the Oglala Sioux Tribe's Research Review Board.

After permission was granted by both review boards for this research to commence, a letter outlining the work was submitted to the Executive Director of the Oglala Sioux Tribe. On July 10, 2017, further permission was granted by the Executive Director to do the study; this permission was sought because interviews would be conducted with current program directors for different tribal agencies.

Ongoing efforts to build credibility (and follow best practices for research with human subjects) came through the form of how information would be collected: both online and in person. The Executive Director provided the researcher with an email list of all the program directors and the tribal council members. In the initial survey, the elected officials were contacted first, there are 20 tribal council representatives, I called them on

the phone, if they agreed to do the survey's, I sent the surveys to them by email. The second group contacted was the 62 tribal program directors and third the 15 traditional headmen. The participants were asked to complete the survey via email. (Conducting the research via email was not the original intent of this project. Instead, as circumstances changed, the tools necessary to conduct the research well needed to change. Although this was a modification, the research—conducted both online and in person—is enriched by the various methods used.) A solicitation of informed consent was included in all emails, uniformly worded for all recipients. (The language of the informed consent was identical to what was approved by the research review boards.) The statement of consent in the email read: “I have read the above information, and have received answers to any questions I asked. By completing the survey and emailing the forms, I consent to take part in the study.” The participant's email address served as their identifier and the return of the survey indicated their consent.

The writer's works support this researcher's efforts to create a study that abides by the norms of research, and utilize best practices throughout the research and writing process. Chilisa notes that transferability (the ability for research to be generalized beyond the original research participants) can be strengthened by robust sampling practices and with rich description of the research setting and study. For the qualitative portion of this study, six individuals were selected from the list fifty-one participants who were surveyed; According to Creswell (2009), the many perspectives of this diverse group help support a rich, more realistic outcome—thus, more valid. The participants were informed that the interviews would be timed to respect the time of the participants.

The interviews were recorded using an application on the researcher's iPhone 6 called “Record a Call.” To protect participant confidentiality, surveys were kept anonymous and the qualitative interviewees were given numbers to protect their identities. The data was be kept in a locked file cabinet for a period of one year, then it was destroyed. In qualitative research, validity is very important; credibility comes from the participant’s perspective. This trend is exacerbated in Native American communities.

The internal validity in traditional quantitative research refers to credibility in qualitative research, according to Chilisa (2012) This credibility comes from the perspective of the participant. The purpose of qualitative research is to describe phenomena of interest from the perspective of the participant. The results of the qualitative portion of this study were shared with the participants for the purpose of member checking. This also provided the research participants with the opportunity to comment on the findings. The participants did not disagree with my interpretation of their interviews.

The external validity in traditional quantitative research is similar to transferability in qualitative research. Transferability in qualitative research, according to Chilisa (2012) refers to the generalizability of the results—whether the results can be transferred to another context or setting. According to Chilisa (2012) doing a thorough job in describing the central context and assumptions of a study can support its transferability. In this study, acculturation and its impact on servant leadership were described in detail, and the qualitative protocols for documenting the assumptions of its impact are described as a central element in great detail. The person who wishes to

transfer the results to a different context must make the decision if the transfer is sensible based on their local setting. This study applies to the relationship between acculturation and leadership values and practices among the Indigenous Tribes on the Northern Plains of the United States.

In traditional research, reliability is similar to repeatability—can the same phenomenon be studied (and confirmed) twice? According to Chilisa (2012), replication is not feasible in qualitative research. This is because, Chilisa (2012) notes, variability is expected and consistency is defined in terms of dependability. Dependability can be enhanced using dense description; this means establishing a thorough description of the research participants and setting.

A dense description of good Lakota leadership is a leader who believes in and is guided by their Lakota values, traditions, and philosophy who live the Lakota spiritual way of life while always maintaining a consciousness for the future generation of Lakota people. Looking out for defending and protecting the pitiful people, the elderly, the women, and the children. All the participant leaders are actively working to keep their tiospaye or extended family together, many of the traditional leaders teach the younger generation the Lakota language, culture and way of life, as well as working to instill the Lakota identity into the young people is evidenced by the behavior of positive leadership. One female traditional Lakota leader talked about the inspirational leadership displayed at Standing Rock when the Lakota people along with their allies gathered to protest the Dakota Access Pipeline. She talked about eight young Lakota people from the Pine Ridge Indian Reservation who were the last to leave the camps. She said they made a sacrifice

for the people and *Unci Maka* (Mother Earth). According to Focht and Ponton (2015), in servant leadership service comes first—these young people chose the Red Road, a life of service to the people.

Confirmability is similar to objectivity in quantitative research. Confirmability, according to Chilisa (2012), refers to the findings that can be traced to the participants and the setting, and not from the researcher biases. Some of the strategies used to enhance confirmability are auditing, reflexivity, and triangulation. In this study, theoretical triangulation was used. This process refers to the comparison of ideas from different theoretical perspectives. The theoretical perspectives used in this research included acculturation theory, servant leadership theory, and indigenous knowledge theories.

Summary

The main premise of this study was that acculturation predicted leadership style. In the quantitative portion of this study I conducted seven separate regression analyses with the NAAS total score as the predictor and each of the Seven factors of the SLP as the criterion or outcome variables. None of the seven regression analyses were significant and therefore in this study acculturation did not predict Servant Leadership. The servant leadership profile was chosen because of its similarity to Lakota Leadership. In retrospect the SLS may not have been a valid instrument for this study.

In the qualitative portion of this study, the six respondents each shared their perspectives on the questions of acculturation and leadership. The two traditional respondents believed that the old ways were the best and that the maintenance of the traditional leadership styles were time proven ways to maintain social order. This is in

line with the elder who complained that the modern democratic leadership did not demonstrate altruism in their leadership style. The bicultural respondents were more flexible in their responses they acknowledged the genocidal history of their ancestors and the continued attacks on their culture but they realized the times have changed significantly. With this realization they talked about leadership in the modern world, both expressed a distain for political dishonesty. They were supportive of changes, where women have taken on leadership roles in places like Standing Rock during the Dakota Access Pipeline Protest. The two assimilated participants believed that leadership needed to be spiritual regardless of whether it was traditional or Christian. They came from ancestors who were strong and resilient in their spiritual beliefs, some would go to church in the morning and go to a traditional inipi (sweatlodge ceremony) in the afternoon.

The quantitative portion of this study attempted to establish a relationship between the two theories acculturation and servant leadership, but the results were invalid, the seven linear regressions proved to be insignificant. The qualitative part of the mixed methods was more informative, through the ten open-ended questions on Lakota Leadership. This was established through the detailed perspectives of six Lakota leaders. The leaders consisted of three levels of acculturation, two low scoring Traditional leaders, two medium scoring bi-cultural leaders and two high scoring assimilated leaders. The themes that emerged from these interviews included the following leadership values and leadership characteristics ; Honest – Transparent, Trustworthy Courageous, Upfront, Firm Negotiator, Engaging Compassionate, Generosity Humble, Respectful, Team Player, Punctual, Spiritual, and Visionary. The sub-themes that emerged from the

interviews were the following; Ability to take criticism, Self – evaluative, Leads by example, Good-example, Ability to communicate, Good listener, Action-oriented, Delegates authority, Sense of Humor, Ability to tease, Long-term goal-oriented, Lightheartedness, and lastly comes from Grassroots Leadership

One of the primary themes that respondents talked about was being honest with integrity and moral courage. One female Lakota leader (F1) who is a traditionalist stated, “If you do not stand up for what is right it is like lying.” She clarified this by saying that if “you fall into the role of politics you are not honest with yourself.” In the quantitative study, the seventh factor attempted to establish a relationship between acculturation and courageous and integrity in traditional leadership, but the results were insignificant. One of the indicators of traditional Lakota leadership is; If there is something bad coming toward the people, the leaders will stand in front of it. This leadership style is not driven by personal gain but instead relies on making decisions based on their impact on future generations, which is the essence of survival of the Lakota and all Native people. The traditional participants in this study adhere to this philosophy in their responses. The quantitative part of this study was unable to show the values of the people; this was brought out in the stories of the qualitative aspect of this study.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

The primary motive for this study, was an Elder's concern, over how the program directors, elected leadership, and traditional headmen are no longer using traditional Lakota leadership values (M. Randall, personal communication, 2015). In response to this concern, this research study was conducted to understand the extent to which acculturation has impacted program directors, elected leadership, and traditional headmen leadership style. The issue of acculturation as a form of Cultural Genocide (Short Bull, 2015, Mako, 2012) cannot be overlooked as blocking the capacity to achieve Lakota Leadership that follows the traditional ways of life (Flouri & Sarmadi, 2016, Kissil, Davey, and Davey, 2015, Ferlat, 2014). The Native American Acculturation scale was used to identify to what extent acculturation has impacted our current Oglala leadership, as there was no scale to determine Lakota Leadership, the Servant Leadership Scale was used as this was the closest scale to determine indigenous leadership that is currently available.

Key Findings

Outcomes of the NAAS & SLS Scores

The quantitative outcomes found that Native American Acculturation NAAS did not have a positive or significant relationship, with any of the seven SLP subscales. It was initially hypothesized that lower NAAS scores indicated a more traditional Native American which would indicate a higher Servant leadership SLP score. However, as discussed the distributions of the SLS subscales were non-normal and could not be

transformed, suggesting that these analyses are likely invalid. Hirschy (2012), had similar results with a Chinese population, although they used a different Servant Leadership scale. Hirschy 2012, asked the question, “Does a relationship exist between Servant leadership, humane orientation, and the Confucian doctrine of Jen?”(2012). Hirschy’s research population was junior, middle, and senior Chinese leaders. A survey using Fields and Winston’s (2011) measure of Servant leadership, House et al.’s(2004) measure of humane orientation, and a newly constructed measure of Jen created using guidelines put forth by DeVillis (2003). The findings supported the null hypothesis; thus, there was no significant relationship between their variables. In another study, Adeyoku, (2018) found that Servant Leadership was not prevalent in Nigerian culture. The NAAS scores in my study indicated a high percentage of moderate bi-cultural Lakota leaders, the levels of acculturation among the participant in this study were low (17.6%), moderate (68.6%) and high (13.7). This finding suggests that a minority of respondents either identified as highly traditional Lakota or highly assimilated into white American culture. In this study, 68.8 percent of the Oglala Leaders state that they are bicultural; this is social contact, which is the ability to function effectively in both the Lakota culture and the mainstream culture. Other research using the NAAS were conducted by Dixon, Garrett, Myers & Rivera 2009. The NA student’s acculturation mean scores designated them as primarily bicultural, with neither a completely traditional NA cultural identity nor a fully assimilated mainstream American identity. The findings are consistent with current literature, which indicates a movement away from NA traditional values and beliefs and practices due to the effects of acculturation in the school environment.

Theoretical Implications

The central themes of the qualitative portion of this mixed methods study confirm the premise that Servant leadership is in many ways similar to traditional Lakota leadership. Dierendonck and Patterson (2015) describe Servant leadership as an altruistic calling. One of the major themes of the qualitative study was leadership with compassion and generosity. This study supports the premise that Lakota leadership and Servant Leadership have similar values. The philosophical foundation of servant leadership is based on the prodigious work of Robert Greenleaf. The foundation is based on his many years at American Telephone and Telegraph, and indigenous leadership concepts. One esteemed elder from the Wounded Knee community stated that the Oglala Sioux Tribal President John Yellow Bird Steele, who was elected five times to the President position, used a form of servant leadership by going out to the older adults in the community checking on them and asking them if they needed anything. Sometimes he would go and shovel their sidewalks without anyone asking him to. The elder said this is how Mr. Yellowbird Steele became a leader in the Wounded Knee community. He served the people first (Personal communication K. Charging Cloud, 2015). Greenleaf argued that Servant leadership is group oriented. One of the secondary themes was being a team player, servant Leadership is similar to Lakota leadership in that the people (Oyate) guide the process of consensus building. Servant leaders empathize rather than reject others in order to achieve compassion, healing and wholeness, and self-awareness. Servant leaders nurture their ability to dream great dreams and think beyond the day-to-day realities, which is consistent with the visionary leadership of the Lakota people. Servant leaders,

like Lakota Leaders, are intuitive and use their past and present experience to shape an understanding of the potential consequences of the future.

Acculturation Theory is the process of cultural and psychological changes that result following a meeting between cultures. Berry's (1980) acculturation model discusses four possible ways in which the Native Americans dealt with this issue. The four ways are integration, marginalization, assimilation, and separation. In the quantitative of this mixed methods study, there were 35 participants chose to integrate into the dominant culture while maintaining their culture; There were no participants who chose marginalization, which is to reject both the dominant culture and their culture. There were seven participants who wanted assimilation and acceptance of the dominant culture and rejection of their indigenous culture. Nine participants chose the fourth and final way of dealing with the issue, separation, which included rejection of the dominant culture and the choice to return to their native culture. The results from this study support what the researchers have found that the most pervasive adaptation is the integration of the dominant culture. While also maintaining traditional culture (Kissil, Davey & Davey, 2015).

Ferlat (2014) also discusses four similar strategies; belonging to the host culture, belonging to the ethnic culture, acculturation, and marginalization. The first strategy is individuals who see themselves as belonging exclusively to the dominant culture; the second strategy is people who consider themselves as belonging exclusively to the ethnic group. The third is an acculturative strategy in which the individual identifies with both groups. The fourth strategy is to marginalize oneself from both groups.

This study corresponds with the first psychological theory of acculturation that was proposed in W.I. Thomas and Florian Znaniecki's (1918) study, most of the participants were of the creative type. In this study, 35 of the 51 participants considered themselves moderate or bi-cultural, with nine participants being traditional and seven participants considered themselves fully assimilated into the mainstream culture. The conclusion of this study is in agreement with Berry's (1980) acculturation theory, which outlines four possible ways in which the Native Americans dealt with this issue. In this study, 35 out of 51 chose to integrate into the dominant culture while maintaining their own indigenous culture.

Qualitative Interpretations

The challenges that the Lakota people on the Pine Ridge Indian Reservation face today are directly caused by forced assimilation and acculturation. According to Brokenleg (2012), the dominant culture often asks, what is wrong with Native American people? Instead, this question needs to be reframed to enquire, “What has happened to the Native American people?” Brokenleg (2012) argues that there is nothing wrong with Lakota people. They are normal people, responding to an abnormal situation of internalized oppression over an extended period of time. The six Lakota leaders talk about the suicide problems that plague the reservations, the alcoholism, the high unemployment. These are challenges that the Lakota leadership has to face daily. Many of the Lakota leadership turn to spirituality for guidance.

For the six Lakota leaders, spirituality is an essential aspect of Lakota culture and leadership. Most historically significant Lakota leaders were spiritual leaders. The great

Lakota Leader Crazy Horse would retreat to the hills and spend many days fasting, praying, and meditating. He was led by a spirit to protect his people (Gehrke, 2008). According to Khan, Khan, and Chaudhry (2015), spirituality has been proven to have a positive impact on Servant Leadership practices in the workplace. In a technological age, where workplaces fail to provide environments that have meaning, spirituality is critical. The lack of spiritual awareness results in lower commitment, lower motivation, lower performance, and increased turnover. The bicultural leaders talk about attending church in the morning on Sunday, then going to an inipi ceremony (Sweatlodge Ceremony) in the afternoon.

The qualitative interpretations support the premise that Servant leadership, in many ways, is similar to traditional Lakota leadership. Dierendonck and Patterson (2015) describe Servant leadership as an altruistic calling. One Lakota leader said, “if you want to choose a traditional Lakota leader look for the most selfless person in your Tiospaye (extended family) and make him your leader” (personal communication S Emery, 2015). The Lakota leader Emory stated that the Lakota leader needs to love his people. This statement goes along with Servant leadership model, where everyone is treated equally with unconditional love. This love also includes love for Lakota culture and traditions.

The six Lakota leaders felt that maintaining culture and traditions was necessary, for leadership on the Pine Ridge Indian Reservation. According to Gambrell and Fritz (2009), Nation-building needs to be achieved with Lakota values and traditions rather than Euro-American values. This requires that traditions and values be remembered and exercised in order that Lakota identity is protected and preserved. In summary, Lakota

Leaders must be diplomatic, holistic, and visionary (Gambrell & Fritz 2012). It was common for students to transition from great plains tribal culture to dominant culture within a short period of time. The comparison between Servant Leadership and Lakota Traditional leadership, is similar because of diplomacy, which the Lakota regarded as Wolakota of making peace. In addition to this, a holistic governing process, which viewed everyone as important. This process was done through visionary leadership in a changing world.

According to the traditional Lakota story, the Lakota came through emergence from the underworld; they were enticed by a large feast, put together by the Trickster Iktomi and (Inog Ite), the double-faced woman who had a very beautiful side and the other side very ugly. When Lakota saw the ugly side of Inog Ite's face, they screamed and tried to go back into Wind Cave. However, they no longer fit and were no longer able to go back to the security of their dark cave. Tokahe had to lead the people into an unknown world with many untold challenges to leadership.

Limitations of the Study

The sample was limited to Oglala Sioux tribal program directors, elected officials, and traditional headmen/women. The limited scope and size of this study could make finding significant relationships more difficult and less able to be generalized to other populations. There are no existing studies regarding the relationship between traditional cultural values and leadership orientation among the Oglala Lakota Population or any other indigenous nation. The absence of prior research impacts the understanding of the problem and may require a new research typology and further studies. This study

provides only a snapshot or a cross-sectional analysis. After the quantitative portion of this research project was completed a local researcher, who is also an Oglala Sioux Tribal program director looked at the results, he stated that he had seen the Native American Acculturation Survey NAAS in action before in a research project at Black Hills State University in Spearfish South Dakota. He stated that they had similar results. It was his feeling that while NAAS may be measuring something, it is probably not very sensitive to factors related to American Indian acculturation or cultural orientation (Personal communication F. Kennedy 9-29-2017).

Implications Positive Social change

On the Pine Ridge Indian Reservation, social change for the better or worse occurs when Lakota Tribal people make a transition to modern society. According to Harwarth, Wagoner, Magnusson, and Sammut (2014) constructing a cultural identity is a process of meaning-making; everyone is an original with different parts from different places, and particularly the hybrid parts of ourselves. The 68% of bi-cultural participants identified in my study may create innovative ways of defining themselves and society itself for purposes of social change bridging the gap between divisions.

In 1973 on the Pine Ridge Indian Reservation there was a near civil war between the half white or more assimilated Guardian's of the Oglala Nation (Goons) and the full blood Traditional's who sided with the American Indian Movement (AIM). According to a New York Times article by Timothy Williams, the United States Justice Department was asked to investigate 50 deaths that occurred during this time. Between 1973 and 1976, the time was known as the "Reign of Terror." Many of the assaults and homicides

during this time occurred on both sides, including two FBI Agents who were killed by AIM members at the Jumping Bull compound in Oglala, a community on the reservation. During this time, many people lived in fear, and it was not safe for either side to travel by themselves. Since that time, 43 years later, attitudes have changed. Nearly all the participants in my study consider themselves one group in terms of identity, 39 or 76% of the leaders considered themselves -Very Native and Mostly Native. As a result of the Government's historical assimilation policies in the '60s and '70s, it was not fashionable to be Native American or Indian; however, in the '80s and '90s, there was a cultural and spiritual renaissance. With this shift came healing for the people on the reservation. The findings of this study can assist tribes with mixed-race populations, to find strength in their cultural differences and acknowledge the legitimacy of competing perspectives to create a meaningful cultural/spiritual identity to generate positive social change.

Conclusion

This study examined how acculturation and assimilation have impacted the participants of this study. The Oglala Lakota people of the Pine Ridge Indian Reservation find themselves in a time of rapid change, a time of biculturalism and multi-culturalism, the results of this study confirm this phenomenon. One hundred years ago this was not a problem on the Pine Ridge Indian Reservation, the reservation was monocultural everyone spoke Lakota, and the values flowed smoothly from their world-view. Acculturation carries powerful implications for Lakota leadership, which ,according to the wisdom keepers, is selfless and puts elders, children ,and sick people above power and possessions.

The primary motive for this study was an elder's concern over how the program directors, elected leadership, and traditional headmen are no longer using traditional Lakota leadership values (M. Randall, personal communication, 2015). The conflict between Servant leadership values, attitudes, and expectations was revealed during the qualitative phase of this mixed methods study. The central premise of this study was that acculturation predicted leadership style. The SLS is likely invalid, and therefore, the interpretations of the qualitative interviews were based only on the participant's level of acculturation.

One of the primary questions of this study was, can acculturation predict leadership styles (e.g., paternalistic, transformational, or transactional)? More specifically, can acculturation among Native Americans predict the practice of servant leadership, which on many levels is oriented towards traditional Lakota leadership values? The study used the theory of Servant Leadership developed by Greenleaf (1977) as its fundamental theoretical basis. This theory described leadership as being a servant first. It places people first above power and possessions. Acculturation theory, as it applies to Native Americans, served as the second theoretical basis, which explained the process of cultural and psychological change, which results following a meeting between cultures. (Sam and Berry, 2010). The study also considered Acculturation Theory as a fundamental framework to explain the process of cultural and psychological change, which resulted from living between cultures (Sam and Berry, 2010).

Acculturation researchers discovered that individuals develop intercultural strategies based on two underlying themes, these are cultural maintenance, the ability to

maintain ones inherited culture and identity, and cultural contact, the ability to function effectively with other ethnocultural groups. The Lakota leaders of today use cultural maintenance, they can maintain and use their culture and language regularly, or they can let it atrophy and disappear. The levels of acculturation among the participants N-51 in this study were low (13 traditional), moderate (35 bicultural) ,and high (11 assimilated). This suggests that a minority of respondents either identified as highly traditional Lakota or highly assimilated into white American culture. In this study ,35 of the Oglala Leaders state that they are bicultural; this is social contact ,which is the ability to function effectively in a multicultural world.

In reflecting on his experience in boarding school, Morris (2014) writes about Luther Standing Bear's perspectives regarding accepting and rejecting white culture. Standing Bear was one of the first Lakota sent to boarding school at Carlisle Indian School, located in Pennsylvania. From his Lakota perspective, he was doing something to prove his courage; he was going on a Zuya, a warpath, and a journey to bring back something to help his people. He worked to correct false rumors and false perceptions that authorities had about Native American people. Standing Bear also spoke about Lakota spirituality and the function of medicine men (Ikce Wicasa) as central to protecting the health, wellness, and prosperity of the Lakota. Standing Bear returned to the Pine Ridge Indian Reservation, eventually using his bi-lingual communication skills to work with Buffalo Bills Wild West show as an interpreter. Standing Bear became one of the first bicultural Lakota leaders.

The 35 bicultural Lakota leaders have many advantages, according to Grosjean (2013); this includes greater social networks and a greater awareness of cultural differences. According to Grosjean (2013) could be helpful when they travel to places like Washington, DC, to negotiate budgets with the Federal government. The six qualitative participants were able to express these cultural differences very eloquently. The way bi-culturals functioned psychologically, said Grosjean 2013, was the ability to acknowledge the legitimacy of competing perspectives. Bi-culturalism is evidence that neither culture won, in fact historically the Lakota signed a Peace Treaty with the United States in 1868 at Fort Laramie, acknowledging that neither side won, and both sides desired to live in peace (WoLakota).

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