

AMERICAN INDIAN TRIBAL IDENTITY IN THE 21ST CENTURY:
EXPLORATORY NARRATIVES OF AMERICAN INDIAN COLLEGE STUDENTS
AT PREDOMINANTLY WHITE INSTITUTIONS

BY

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DISSERTATION

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ABSTRACT

This study explores the identity of American Indian college students who have attended a predominantly white institution within the 21st century. This study responds to the needed inquiry of research and literature about and for American Indian college students by American Indians. ‘Stories within stories’ is the overall framework centralizing Horse’s (2005) American Indian Identity list of the 5 consciousnesses as the point of reference for aiding in defining American Indian and tribal identity. The qualitative exploratory narrative puts research into action not only as a form of resistance (Kovach, 2005) but to establish American Indian identity throughout this dissertation research process with indigenous research process considerations (Tuhiwai Smith, 2013; Wilson, 2008). The literature reviews the overall American Indian higher education pipeline including the formation of American Indian tribal identity beyond the erasure in research, literature and sociohistorical institutions. Through their narratives, the 7 co-researchers who identify as American Indian tribal people confirm the inclusion of Horse’s (2005) five areas of consciousnesses. Spirituality was the dominant theme of empowerment but also central in their narrative of their self-definition. The conclusion and discussion of this dissertation study aims to inform and improve the understanding of empowerment of American Indian students and its insight for student affairs theory, practice, praxis and pedagogy.

Keywords: American Indian, exploratory narrative research, qualitative, indigenous research methodology

DEDICATION

I dedicate this work to shima, my late mother who embraced life with humility and exemplified the Dine philosophy of beauty and strength through education. My fondest memories of her include persistence despite life's adversities, exposing me to spirituality, ceremony and educational success. Her umbilical encouragement for higher education as the modern weapon to overcome the monsters of poverty, alcoholism, and suicide faced in Indian Country today interplay what she taught me through the The Navajo Creation Story. The Navajo philosophies of 'si'ah naghye bik'eh hozho,' 't'aa hwo ajit'eego,' and 'hozhogoo nasha' are decolonial frameworks I call 'stories within stories' for future generations to listen and make realizations at important times in life. *It is through you shima, I learned the beauty of life.*

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First and foremost, I thank God, the Creator, for being my shadow. I thank my advisor Yoon Pak, who guided me through this milestone.

I would also like to thank my reviewers on my writing and research, my friends in dialogue about our research processes, and to the co-researchers who opened up their spirit to help another American Indian student in higher education.

I would also like to acknowledge my spiritual path that accompanied me through this process:

I transcend generations of knowledge. As a great-great granddaughter of Hastiin Alchini Lani, Beshligai Atsidi, Asdzaa Ligai, and great granddaughter of Talizbaa and Bila Agodi I am umbilically connected to the helping profession. Emerged matrilineally, tracing my ancestry through family stories and government documents, I traced deepest through my paternal great great grandparents. Paternalism runs deeper in discovering my genealogy but it is through this I gained more understanding about the erasure of my ancestral lineage. Persistence affirmed through Navajo philosophies such as *si'ah naghye bik'eh hozho* and *t'aa hwo ajit'eego* where I understand them as: *as a Navajo individual I walk this path self-sufficiently with intention of beauty all around me and for all I come in contact with*. This includes the generations of prayers said on my behalf that relate to these philosophies. Respecting and responsibility includes praying for myself, along with others and for others. “Nleii naasgo ji' iina doleel, sodizin holo doleel, tadadiin bi t'iin bika'goo” are Navajo phrases I have heard many of my Navajo kin say while in prayer whether it was for me or for others. It is a prayer phrase for generations meaning *'the long life carried with prayer on the corn pollen path'*. As a Dine [Navajo] woman who lives in the 21st century, this is how I understand these phrases. I apply it by praying for myself and for

others, so that we as Indigenous People walk a path toward beauty and emancipation as human beings who love and care for Ama Nahasdzaa, Mother Earth.

The Creator gifted me within a profession in higher education and with the support of the Navajo Nation scholarship office, my tribal community, friends, family, Medicine People, and the Native American Church; I exercise the indigenous value of reciprocity in the manner of sacredness and beauty. Going along with the many prayers said on my behalf throughout my lifetime, it is when I began my doctoral education that I said a simple prayer for myself so that my educational path would be simple and that I would overcome mental adversities. I share it with you so that all cannot only feel this prayer but also empower you to pray with yourself and with and for others. This is a prayer I have heard many times and I customized it to my own needs as a single parent attending a predominantly white institution outside the four sacred mountains of the Navajo Indian reservation. I relied on my prayer having minimal physical family support and financial support. This prayer got me to where I am now, in my dissertation path to help Indigenous students in higher education. I kindly ask, with the best of your ability, to say out loud the last line with me:

Kodoo hozho doleel [from where I stand]

Nahasadzaa shima Yadilhil shitaa [Mother Earth, Father Sky]

Dzil Asdzaa, Toh Asdzaa [Female mountains, Female water]

Naadaa' Algai Ashkii, Nadaa Altanii At'eed [White Corn Boy, Yellow Corn Beetle Girl]

Baa' yinishye, shi sodizin niistsaa' doleel ashoodi Diyin Dine'e [My Navajo name is Baa, you shall hear my prayer, please Holy Beings]

Altsoogoo shi olta hodaadii, Doctor of Philosophy, Educational Organization doo

Leadership gone' nisin [I want to be able to complete my higher education]

‘Ntsaago naalstoos dissertation wolye’iigii nizhonigo shil tsogoo doleel nisin [this very huge writing project called the dissertation, I want to finish it in a beautiful manner with no harm to anyone]

Shi niistaa’, nihi tsoi nishli, dee bee shi awee’doo shi dine’e naasgo iina doleel [Hear my prayer, I am your grandchild, this education degree will take me far to provide for my child, my family and American Indian people far in life]

Dii dissertation wolye’iigii naasgo olta hodaa’iigii jilkei doo jiikeeh da alnishii, nizhonigo doo bidziil ach’iih nawhiidah dooleel, kot’eego nisin Diyin Dine’e [This dissertation will take higher education professionals far in the work for American Indian college students. It will be successful and strong and this is what I want, Holy Beings]

Dii nisin, beniinah koo shil olta [This is what I want, this is the reason I am going to college]

Shika’adiilyee’ ahoodih shi taa diyin, diyin dine’e [Help me, please, Three Spirits, Holy Beings]

Shi dziil doo nizhonigo shisahakees doleel, nizhonigoo nasha dooleel, shtsiis bizdiil doleel [May I be strong and think good, may I walk in beauty, and may my whole body be strong; this is how it will be]

Diibegoo nizhonigo nasha dooleel [With these words, it is finished in beauty]

Hozho nahasgii, hozho nahasgii, hozho nahasgii, hozho nahasgii, hozho nahasgii [It is finished in beauty, it is finished in beauty, it is finished in beauty]

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CHAPTER 1: INTRODUCTION

‘Stories within Stories’

“Stories are our theories” quoted Brayboy (2005) about how he came to construct Tribal Critical Race Theory (TribalCrit). This echoed in me because his mother told him just as simple as that. It echoes in me because my Navajo American Indian tribal identity is right along with me throughout this dissertation research just like Tuhiwai Smith (2012) describes about indigenous methods and methodologies. As a Dine (Navajo) woman, I tried piecing this dissertation together and decided ‘stories within stories’ would be the path because it kept presenting itself to me and because it was just as simple as that: ‘stories within stories.’

I respect what is told to me in these types of contexts that Brayboy (2005) and Tuhiwai Smith (2013) share and tell, not only because they are educational research scholars but because it is identifiable to my gift of being engaged to student affairs and higher education. I share with you the narratives of American Indian college students in the form of ‘stories within stories’ in this chapter and throughout this dissertation. My dissertation study is a long story that takes you on a path of circles that is part of a larger circle of the story of life. Stories that are explored through circles of times of traditional knowledge and of the present to teach us about how place and empowerment define American Indian college students as the tribal nation(s) they represent.

The ‘stories within stories’ begins with identifying the purpose of needing to hear the narratives of American Indian college students. I do this by describing the role stories play for me and my dissertation and I move on to describing the driving force of me to write about American Indian college students; in dominant terminology-the significance of my dissertation research study. I then move onto the bigger context of what role stories have in the lives of students, the theoretical framework that helps with the flow of the research, leading to my

research questions and the methodology part of my dissertation research study. My methodology will then lead to what makes my dissertation research study an inquiry to act upon (significance) and finally, I conclude this chapter by informing you how the chapters of this dissertation are arranged. The stories within each of the sections are ‘stories within stories’ and hope to heal you in realizing how American Indian students define identity themselves and what this does for them on their success on a predominantly white institution (PWI) college campus.

Purpose

The structure of this portion of my dissertation goes against the dominant form that Wilson (2008) writes about. I apply it because it is identifiable to me as an American Indian researcher. I do this by telling you a story within a story to define the purpose of the research study. The stories I tell are the ones that drive me to this research topic and they are: stories, inquiry and research, American Indian identity, and college student development theories. These sub-topics interest me because it is a path of self-determination as a researcher, researching related to American Indian people, and applying a framework that is included in college student development theories. These stories are told because they also overlap, are interwoven, and are involved in the overall framework of circular motions. After these stories have been told, I will return to the purpose of my dissertation research study.

Theoretical Framework

The visual and dynamic that helps guide this dissertation study is what I call ‘stories within stories’ to help address the critical moment of American Indian tribal identity in the 21st century. Wilson (2008) informs how indigenous research methods and even writing it is not in the direct format of research writing. This is also how my dissertation will be: repetitious, with overlap, reminders, and circles of discussion that I call ‘stories within stories.’ This dissertation

study is acting upon the inquiries of American Indian scholars and allies in a format that also is acting upon the inquiry. I have also selected Kiowa scholar Perry Horse's "American Indian Identity" as the framework that guides this dissertation study to better visualize and feel the dynamics of all who become present.

As Wilson (2008) describes in his text that indigenous research and the format may lead to a non-dominant format, I also will be applying this but within specific sections as noted. I interweave theoretical framework and the data analysis framework using Horse's American Indian Identity both as a theoretical framework and the framework. This helps me to reference American Indian identity within the 21st century. I also use racial identity development theories relating to American Indian students but not strongly associated with "development" and "theory" because when applied to this student population, I often consider them in a more fluid and circular sense. This type of fluidity and circularity is what Wilson (2008) speaks of when format does not exactly go with the dominant form of a research paper format. It is also spoken of when Cajete (1993) attempts to describe the complexity of tribal pedagogy. I respond to the inquiries mentioned in my purpose section by creating what I call 'stories within stories' through the path of transmission that frame the chapters of my dissertation: 'as it was told to me,' 'how stories became stories,' 'do not change the story,' and 'telling stories to others.'

For this to be possible, an array of exploration in deconstructing the interdisciplinary academic fields and research mold the present status and needed considerations. This molding involves strategically analyzing what is available and interpreting them to define the significance of this exploration. Applying a theoretical framework on American Indian college students by an American Indian researcher offers insight and opportunities of how to relevantly apply college student development theories along with this framework to reverse invisibility and

capture the beauty and essence of American Indian tribal identity. The results are to hopefully engage and offer insight to create opportunities of advancement in cultural competency that American Indian scholars innately scholar.

To accomplish this, I begin this dissertation by encircling context of my overall topic by introducing stories as the overall framework of this dissertation. The many Dine stories I have heard throughout my upbringing then leads you to other context introductions: inquiry and research, American Indian identity, racialization, AI/AN college enrollment, predominantly white institutions (PWIs), and college student development theories. Introducing these contextual terminology informs of the eighth moment of American Indian identity in the 21st century at PWIs. Stories within stories is my research identity informed by my Dine cultural knowledge and I share with you an introduction of these contexts to introduce my dissertation research study.

Stories. Growing up hearing Dine Bizaad (the Navajo language) for many purposes such as conversations between my parents and from my two oldest siblings. Other story circles were from spaces where my my large extended family from both sides of my parents, Dine clan relatives, my community, different parts of the Navajo Indian reservation, and even on our tribal radio station, Dine Bizaad was present. I understood the language, could say phrases back and forth to my grandparents and it would not be until high school when I chose Navajo Language. I took Navajo I and Navajo II as my foreign language requirement where I learned to read and write it. I also was introduced to Cherokee language and syllabary in Cherokee I and II when I chose to attend a tribal college and university out of state. I was simply interested in learning more about Navajo and Cherokee as a written language because my upbringing included intertribalness and the diversity within itself.

I was also exposed to other tribal languages in different forms at pow wows, the Native American Church. I enjoyed these languages and I was attracted to learn meanings behind different things because of stories within stories, stories within dances, prayer songs of the Navajo Creation story. It engaged me so much that it kept me close to family, culture, and spirituality. Conversations, socials, consultings, instructions in ceremonies or in everyday life, songs and prayers interwoven with stories were all included in my Dine Bizaad orientation and exposure. I never thought this was a sacred methodical way of decolonial teaching and shaping me as a resilient American Indian college student in a doctoral program at a PWI.

When I was much younger my parents decided to move back to the reservation increasing my exposure to Dine Bizaad even more. At this age of learning I could never understand the structure of Dine stories; maybe because my formative schooling trained me to think of the storyline to be linear: title, author, the beginning, rising conflict, and ending with a happily ever after. But no, it would not be until I was in middle school I started asking questions to my parents. Their answer like the others were simple and had the learning outcome and goal it for restoration of healing and happiness. Questions about the meanings behind the stories whether I would lose myself when a story was followed by a song with instructed motions, or if a song was a prayer song that was telling the story of the path of a “character” within a creation story; even the energy from the storyteller was expressed through dance, motion, meditation, I listened and I observed (Cajete, 1994). In my young adult years, I would be confident enough to ask questions to elders at a pow wow drum, a Gourd Dance drum, in ceremonies and I began to realize that American Indian stories had stories within stories accompanied with all its forms of dress and “instruments.” I was attracted to this and I kept taking myself to these different opportunities,

and as I listened and reflected, I would later in life be able to make the connections such as defining myself as a mother.

My point is, not only have stories molded me into the Navajo woman I am today but it informs my work in student affairs and will now be the structure and the backbone of my dissertation. All of the above are interwoven intricately and in a sacred manner because I am significant, just like American Indian college students are significant. This significant is realized by integrating myself in the spaces of working with students at a PWI. Working with students by listening to them and observing them, I often found myself sharing ways of connecting the present by reflecting on stories they may were exposed to. I enjoyed their voices and the stories they told and how they narrated it themselves. Now at this point in my life, this dissertation makes me reflect back on these stories even if it is beyond the dominant form (Wilson, 2008). As an indigenous researcher, I cannot separate my identity from my research (Tuhiwai Smith, 2012) and so, I carry stories and their teachings with me throughout this dissertation.

Story itself is a ceremony (Wilson, 2008), for happiness and healing, to reach “that place Indians talk about” (Cajete, 1994, p. 45). Dine people such as myself are taught the concept of ‘Walking in Beauty,’ for example and that is the place we talk about, sing about, pray about, present ourselves about. In this era of self-determination in the 21st century within the generations of American Indian Generation X and Millennials, these stories and the philosophies behind them still exist and students carry it with them to college (Lowe, 2008) just like I have and just like the students who narrate their stories for my dissertation. I am not a storyteller, I enjoy applying what I know and if I don’t know I consult to make sure I know it right, then apply it to the best of my ability. I do this not just because I want to but because elders have told me it is time for me to step up and apply what I have learned and what I know so our traditions are

passed to the next generation. I acknowledge this responsibility, this inquiry, and therefore tell stories within stories so that stories and people continue on in their happiness and healing places.

The structure of indigenous stories has been tugging at me and I decided I needed to embrace this gift of knowledge and acknowledge it by incorporating it into the structure of my dissertation study. Doing so, I felt liberation being molded as I wove the narratives from the co-researchers. Aimed at social justice for our American Indian students that have been invisibilized (Willmott, Sands, Raucci, and Waterman, 2016) systemically in (PWIs) (Pewewardy & Frey, 2004) I focus on their narrative on how they have come to know themselves as an American Indian tribal person and how this influenced their experience on a PWI campus. Empowerment from the students themselves, I not only confirm that stories about their identity has been passed on to them enough to tool them for the changing world their elders knew to be forthcoming in the future including when they go to college.

Inquiry & Research. A call for qualitative inquiry (Denzin, 2010) has been shaped by American Indian scholars who have not only transformed student affairs by responding to the needed understanding of the experiences of American Indian college students but also identified invisibility of this student population in research (Willmott, et. al., 2016). Embedded within the values of indigenous research (Tuhiwai Smith, 2013; Wilson, 2008), I have become invested in acting upon the implications of research within the field of higher education. I am prompted by the inquiry as an aspiring researcher, scholar, and practitioner and wish to act upon the published and on-going practice related to American Indian college students. This comes with guiding tools provided by an American Indian scholar identifiable to me prompting me to ground myself in the indigenous value of “listening to your elders.” Equivalent to a scholar in the Western academy, indigenous elders are the source of foundation of indigenous pedagogy and it is time to

privilege this tool by responding to such an inquiry of American Indian college students; to value them as individuals to their place on PWI and campuses. I do so by applying Kiowa scholar Perry Horse 's (2005) American Indian identity as the framework in my dissertation study as a theoretical framework and guidepost for my data analysis.

American Indian Identity. I apply this framework because it answers two inquiries in the indigenous research world: the need for research on American Indian college students, and applying our own frameworks that are created by our own American Indian scholars (which I refer to as elders). Before defining the framework, it is important to hear the story about the history and demographics that help understand the current status. Followed by the history and demographics is the description of the higher education pipeline, a background on the racialization of American Indian identity, and its inclusion in college student development theories. After these areas are described, American Indian Identity is introduced.

Historical Background of American Indians in Higher Education. Before colonization, tribal societies within this age range had responsibilities that resembled the needs of their tribal society (Cajete, 1994). Individual tribal roles were diverse according to status within their tribe including family roles, gender roles, and roles fit to accommodate the needs of sustaining the tribe, band, pueblo, etc. Depending on the tribal community and role of colonization, the organization of roles was overlooked and the intrusion by colonization modified the approach of “education” to a compulsory and indentured servant methodical role by colonialism. One of the many projects of colonization was the education of American Indians in higher education during the colonial period were they were classified as the Indian subject (Wright, 1998). To better understand how the role of education played in colonizing tribal societies, education and race will be discussed alongside one another.

Colonization had its many projects in the New World, one of many that persists today is the racial, political, and social construction of American Indians (Gonzalez, 1998; Kelly, 2011; Moreton-Robinson, 2015). American Indian positional identities in the colonial period have been referred to as the indentured servant, the uncivilized heathen, the redskin, savages, Indian, and other colonial racial nomenclatures (Wright, 1998). Indian was the most common racial identifier throughout colonization and very few written records specify tribal nations (Moreton-Robinson, 2015). The institutionalization of race in higher education would eventually become self-identification overriding the distinctness of their political class as sovereign tribal nations (Kelly, 2011; Tallbear, 2013). With the creation of this higher education policy, self-identification is a choice where public institutions are influenced by their state's census policies elongating the gap in understanding the importance of American Indian identity.

The colonial administration framed the purpose of higher education: to civilize the heathen and assimilate them in the colonizing society. Sponsorship for American Indians in the colonial period may have failed (Wright, 1998) but the colonization project persists in the current self-determination era with issues of grades within the K-20 education pipeline. Issues are identified as high school dropout rates, low ACT and SAT scores, college attrition, low college GPAs, high student loan debt, retention rates, graduation completion rates, no post-college graduation employment, and brain drain. These present realities prompts focus on American Indian college students in the higher education pipeline with emphasis of privileging their voice and moving toward a contemporary college student development that embraces their tribal identity.

The history of educating American Indians included compulsory residential schooling that generationally became part of oral history that American Indian families may share with

their children. The erasure of authentic storying of the colonial eradication on American Indian identity in Western English education pedagogy onsets the perpetuation. This pedagogy is the interplay of power between the colonizer and the colonized (Freire, 1970) and is part of a violent and disheartening history of colonization interpreted as racial microaggressions in the classroom and campus climate on college campuses (Karkouti, 2016; Pewewardy & Frey, 2004); for example. Despite this reputation, American Indians who choose to attend college still carry with them this historical context related to their identity.

Racialization. The racialization of American Indian people in the US is separate from racial experiences of other racial minorities. The numerous agendas of colonization racialized American Indian identity through the education of the heathen, to convert them to a civilized religion, change of diet and dress (Adams, 1995; Szasz, 1988). Ever more devastating are the racial nomenclatures that persist today in forms of ignorance in the pedagogy within education systems from early childhood to higher education. Institutional racism and ethnic fraud are the highest risk of politicizing the racialization of American Indians (Pewewardy & Frey, 2004). Stereotypes in mainstream society are brought to higher education institutions where American Indian students have to grapple with the ignorance of the true narrative of the genocidal history and practices on their tribal nation. This expands into the college experience seen in racial microaggressions, identity development, and other issues of race that are not a priority especially at PWIs that invisibilize American Indian students (Lowe, 2005).

The National Center of Education Statistics (2016) began reporting college student racial background as early as 1920. Other types of quantitative enrollment analyses include test scores, GPAs, graduation rates, retention rates, etc. (Hunt & Harrington, 2008; Kidwell, 1994; Tierney, 1996) reporting to their own institutions, their state, the federal government, donors, and other

funding agencies. The representation of American Indian college students is shortcomed by quantitative data where the social experiences and pedagogical gaps are not included (Shotton, et. al., 2013). This not only confirms the role of colonization and institutional racism, but also how qualitative research and indigenouse research methodology could dismantle the invisibility of American Indian college students. A brief historical context of the racialization of American Indian identity and communities (Brayboy, 2005; Kline, 2000; Schmidt, 2011) helps in understanding the power of a qualitative approach to improve the experiences of American Indian college students.

Although American Indians did not become US citizens until 1924, it was through the 370 Indian treaties signed between tribal nations and the US within the timeframe of 1778 until 1871 (NCAI, 2016) that American Indians were forced into this paternalistic form of documenting identity through tribal enrollment. Assigning English names in school, military, for property rights, and the Dawes Roll were the many discourses of identity for American Indians (Deer, 2015; Kelly, 2011). Fast forwarding to the 21st century, test scores of American Indian millennial college students improved along with increased enrollment in 4-year rather than 2-year institutions (NCES, 2016). Self-identification beginning in the 2005 United States Census (2005) increased the American Indian/Alaska Native (AI/AN) population and influenced how HEIs reported data on this student population. As of January 2016, according to the Federal Register (2016) there are 566 federally recognized tribes with 229 located in Alaska alone. Apart from the history and goal of assimilation through education (Adams, 1995; Carney, 1999; McClellan, Tippeconnic Fox, & Lowe, 2005), paternalistic ideologies of demographics and statistics, the role of power and privilege in higher education creates “a stage for this cross-cultural drama” (Tierney, 1996, p. 305). This drama perpetuates into the description of

American Indians and Alaska Natives population and its understanding with further discussion in my literature review section. American Indian scholars in American Indian studies have responded to issues with identity and shares the realities of what those issues present.

American Indian/Alaska Native (AI/AN) Population. The total population for American Indians is very hard to include since it includes Alaska Natives but as a reference, the hope is to gain a snapshot through the mosaic of sources. The 2010 US Census reports that there 5.2 million people who self-identify as AI/AN with 2.9 million identifying only as AI/AN (US Census, 2016). Let it also be known that out of the 566 federally recognized tribes, ~299 federally recognized Alaskan villages and corporations alone with an addition of about 55 state recognized tribes (Federal Register, 2016). This makes the lower 48 states having a little over than 300 tribes; a coating of the erasure of genocidal history to the other hundreds of tribal nations, bands, villages, pueblos, and rancherias that have unable to gain federal recognition through the rigorous and paternalistic requirements and application process (Kline, 2000). This creates a critical dialogue from American Indian scholars in the politicization and authentic narrative of why this came to be and how it can be restored. My research will only include tribal nations in the lower 48 but also because American Indians are tied to land and place (Cajete, 1994) and will be discussed in the literature section.

Another consideration to note is that in 2008 it was reported that 49% of the AI/AN population live in the western part of the US, 29% live in the Midwestern states, and 16% in the southern states (DeVoe & Darling-Churchill, 2008). DeVoe and Darling-Churchill (2008) also state:

“the most residents of the reservation or trust lands, tribal lands, statistical areas, or Alaska Native Regional Corporation lands are not American Indian/Alaska Native. In 2000, people of other racial/ethnic backgrounds represented 84 percent of the population in these areas” (p. 14).

The limitations of this report does not include the mobility patterns that Whalen (2016) describes of wage labor changing the family living in the tribal communities. It also does not include American Indian people who have bought their own land because it was their families original or last location before treaties determined borders; or for their own personal investment. It may seem that lands designated to tribal nations may not be occupied but annual tribal celebrations, dances, and other forms of cultural and tribal doings require year-long preparation that includes money for food, supplies, and giveaways. Or members working in urban environments visiting or sending money to help their families.

Starting in 2000, self-identification was an option in the census (Kline, 2000) and is categorized by tribal groups with the top five beginning from the larger to smaller tribes with the first number self-identified as AI/AN alone and the second number claimed multiple racial groups (DeVoe & Darling-Churchill, 2008): Cherokee (299,862/429,671), Navajo (275,991/22,206), Latin American Indian (106,204/74,736), Choctaw (96,901/61,873), and Sioux (113,066/40,294). A decline of the 18 years of age and younger from 1996 to 2006 is from 36% to 29% and in 2006, DeVoe and Darling-Churchill (2008) and Census (2017) report that ~24% of the AI/AN population between the ages of 18-64 are living in poverty; this is highest compared to other race groups. DeVoe and Darling-Churchill (2008) indicated that children from the age of 3 to 21, 16% received services from Individuals with Disabilities Education Act with 42% related to ‘specific learning disability’ and 18% with a ‘speech or language impairment. This is also the highest compared to other race groups.

AI/AN College Enrollment. The mosaic description of American Indian college students continues when focusing on the American Indian higher education pipeline. This demographic background population factors into the many prompts of my dissertation research

study. The mosaic picture of American Indian college students comes from many sources and professional organizations that advocate for American Indian education including the National Indian Education Association (NIEA) and National Congress of American Indians (NCAI). Most of the data refers to NCES reports and Facts for Features from the US Census. It is careful to note that American Indian students cannot be isolated from their Alaskan Native peers due to reporting policies so American Indians and AI/AN will be listed according to how the sources list them. It is important to include this because of the overall picture of enrollment rates from 1990 to 2013, the AI/AN college student population being the outlier of having the extreme multimodal pattern than all other races (NCES, 2016b).

The average college age of college students is determined to be 18 to 25 (NCES, 2016) and other sources will have age range differences. Since 1976, NCES (2016) reported the college attendance of AI/AN in public and private institutions has been increasing. For the whole AI/AN population, as of 2013, 39% was enrolled in college at some time and were between the ages of 18 to 24. Also in 2013, 13% attained some type of college degree for ages 25 or older (NCES, 2016). Reputably, Tierney (1996) describes the education pipeline for American Indian students: 60% will graduate high school, out of this 60% percent, 30% will go on to college with 18% graduating college and 3% going on to graduate school or professional school. One in seven college graduates will go on to obtain an advanced or professional degree (Tierney, 1996).

DeVoe and Darling-Churchill (2008) describe the higher education pipeline to include 2-2-year and 4-year and gender comparisons. Gender parity existed in 1978 and by 2006 the gender gap was 61% female and 39% male and more females than males obtain degrees. An interesting switch in institution types is that in 1976 more AI/AN were attending 2-year

institutions and “during the late 1990s, the number of American Indian/Alaska Native students enrolled in 4-year institutions began to surpass the number in 2-year institutions” (DeVoe and Darling-Churchill, 2008, p. 126). In 1996, there were about 76,100 AI/AN enrolled in college and by 2006, it is reported to be over 181,100 students enrolled (NCES, 2016). An interesting shift occurred around 2006 where Millennials were attending 4-year colleges at a higher rate than did their Generation X peers who typically attended two-year institutions. A bimodal pattern exists since 2003 where 10% of AI/AN students attained their degree and in 2013 it increased to 15% (NCES, 2016). By 2000 over 151,200 AI/AN were enrolled in college and by 2006 more than 50% were enrolled in 4-year colleges. For TCUs, 13,680 were enrolled in 2000 and in 2006 it increased to 12,255. The overall outcome of when they do graduate 21% earn a business degree, 12% in social sciences and education. For graduate degrees it’s 31% in Education, 20% in Business, and 10% in the health professions and related critical sciences. For doctoral degrees, 22% are in Education, 16% in Psychology, and 9% in Social Sciences and History (DeVoe & Darling-Churchill, 2008).

DeVoe and Darling-Churchill (2008) continue to report that college entrance exam scores were lower compared to their white peers with a Critical Reading score of 487 compared to 527, Mathematics score of 494 compared to their Asian/Pacific Islander peers at 578, and Writing at 473 and their white peers at 518. The 2013 attrition rate for AI/AN between the ages of 16 to 24 was 13%; making the graduation rate at 83% (NCES, 2016). This is in comparison to 7% of the total population’s attrition rate with more AI/AN males than females leaving school or college. Completion rates in 2013 for high school diploma or its equivalency was 92% between the ages of 18 to 24 years old in parity with the national average. Depending on the source and whether you decide to rely on policy-driven reporting of AI/AN males or by non-American Indian

scholars, the erasure of American Indian tribal identity has existed and could be the foundational reason of stagnant change.

Determining which percentages accurately tell the story of American Indian college students upon high school graduation, while in college, and college graduation rates. This does not situate justification for the needed improvement of enrollment rates at predominantly white institutions (PWIs). Also driven by systemic laws and policies on defining the population of all people, American Indian people come from a diverse number of tribal nations who may or may not be enrolled. I continue to introduce you to the context by describing American Indian students at PWIs and return to introducing the theoretical framework, or the main story that binds all the other stories to move forward to introducing the research method and significance of my dissertation study.

PWIs. Brown and Dancy (2010) describe PWIs as higher education institutions (HEIs) that have 50% or more White students represented in their student population. Although the student population has diversified where non-White students increased in college enrollment “by 61% between 1984 and 1994, compared to a 5% increase for White students” (Rankin & Reason, 2005), campus racial climate was negatively experienced by non-White students in the 1980s (Hurtado, 1992). Hurtado’s (1992) reputable study was conducted as a response to over 100 college campuses reporting conflict regarding race and ethnicity in the 1980s. In another study, 116 PWIs participated concluding that PWIs showed to be higher in racial conflict than any other university settings (Sotello & Turner, 1994). PWIs and their negative campus racial climate places American Indian students in a vulnerable situation where they will spend half of their young adult life in college. They may come to campus bring their tribal culture and tribal knowledge but do they know how to navigate these different experiences in a healthy way?

In another study, it has been reported by Rankin and Reason (2005) that students of color “experienced more harassment and perceived the campus racial climate more negatively than did White students” (pp. 59). In this same article, students of color who participated in studies at PWIs to share their experiences reported the “lack of institutional support for diversity and multiculturalism influenced their experiences on their campuses by creating negative learning environments” (pp. 46). American Indian student issues emerge when the erasure of their identity in research and in higher education reporting speaks to the purpose of this research. Specific studies focusing on American Indian college students’ perceived racial campus climate is severely lacking. With the rise of American Indian students enrolling at PWIs, issues of equity and access surfaces especially with the rising costs of tuition and competitive scholarships based on merit and AI/AN self-identification. Issues are stacked and my dissertation research study hopes to make realization that tribal identification is the foundation to offer insight for change.

American Indian Identity. Now back to introducing the framework “American Indian Identity” with the capital I in Identity. I will apply Perry Horse, the Kiowa American Indian scholar who provides “American Indian Identity” to list how it could be defined. This will be noted as the tool that reshapes invisibility through empowerment through the narratives of the co-researchers participating in this study. It has been categorized as a theory in the known college student development text (Evans, Forney, Guido, Patton, and Renn, 2010) but I apply it as a tool which can also be referred to as a framework, paradigm, or model.

Perry Horse offers “American Indian Identity” as a tool in understanding American Indian college students especially in the era of self-determination in the 21st century. This political context not only affects the individual student but also their tribal communities they identify with due to higher education institutions as an intermediary toward reciprocity (AICF,

2017). All tribal colleges and universities have mission and vision statements that relate to reciprocity; they want people who attend their institutions to return to their communities and contribute to improving it (AIHEC, 2017). This is how they exercise self-determination for higher education and when their students choose to attend mainstream institutions, they also hope they return to benefit their communities or American Indian people in general. Their tribal identity should not be pushed aside, rather taken into consideration for HEIs to make change.

This change is informed by the application of Horse's (2005) theory "American Indian Identity. Highlighted within Horse's (2001, 2005, 2012) list of consciousnesses is also exercising self-determination at the individual level. When American Indian students are attending a PWI which is often a long distance from their families, what is left of the student to rely on and hold on to upon realization of invisibility? What do they turn to upon realization of the culture of PWIs that may have a student culture around a racist mascot attacking their identity as a Hollywood stereotype Indian? Empowerment through decolonizing their mindsets includes how Horse (2005) identifies five consciousnesses that could help guide these questions. Horse (2005) lists them and I consider it as a framework and I apply it as a guidepost to my data analysis:

1. How well one is grounded in the native language and culture;
2. Whether one's genealogical heritage as an Indian is valid;
3. Whether one embraces a general philosophy or worldview that derives from distinctly Indian ways, that is, old traditions;
4. The degree to which one thinks of him- or herself in a certain way, that is, one's own ideas of self as an Indian person, and

5. Whether one is officially recognized as a member of an Indian tribe by the government of that tribe (Horse, 2012, p. 109).

With this type of structure of the model, it offers American Indian students to not only share their stories of how they become to know themselves as an American Indian but how it eradicates the politicization of their “race” being defined in higher education policies.

College Student Development Theories. The application of college student development theories on American Indian students began as early as contact and progresses alongside colonization and racialization in the United States. Since the time of colonization and through the many US federal Indian policy eras, American Indian identity has been constructed through a paternalistic dominating process. Making the savage heathen Indian civilized through a Christianized-servitude model was one of the many assimilation tools during colonization (Deyhle & Swisher, 1997; Szasz, 1988; Wright, 1998). The difference in values and norms created a disparity in understanding and relatedness that continues to exist today. Rooted in *locos parentis* and of English Puritan values and norms (Moore & Upcraft, 1990; Reason & Broido, 2011), the distinct way of indigenous ways of knowing and being (Cajete, 2005) may have been overlooked but has been sustained through the many stories passed within families. These differences also are invisibilized because they are not known and no one takes the time to know American Indian college students at the different systemic levels.

College student development theory evolved to eventually become interdisciplinary. Four branches of theories are psychosocial, cognitive-structural, integrative and social identity (Evans et al, 2010). The proposed research explores within the social identity branch that would include the disciplines of psychology, sociology, and later anthropology with sociohistorical contexts of racial identity, ethnic identity and acculturation. Social identity theories specify their

application of dominant and non-dominant “in which some groups have privilege and some groups are oppressed” (Evans et. al., 2010, p. 15). American Indian identity explored within the branch of social identity as one of the racial identity theories, sets the parameter to confirm through analysis and its need of application, emphasis, and elaboration.

Racial identity theories. Racial identity development theories are a branch of college student development theories to emerge after the massification in higher education (Geiger, 2011; Thelin, 2011). This massification included more racial minorities enrolling in HEIs and the original purpose of these theories was initially made for the white middle-class male (Evans, et.al., 2010). It is also important to note that racial identity development theories are fairly new, they have been included in student affairs around thirty years (Evans, et. al., 2010). Although the onset of racial identity development may assume to have been during the racial upheavals in the civil rights era of the 1960s, it was not until it became scholarly known within the student affairs profession until the 1980s (Evans, et. al., 2010).

Racial identity theories are socially constructed and race did not exist in precolonial indigenous societies in the United States and if they did, it was a differentiation from tribal communities (Tallbear, 2013). The racialization of American Indian identity (Kline, 2000) has had dire effects on these students because the dominant is in control and through their policies, the generalized term of American Indian rather than American Indian tribal identity become critical. The unique needs of American Indian students are not understood and this gap that creates an opportunity for Horse’s (2001; 2005; 2012) theory to contribute and reclaim American Indian tribal identity. If the unique needs have been identified, it is not informing the masses within student affairs because little change has occurred and a shift in identifying how to change it begins with how informative American Indian college students are about their tribal identity.

Racial identity development theories have leveraged student affairs professionals to be critically knowledgeable about racial minority student college experiences at the foreground (Evans, et. al., 2010). American Indian college students who become invisible across the board in literature and in research should be further leveraged. American Indian identity has been politicized in the national norm and perpetuated in their sociohistorical institutions (Kline, 2000), including PWIs. College student development theories have also come short in addressing enrollment, retention, and graduation issues where the racial nomenclature is generalized, too specific to a tribe, or social issues on campus are not explored (Willmott, et. al, 2016). In order for college student development theories to nurture the student as a whole, student affairs professionals should center how these students choose to define themselves. It is with this understanding that prompts relevant practical and purposeful action with and for American Indian college students. Being informed and invested in the unique make-up of this student population, offers opportunity to apply college student development theories on American Indian college students (Evans et.al., 2010) more relevantly. This includes interweaving the realities of this student population and their own narrative of how they define themselves.

To improve the realities within the American Indian higher education pipeline would mean to authenticate the voices of American Indian college students by applying college student development theories relevantly. Introducing college student development theories have a role in serving and responding to student needs in college. They are framed as a reference point for student affairs professionals to work with students on the ground and in-person. They are translated into reports that should relate to the higher education pipeline issues, to respond and to prevent the issues from perpetuating. These reports influence higher education policy and how they report to funding administrators to keep the HEI functioning.

Re-stating the Purpose. The purpose of my study is to reclaim how American Indian identity is defined. Too long has American Indian tribal identity have been constructed and influenced sociohistorical institutions by non-American Indians. To reclaim, I share the narratives of American Indian college students defining themselves and explore through the commonalities of shaping Horse's framework. I do this by telling stories within stories beginning with myself telling you what personally engages me to this research topic. I then tell a short story that an inquiry made by American Indian scholars and qualitative researchers where liberation in research results in empowerment. I extend empowerment to American Indian Identity as the theoretical framework that helps glue this study together along with it being the model that is "tested" in how co-researchers (participants) define themselves.

Research Questions

My dissertation research study aims to act and respond to three goals: responding and acting on the inquiry for American Indian research done by an American Indian researcher applying an American Indian framework; to confirm American Indian students define themselves just as Horse lists them; and that our frameworks apply on American Indian college students and should accompany in addition if other college student development theories are applied. My dissertation research study therefore dismantles the inclination that dominant theories are applicable to all college students and that the American Indian college experience in this self-determination era separates from other college students and theories and frameworks need to be more relevantly applied. To do this, I have applied what Creswell (2013; 2014) guides researchers to craft qualitative research questions by suggesting this script consider with my insertions: The purpose of this exploratory narrative study will be to explore how American Indian students define their identity and how it helps them be successful on a PWI campus. All

of the above to help guide this dissertation research study leads me to the following research questions:

1. As American Indian students attending a PWI, how do they define their racial identity?
2. To confirm Horse's list ("theory") of consciousnesses to be relevant on how these students define themselves, do their definitions fit the five areas?
3. How do they see their identity as a role in their college experience?

There have been many ways on how research questions are crafted, but this confirms the onset of this study to respond to the inquiry of social justice for American Indian identity. How American Indian Identity by Horse (2001, 2005, 2012) has been considered in the literature or how it could fit and contribute to student affairs work will signify the importance of my dissertation study.

Significance of Study

What makes this dissertation research study significant and important is that it gives American Indian college students the voice to define themselves. Through narrative, the co-researchers are active in the research process because they are centered as the storyteller. With the help of Horse's American Indian Identity used as a theoretical framework and as a framework, I am confident my dissertation research will contribute to improving their experiences and informing change. As a result, a deeper voice is shared, beyond dominant theories and frameworks because of the central role of colonization that is the foundation of what differentiates American Indian students from other college students (Brayboy, 2006). Some have already been mentioned such as: self-determination, generational differences as Generation X and Millennial students, and what the tool of empowerment is.

Method

The traditional research method is made up of quantitative and qualitative or both/mixed methods (Creswell, 2013). As an American Indian and Indigenous researcher, the dynamic of my identity played an umbilical role in determining my lens to be interpretivist/constructivist to aide in privileging the voices of American Indian college students. My research process jumped from the different stages which is common but I knew qualitative research was the best fit because I did not feel a dominance dynamic interplaying. Exploratory narratives kept me grounded in my American Indian identity because ancestral pedagogy transcended into my thought and process. I could feel my prayers that I said for my dissertation research study working. Narratives gives me the chance to be told stories of the co-researchers in this dissertation study so that I am restorying (Creswell, 2013) it within the framework of Horse's American Indian Identity. This leads me to the path I put you on as you read this dissertation of 'stories within stories' in a circular motion.

Organization of Study

This dissertation study explores the narratives of American Indian college students attending a predominantly white institution (PWI) to illustrate how Horse's (2001; 2005; 2012) American Indian Identity framework can be and should be more applicable in student affairs. To achieve this, a historical background on college student development theory lead to an introduction to Horse's (2001; 2005; 2012) AII in the 21st century. This includes literature that informs about the sociohistorical and sociocultural context of American Indians as it relates to the Western academy and institutions. It is pursued further by the context of American Indians at PWIs, and explored through a qualitative exploratory narrative research approach interwoven with

consideration of indigenous research method and methodology. Followed by this, the research study is concluded and limitations and opportunities will be suggested.

CHAPTER 2: LITERATURE REVIEW

‘As It was Told to Me’

When the “stories within stories” overall framework came to me, I reflected on the common saying I was reminded of as a young girl when Navajo elders would start storytelling: “as it was told to me long ago” or “my grandmother told about this time...”. These phrases said in Dine Bizaad has many purposes and this exposure would reappear time and time again throughout my life. In this portion of my dissertation study, I have to craft together what it has taken to lead to up to what I am addressing now as my research topic. What led up to these stories that I heard or that was told to me? What did it take for the storyteller to be comfortable enough to tell a story? There had to be knowledge that had to be carried down from one generation to the next and so, there were several contributors. Stories accompanied with song, dance, symbolism, and “instruments” are also contributors to how individuals are shaped and how they shape themselves (Iseke & BMJK, 2011). What is important to know is that stories are finished in beauty, and this translates in tooling us and empowering us to live our lives in beauty.

My dissertation story will be finished in beauty and it took more than one story, more than one person to help get the stories to aide in reaching to the goal of beauty. In this portion of the dissertation research study, I tell you a story about other stories that help contribute to the knowledge that put forth the topic of my dissertation research study. Our stories survived colonization and the people that saved them are the ones that helped shape the current context of us as American Indians. Storytellers were one source of our survival as American Indian people and our identity helps us continue to be who we are. So in this portion of the dissertation study, stories of exploring the current context of American Indian college students will be told. An exploration of literature exists and it helps me explain about the place of American Indian

college students to signify why I am taking the kind of research path and process along with my dissertation research study topic and framework. I want my overall research process to end in beauty and restore beauty in the invisibility of American Indian college students. The continuance is that empowerment is identified through the application of the story behind Perry Horse's American Indian Identity.

It is difficult to separate areas of discussion in indigenous research especially identifying as an American Indian researcher. This is similar to what Wilson (2008) speaks of; writing against the bylaws of formatting a research project and its flow in order to remain who we are as American Indian researchers. That is why I chose 'stories within stories' as my overall framework because you as the researcher are included in the process. Therefore, my literature review will begin with a section of the history on education of American Indians in the United States followed by the theoretical frameworks in three sub-sections: Indigenous Stories, American Indian Identity, and American Indian Studies. For the History of American Indian Education in the US I will include the different periods and chronology of education: pre-colonial period (Cajete, 1994), colonial period, federal period, and the self-determination period. The next three sections interweave the sociocultural context of identity with theoretical frameworks embedded throughout. This goes against the grain of a Western style of a literature review due to the lack of exhaustive empirical studies on American Indian college students (Willmott, et. al., 2016) and identity.

Search Criteria

Due to it being empirically impossible to get research articles that is specific to the history of American Indian education and American Indian identity in college, the search topics were generalized then interrogated through relatable information to reveal its intricate presence.

My search related to answering these questions: What research exist for American Indian education? What studies exist that are on the experiences of American Indian college students at PWIs? What books, dissertations, essays, and presentations involve American Indian identity? The search engines included my university online library search on EBSCO and PsychINFO databases, and Google Scholar on the internet with these keywords within the timeframe of 2000 to 2015: *college student development theories + American Indian college students, racial identity development, American Indian college students at predominantly white institutions, American Indian identity at predominant white institutions, American Indian Studies and racialization. Native American + college, American Indian + college, American Indian/Alaska Native + college, Indigenous, First Nations, indigenous, American Indian college students*, were often substituted due to these racial nomenclatures varying among authors. I expanded to also include *American Indian college students + college student development theories, American Indian college students + racialization, American Indian college students + indigenous research*. This list was expanded even more when unweaving the way American Indian identity is investigated or discussed in my exploratory literature review.

History of American Indian Education in the US

Education as a colonial project of Americanization and assimilation on American Indians in the United States had dire influence on the overall identity of this population. Through these shifts and modifications, tribal communities persisted and continue to be active in the emancipation of American Indian education in the 21st century. To better understand American Indian education, a literature review from interdisciplinary academic fields informs the historical, political, and social discourses of this colonial project. From an indigenous critical lens, numerous tribal nations (indigenous groups) will be used as examples to justify the present

state within the colonial project of Americanization and assimilation. This exploration will conclude with the present state of American Indian higher education and its many contexts to continue the implicated efforts.

American Indian education before colonization. Prior to colonization, American Indians made up over 560 tribally distinct nations that included Canada, Mexico and Oceania. Within these tribal nations, band, clans, villages and pueblos further organized the tribal nation. Their locations and the knowledge developed through the length of time of being in those locations, knowledge of Nature were central to American Indian education (Cajete, 1994; 2005; Child & Klopotek, 2014). Cajete (1994) is a highly referenced Tewa Pueblo who offers an educational theory of context to inform on the significance of American Indian education prior to colonization. Stemming from the theology of Nature in relation to flora and fauna, Cajete (1994) defines Indigenous as “being so completely defined with a place that you reflect its very entrails, its soul” (p. 87). Land and place, language and identity were and still are distinct because balancing knowledge of these different aspects was central to Indigenous life. Over 560 tribal nations prior to colonization make up these indigenous epistemologies and Cajete (1994) provides several examples from tribal nations such as the Navajo, Lakota and Blackfoot.

The many models of indigenous epistemologies are best framed in themes provided by Cajete (1994) where “[t]he majority of American Indian tribes recognize seven sacred or elemental directions. These directions include East, West, North, South, Zenith, Nadir, and the Center. Through deep understanding and expression of the metaphoric meaning of these orientations, American Indians have intimately defined their place in the Universe.” (p. 37). These seven directions are accompanied with colors, life stages, plants, seasons, land formations and animals and through all of their interwoven relationships, the soul of the land becomes tribal

traditional and ecologic knowledge. It is through these different relationships that the wholeness of the tribal community is sustained and every individual and existence has a role and are significant.

One example of application of Cajete's (1994; 2005) framework in American Indian education is the visual titled "The Cardinal Orientations of Indigenous Creativity" (p. 160). Creativity is at the Center and is one gift or talent an individual may pursue or is taught. The Artist and Poet are in the East, the Warrior and Hunter to the North, Shaman and Priest in the West and Philosopher and Teacher in the South. Beginning with creative thought (the East), then to create meaning and relationship the North, transformation and rebirth (the West) and completing the art work with self-confidence (Cajete, 1994, p. 161). This framework can be understood in many ways and is taught through observation by listening and hands-on experiences usually through the four seasonal cycles.

This visual is applicable today in many aspects. Cajete's visual is applicable in my daily life as a Navajo person; beginning with myself (Center), I acknowledge Mother Earth (Nadir) and Father Sky (Zenith), when I awake I think (East) through prayer, as I prepare for the day I plan (South), as I go about my day I put into action (West), and at the end of my day I return home and reflect (North). Along with these directions are the four colors of the Navajo: white, blue, yellow, black for East, South, West, and North in that order where our four stones, four mountains, four seasons, and four life stages interrelate, have significance, are in unison and create the foundation of Navajo view of balance. It is through this model of education I remain grounded in my many roles to remain ethically bound to the relationships between all these directions.

Not viewed as stages of development but as stages of maturity (Szasz, 1988), an individual can be observed in their given or assigned gifts (Cajete, 1994). These gifts were applied with elderly mentorship in the tribal language through prayer, song, dance, storytelling, and everyday interactions with not only humans but with animals and different plants. Besides the elder knowledge community, members of the extended family and community all participated in the education system that was the center of American Indian livelihood. The soul of the land was embraced because Nature is the life and face, heart, and foundation of indigenous education (Cajete, 1994). With everyone having this type of identity within their tribal group, clan, band and pueblo, their knowledge contributed to balance and wholeness equivalent to prosperity and abundance for tribal communities.

Another distinction of American Indian education involves symbolism. Symbolism in American Indian education reflects “the metaphysical, ecological, and cultural constructs of Tribal education. These include symbolic expressions representing the: Tree of Life, Earth Mother, Sun Father, Sacred Twins, Mother of Game or Corn, Old Man, Trickster, Holy Wind, For Life’s Sake, We are All Related, Completed Man/Woman, The Great Mystery, Life Way, and Sacred Directions” (Cajete, 1994, p. 36). Cajete uses the Navajo, Blackfoot, and Lakota Sioux as examples of how some of these selected symbols are present in their tribal education models. The Lakota Sioux’s *Mitakuye Oyasin* translated as “We are All Related” is one that is still taught not only to the Lakota Sioux but has been intertribal exchanged and shared today. It is through the theology of Nature that indigenous education is wholistic and aims for all to coexist on Mother Earth. American Indian education emphasizes on how us as human beings have a responsibility to Mother Earth who is one of the sources of life; the other being Father Sky.

Other forms of literature that exist outside of Cajete (1994) that include American Indian education before colonization are autobiographies written by American Indian students who experienced the Indian Boarding school. Adams (1995), Lomawaima and McCarty (2006), Sakiestewa Gilbert (2010) share the American Indian student voice from the Indian boarding schools, journaled observations of American Indians by missionaries such as the Jesuits identified in Szasz (1988), the many records and journals during the Spanish conquest (Spicer, 2006), or published by what Doxtater (2004) terms colonial-power-knowledge of the Euro-master documenting on their ward, the Indians. Interpreted from many different disciplines, American Indian education prior to colonization can easily be misconstrued through translation.

Through considerations of indigenous research methodologies and its significance of privileging indigenous knowledge alongside research that publications move beyond the misconceptualized pedagogy presented in American classrooms and academia. Indigenous scholars such as Sakiestewa Gilbert (2010) and Lomawaima and McCarty (2006) capture American Indian education through the voices of students who translated their own indigenous knowledge. The power of memory while attending Indian boarding school has sustained American Indian education. Through interviews, essays, or self-authored books, American Indian education exists and thrives.

Sherman Institute is part of many tribal nations' history including the Hopi. To contribute to Hopi history, Sakiestewa Gilbert (2010) analyzed Sherman Institute's archival documents and interviewed several Hopi students or their families which included American Indian education. A significant number of Hopi children and young adults attended Sherman Institute, in Riverside, California in the early 20th century. Of the data include Hopi student memories of what they were taught back home. These students referenced their memory of what

their childhood was like especially when they were homesick. Sakiestewa Gilbert (2010) includes a piece from Helen Sekaquaptewa who shared the Hopi tribal education: “[g]irls learned from their mothers to grind corn, prepare the food, and care for the household. Men and boys met in the kiva in winter time for lessons in history, religion and traditions—all taught in story and song” (p. 95). There have also been published works that include how students of Indian boarding school brought their culture with them to their school (Adams, 1995; Sakiestewa Gilbert, 2010; Lomawaima & McCarty, 2006) such as the Hopi traditional story “Youth and Fire Boy and the Giant Elk” published in the student newspaper at Sherman Institute (Sakiestewa Gilbert, 2010). Thankfully these memory documents and knowledge exist and credit American Indian education prior to colonization.

In addition to American Indian students who attended an Indian boarding school and were able to have American Indian education prior to colonization archived and before forced approaches of assimilation and Americanization was put into effect, Szasz (1988) includes in the text of how Jesuits observed the meticulous level and degree of recitation in American Indian education. The very detail of what one Jesuit observed was too specific and complex that it was too complicated to write down. What was observed was how much was taught to American Indians within their societies: ecology, language, and organization of the tribal community. One example is from the Omaha and how the young children spoke the same language to the level of an adult (Szasz, 1988). These observations and archival documents share what American Indian education looked like prior to colonization. Although Szasz (1998) may create somewhat of a romanticized language in the text, the use of quotations and documenting the sources of the examples gain credibility and acceptance to storying American Indian education.

As colonization disrupted different tribal nations through time, American Indian education continued. This was highly influenced by modernity and with published texts such as Cajete's (1994), American Indian education remains grounded. If we were to jump back into pre-colonial tribal societies and define American Indian education, it would mean how Doxtater (2004) terms it as legitimate and should be considered. Doxtater (2004) analyzes several publications written by indigenous and non-indigenous scholars to affirm the significance of American Indian education. Doxtater (2004) does this by framing American Indian education within colonial-power-knowledge so that the narrative shifts with high consideration of American Indian. This dynamic will be seen upon colonization when aspects of the European education model and ideals are imposed on American Indian education.

Theology from Nature (Cajete, 1994) exists today in its adaptation of the times but is still being taught. This is seen in many other publications from indigenous and non-indigenous scholars. American Indian education can therefore be identified throughout the rest of this exploratory examination of literature as how it is framed from Cajete (1994). It will be mentioned and emphasized to remind us how American Indian education persists through the many experiences of colonization beginning in 1492.

American Indian education after colonization. The American Indian experience of colonization is marked by the arrival of Christopher Columbus in 1492. The arrival was part of the imperial worldwide project justified through the fiction *terra nullis* (Moreton-Robinson, 2015). Upon arriving, the automatic sense of difference was the first impression. The land and the indigenous people were the first sights of the European imagination Szasz (1988). Along with this imagination would be the role of the master narrative that dedicated scholars will critically analyze to define colonization and the mindset of the power play in its cyclical

domination. The arrivants that Byrd (2011) includes are critiques of colonization, the paternalistic mindset when making decisions regarding the indigenous population in the New World. This creates the reference point of American Indian education in relation to colonization. 1492 is used as a marker in re-telling the story of how it shaped American Indian education but not how it fully controls or conquered it.

Colonization in 1492 seems to have been a gradual process of confusion in terms of how the indigenous population was to be approached and controlled. Tribal nations experienced conquest from different colonizing nations: Spain, Britain, France, and Russia. Spain dominated the western half of the New World (later to become the United States), France dominated most of Canada, the Great Lakes Region and the central portion of the New World (later to become the United States and later to be defined by the US-Canadian border) (Goldstein, 2014; Spicer, 2006). In the eastern part of the New World, Britain founded the thirteen colonies. Russia is present in the northwest, reaching as far as the Northwest Territories and Alaska. Each of the colonizing nations brought their own mentality of conquering the land and people but it would take about two hundred years to reach a point of control. Upon colonization it was determined that indigenous people were different and this gave colonizers authority determined by the countries they came from to conquer (Adams, 1995; Spicer, 2006; Szasz, 1988).

When the indigenous people were determined to be different upon sight and observation, different aspects of their colonial projects were implemented. Trade, missionization, knowledge exchange and other forms of negotiations existed between the indigenous peoples of the New World and the arrivants. The missionization of the New World occurred with projects from the Catholic churches as early as the 15th century (Spicer, 2015; Szasz, 1988). Roman Catholic and Jesuit dominated in its numbers and diversification. Although canonization of American Indian

people and the conquest of land were part of colonization, the period from 1492 to 1606 has limited documentation of American Indian education. The indigenous population decreased dramatically from foreign illnesses and warfare. It was at this period, the indigenous people were defined as heathens, savages, infidels and other colonial racial nomenclatures that would influence the image and identity of Indigenous peoples as American Indian (Adams, 1995; Szasz, 1988).

To give an accurate historical account of the over 560 tribal nations in United States upon colonization is not possible. It was not the priority to record but several published works gives us a picture of what colonization looked like from 1492 to 1606. Spicer (2006) offers this period of conquest in Northwestern New Spain (now California, Arizona, New Mexico, and Texas, and Mexico). These states and the northern part of Mexico would later become part of the United States-Mexico border. Millions of Indians who were canonized for the purpose of creating civilized people did not complete this colonial project. Although Indians are considered 'civilized' by being baptized, this did not clear the agenda of controlling the Indians in this region. Religious canonization had its brutal toll but indigenous languages were another part of American Indian education that was being attacked (Lomawaima & McCarty, 2006; Spicer, 2006).

With over 14 different languages spoken and over 30 different tribes present in the region, Spanish conquest failed with remnants of their missions and towns throughout the southwest (Spicer, 2006). It was not until the Treaty of Guadalupe Hidalgo in 1848 that tribal nations north of the US-Mexico border would be 'controlled under the United States and would be shifted under US's colonizing approach. In the meantime, indigenous tribes such as the Tarahumara, Hopi, Navajo, Pima, Quecha, Comanche, Yaqui and many others were enslaved,

decapitated if they resisted conversion, died from diseases, raped, murdered, and many other forms of genocidal violence (Spicer, 2006).

As for the northern part of the New World, Russia and later turned over by France, the US-Canada border was established in 1889 with several treaties between US and France. The border included the Alaska-Canada border through the United States with an eastern border in Maine; making it the longest border in the world. Before the establishments of both borders was a time of colonial education along with the political and social establishments of defining and framing the name and place of Indians in the US (Szasz, 1988). One important aspect of American Indian education is the identity of American Indian identity during colonization. This period of genocide throughout the land bases were also more entwined with the ending period of The Renaissance and the beginning of The Reformation years, which included the dialogue of defining what education looked like and defining the identity of American Indians. This included the ideals applied in the US as Szasz notes in the book where Shakespeare is present on the lands in the 18th century (1988).

The onset of colonization in 1492 put into perspective the agenda of the heathens of the New World. The racialization of the indigenous population was one way to control this population group and Byrd's (2011) critique of colonialism substantiates the position of American Indians in the discourse of colonization that continues to be overlooked. The racialization of American Indians as the Indian who needed to be Americanized through assimilation, came in the form of education. Often accompanied with religious conversion to save the savage barbaric souls of the Indian, the colonial project of education came from many philosophies and models such as Aristotlean (Szasz, 1977), Progressivism (Lomawaima & McCarty, 2006), Marxism (Szasz, 1977; 1998), and John Dewey (Szasz, 1977). It became

obvious that the colonists perpetuated what they were escaping from in Europe: religious persecution and famine and in order for them to accomplish Manifest Destiny, they would need to determine what civilization meant. Ideals such as Marxism and Aristotle positioned Indians as to be controlled and to be civilized. Education and conversion were two colonial projects but would not eradicate American Indian education.

Education in the Colonial Period. The chronology of American Indian education after colonization is in reference to Szasz's (1999) timeline that is provided in the text. From Puritan way of life and values, Szasz (1988) states that "the Puritan way of life required a well-educated ministry, Massachusetts Bay had founded Harvard College in 1636, and in the 1640s it passed its first education laws, which became a model for other seventeenth-century New England colonies" (p. 35). During this period it seems as though the national trend of defining and reshaping the national identity in the New World was being applied to "dealing" with the problem of the indigenous peoples. The different periods in Europe influenced the agenda of nationalism in the New World and applying this mentality was not in any way be considerate of American Indian education.

The 16th century was the time of Reformation and in the New World, applying this agenda included determining European definition of the American Indian outside of the racial binary of black and white (Szasz, 1977). One of these agendas was whether the indigenous people were heathen savages or noble savages. The romanticized and inaccurate perception of indigenous people determined how they were going to be controlled and how their nations would be governed. Positioned as the Indian Problem, education was one of the three solutions; in addition to land and law (Adams, 1995).

The colonial period in the thirteen colonies, unrest was present in tribal nations just like elsewhere in the New World. Paternalistic ideals perpetuated from Europe were applied to this population and civilizing the heathens and savages, educating the American Indians took into the formation of fundraising overseas (Carney, 1999; Szasz, 1988). Although fundraising was somewhat a factor in educating American Indians, abuse of allocated funds was present with some success of schools being built (Carney, 1999; Szasz, 1988; Wright, 1998). The period of unrest brought distrust from the American Indians from cycles of broken treaties and death from disease but campaigns for funding continued.

One of the many missionizing campaigns includes Jesuits, others included indigenous peoples themselves helping alongside the colonizers to help in fundraising (Szasz, 1999). In 1568, the Jesuits built a school for Indians in Florida, about forty years later Pocahontas goes to England to take part in fundraising for education. It was during this period that many other forms of European culture were applied to the indigenous population in the New World (Szasz, 1988; Szasz, 1999). This pattern of homogenization on indigenous peoples would continue with societal shifts factoring in the outcome of the indigenous-colonizer relationship.

Religion was the norm in the New World in the 16th century (Szasz, 1988) and if you were not knowledgeable of it, you were different and not fully accepted (Lomawaima & McCarty, 2006; Spicer, 2006). Schools were being funded and built with American Indians tribal nations resisting and others embracing. Some schools failed the agenda of educating American Indians and using the money for something other than its purpose. What is often mistranslated and known as Thanksgiving is how several tribal nations in the 17th century taught the colonists in the region of Jamestown how to hunt, fish and plant. Trading in metals and furs were the first forms of modernity between the arrivants and indigenous peoples. Gender roles of

men and women that American Indians observed as “the Indian women “call the English men fools, in working themselves and keeping their wives idle” (Szasz, 1988, p. 51) confirmed differences but positioned as the heathen and savage gave no power to American Indians.

These observed differences were tolerable but not the unjust from disease and continuing raiding of lands. One example involved the Alongquian and Powahatan tribes who altogether made up about 33,000 people (Szasz, 1988). Although some of these tribes were counterparts to one another, the Peace Treaty of 1614 between the English and Powahatan Indians set the Alongquian to carryover the treaty after the death of the Powahatan leader. Five years later the negotiations about educating American Indians in the Euro-sense began the trend of fundraising and construction of schools throughout the thirteen colonies. Many failed attempts of schools being built while Indians continued to be converted by being baptized (Szasz, 1988). Societally, this was not enough to reach the solution to the Indian problem that would be later defined as the Indian problem in the coming two decades.

The methods during this colonial period were not all too different from the forthcoming period of the Indian boarding school era. It also persisted since the expansive research done by Spicer (2006) in the southwestern portion of the US. Children were forcefully taken to schools, slavery was present, the population of Europeans increased, and the Indian Wars were on the horizon prompted by the never-ending need of land (Szasz, 1988). Let’s keep in mind that American Indian education’s theology of Nature was not in the mindset of the colonizers. The European model was based on competition and on the capitalistic structure of European society. Puritan values were perpetuated after escaping from their country of origin only to practice it in the New World (Szasz, 1988). With an increase of arrivants settling on land, the population of the indigenous peoples decreasing or converting, it may seem as though colonization was

succeeding. Those indigenous people that experienced education in the colonial period were successful in many ways.

The success of American Indians who completed a cycle of European education existed and were cut short due to disease or lack of compensation (Szasz, 1988; Wright, 1998). Acting as schoolmasters and translating the Bible into their native language were some of the roles American Indians who embraced or became accustomed to colonial education. Interracial marriages and childbearing were also influenced by a family's decision to commit to being converted or become educated. When they realized they were shortchanged, they either kept their occupation knowing that there were few jobs available for them and also for their own protection during the Indian Wars (Szasz, 1988). When their protection or identities were jeopardized, they were positioned into enslavement which would later take the form of the outing system in forthcoming Indian boarding school era. Schools and colleges such as Harvard were established in 1636 along with the first education law that "became a model for other seventeenth-century New England colonies" (Szasz, 1988, p. 35) was created that same year.

Into the early 17th century, the shift of colonization was accompanied with additional skirmishes with American Indian education starting to take precedence of the Indian problem. Although it was not framed as the Indian problem during the 16th and 17th century, it was a problem because defining them as race was still being constructed. It was also that education and religion went alongside one another. The Creek, Choctaw, Chickasaw and Cherokee were approached with Moravian and Methodist religious groups in Georgia; one of the thirteen colonies in the southeast (Szasz, 1988). One colonist was a student of the Creek language and both religious groups had a commonality of wanting to educate the American Indians. American Indian education was also present during this time, seen in the exchange of languages being

present on both sides of the colonizer and the colonized. The shift of not only converting American Indians but teaching them about the Bible shifted from recitation to publishing books in the different languages such as the Algonquian and Creek languages (Szasz, 1988).

This shift was also on the brink of The Great Awakening and Enlightenment, influencing how the American Indians would be educated religiously and vocationally in the 18th century (Adams, 1995; Szasz, 1988). It was also a shift in the identity or nationalism of the United States because independence from Britain would aid in defining it even more as a nation state. Defining itself and the models of education in this timeframe resulted in conflict and with differences among the colonies, gaining independence and becoming the United States in 1776. This defining moment for this nation state included its expansion west of the Mississippi River. Through these troubling times, ongoing failures of funding and sponsorships for educating and building schools and colleges were not successful in the last parts of the last 18th century (Adams, 1995; Carney, 1999; Szasz, 1988; Wright, 1998).

Independence and the religious movement set the agenda during the late 18th century and first part of the 19th century. The focus was still on religious and vocational education for American Indians but the mentality was that more land was needed as the European population continued to increase (Adams, 1995; Szasz, 1988). American Indian students continued to be sponsored as individuals or schools and churches were built within the vicinity of their tribal location. This was not as successful or as significant but it did create American Indians as cultural brokers who were perceived to carry on their religious teaching to their tribal nation (Adams, 1995; Lomawaima & McCarty, 2006; Szasz, 1999). It is estimated that over 4 million American Indians had been converted (Spicer, 2006) but this did not significantly change the power of memory of American Indian education.

Schools and colleges were being built, sponsorships of schools from Europe were also ongoing but the outcome was not as it had hoped (Dehyle & Swisher, 1997; Szasz, 1988; Wright, 1998). American Indians were selectively recruited depending on their location, whether they were from a 'peaceful' tribe or fought with or against the colonizing nations determined if they were to be supported or trusted (Adams, 1995; Szasz, 1999). Those that gained sponsorship died from disease or were undercompensated for their labor and contribution. Some graduates died shortly after graduating too. The approaches and methods that were used for educating American Indians were not significant and this pattern would continue to the present. The treaty period that would begin in the later 18th century would set the stage of sovereign status and government to government relationships between the US and tribal nations benefitting how American Indian education would be regulated to an extent but will be able to continue.

The same year the Revolutionary War began, the first Indian treaty was created with the Delaware in 1776 (Szasz, 1999). Out of all of the 645 treaties negotiated during the US-Indian treaty period, only ninety-seven of them contained clauses related to education. The treaty period was between 1776 through 1819 and at the end of the last treaty, the Civilization Act of 1819 created the largest fund for education at \$10,000 a year. This is noted as the highest funding allocation for education of American Indians since colonization. The national agenda between 1776 through 1819 would change how Indians would relate with the United States and it would take another century to gain instrumental involvement from both the colonizers and the colonized. Despite all the societal and political changes, American Indian education was being funded but not to its significance and treaty promises (Wright, 1998). It would still struggle to control and define success at Americanizing and assimilating indigenous peoples. Societal changes would influence the economy and would trickle into education of American Indians.

The United States expansion westward in the climate of the Industrial Revolution, Reformation, Expansion and the Revolutionary War included series of removals from the many eastern tribes (Szasz, 1988). With promises of protection when Congress established reservations beginning in 1778, the habitual pattern of broken treaties would parallel along with the minimal and failed attempts of educating American Indian. For the next 100 years, treaties would be established, removal of tribes on to reservations and the Indian wars would systematize the dynamics between the US and tribal nations. Negotiations would continue, situating tribal nations as sovereign nations stated in the US Constitution as “to regulate commerce with foreign nations, and among the several states, and with Indian Tribes” (Szasz, 1999, p. 43). Now that the US has to relate with tribal nations, American Indian education would be confronted with paternalistic ideals of Americanization and assimilation.

Removals of the eastern tribes included the Trail of Death and the Trail of Tears where tribes were relocated west of the Mississippi River (Szasz, 1999). Upon emigration and relocation, these eastern tribal nations became scattered in Oklahoma Indian Territory, the Great Lakes, and Midwest region of the US. They took along with them their knowledge where they appear in knowledge they have today commemorated through tribal celebrations, museums, tribal curriculum; memoirs written after they learned the English language. It may seem that the American Indian population was being conquered but pockets of educational opportunities resulted in advocacy through philanthropic organizations who viewed paternalism to be unjust.

One such philanthropic organization was The Indian Rights Association was founded in 1882 (Szasz, 1974) and would be one of the many philanthropic organizations to be created in addition to the other colonial philanthropic organizations. Pushing for funding to recruit American Indian students to be educated in mission schools, colonial colleges, or partake in the

many forms of the outing system also gave voice to needed changes in how tribal nations were controlled and governed were the purposes of these organizations. Some organizations were founded by American Indians as well, such as the National Congress of American Indians, the National Indian Education Association, and the American Indian Higher Education Consortium but they would not come into existence until the 20th century (Szasz, 1999).

One signature ally resulted in what is known as the Marshall Trilogy and is an example of what Doxtater (2006) mentions the cycle of the colonizer master narrative being tested and justified to benefit the colonized. The Marshall Trilogy defined land claims, sovereign status, and the federal trust relationship and responsibility that continue to be applied today. The three court cases of the Marshall Trilogy are: Johnson v McIntosh in 1823, Cherokee v Georgia in 1831, and Worcester v Georgia in 1832. This is significant because it will define how American Indian tribes will be able to decide whether or not to participate in the education proposals of the Indian boarding school era; federalism would determine how tribal nations will be governed and regulated.

Moving into the late 19th century, progressivism would influence the psychology and model of education even more. Indian commissioners would be assigned within the War Department which governed with the tribal nations later to become the Bureau of Indian Affairs (Carney, 1999). As wards of the government, Americanization and assimilation was the societal mentality of the nation. It would also take a lot of people to try to understand how to best control that Indians when broken treaties and little protection continued. The different military campaigns and differences in race, class and gender also factored into how people viewed Indians during this time.

The first campaign of the Indian boarding school stemmed from the 1819 campaign from Richard Pratt, a military officer. Sakiestewa Gilbert (2010) states that “Pratt was “a strong advocate of assimilation and founder of the Indian school at Carlisle, learned much of his philosophy of assimilation from previous interactions with black troops that he commanded in the U.S. army” (p. 32). Gaining support of his method of the off-reservation boarding school eventually was implemented with focus on breaking tribal traditions through the children of American Indians. Children would not have the American Indian education their previous generations had, but took what they had with them to these boarding schools and can be seen as tools of resilience and supporting one another through these difficult times.

One example of resilience is seen when children show acts of resistance such as creating spaces where they can speak their tribal language without being caught and singing songs (Sakiestewa Gilbert, 2010) and playing outside by building mini-tribal camps (Lomawaima & McCarty, 2006). Hundreds of boarding schools were being built, some thousands of miles away from the reservations, some a hundred miles away and some within the vicinity of their reporting Indian agency (Adams, 1995; Dawson, 2012). Although families and tribes were considered wards of the US government, distance was no match to the strength of American Indian education. American Indian education existed to the level of what Peat (1997) frames American Indian education from the mind. This type of education was intricately taught to these children and they would share their tribal knowledge by creating a school culture that Sakiestewa Gilbert (2010) includes in Sherman Institute’s history.

Although the reservation system, removals, and emigrations had been ongoing since 1492, tribal nations responded either by embracing civilization such as the Creeks (Szasz, 1988), others resisted wanting to remain in their lands and sustain their tribal knowledge systems. The

influence of the propagandizing media created opinions and behaviors toward American Indians; this increased racism even more. But this did not prevent tribal nations being persistent, on eis seen when attempts “of a band of Ponca to reach their former home on the banks of the Missouri, the desperate and futile flight of the Northern Cheyenne from a hated reservation in Indian Territory, and the efforts of Chief Joseph and his band of Nez Perce to retain their home in the cherished Wallowa Valley were poignant reminders that the nation’s Indian policy was based on a shaky morals principles” (Adams, 1995, p. 8). These federal policies would disseminate into the climate of federalism between tribal nations and the US government, the War Department all while the children were attending the boarding schools and mission schools.

The Indian boarding school came in the models of off-reservation boarding schools, reservation day schools and reservation boarding schools (Adams, 1995; Dawson, 2012; Sakiestewa Gilbert; 2010; Whalen, 2016). All these schools gained financial and pedagogical support from the federal government and the local communities they were within the locale. Inequity existed in the forms of not being funded to the promised capacity, similarly seen in the colonial period and reform period. It was also the cycle of failed attempts to completely Americanize and assimilate American Indians. Published authors who mention of the conditions of Indian boarding schools include death from disease by Adams (1995), unsuccessful runaways (Sakiestewa Gilbert, 2010), and modernity (Whalen, 2016) that claimed many lives of American Indian children who participated these schools. The onset of the causes of these deaths were system: understaffed, over crowdedness, the sudden change in diet, lack of medical and hygiene supplies, strenuous and harsh punishments such as floggings and isolation. Some schools were located in the desolated areas of the Indian reservations that they had little access to water or lacked the support from the federal government altogether.

Lomawaima and McCarty (2006) have an in-depth inclusion of tribal nations who experienced boarding schools in its many forms. In the text, a picture titled “Children at the Cantonment Indian Boarding School, with Girls’ Play Tipis in Front Yard, 1900” (p. 3) shows how children brought their American Indian culture with them. This picture was taken in the beginning of the 20th century; when it was not as strict as the beginning of the Indian boarding school era. To many extents, teachers were influenced by these experiences, learning about American Indian culture in its many aspects. Students who did not favor being educated at these schools have documented incidences of running away or requesting to return home. Students would be able to see themselves at risk of losing their lives or their families would see it as well.

Sakiestewa Gilbert (2010) provides historical accounts of Hopi children at Sherman Institute. In the late 19th century the Hopi reservation was established and in 1891 “Edward B. Green, chief justice of the Indian Territory in present-day Oklahoma, ruled that the U.S. government had no authoritative power to kidnap Indian children and place them in American schools without the written permission of their parents (Sakiestewa Gilbert, 2010, p. 12). Some students and families willingly supported attendance, others resisted and caused friction within the Hopi villages, and some students took matters into their own hands by running away from boarding schools. It was either due to homesickness, illness, or the tribal community need that Hopi students at Sherman Institute were requested to return home on behalf of themselves or family members. There was a need to worry because throughout the Indian boarding school era, tribal communities gained momentum of the conditions of these schools and feared that students would lose their lives. Teachers at these schools were also faced with deplorable experiences.

One disheartening example comes from Whalen’s (2016) analysis of Sherman Institute’s outing system in addition to it being an Indian boarding school. Although this school was built

in 1902, the student population was made up of more than 15 tribes who participated in the outing system by being employed at Fontana Farms. After attending school, students would work at Fontana Farms where their earnings were put into student accounts managed by school officials. Incidences of students being paid less than the amount of work they did and not having their earnings given to them (Whalen, 2016). The Meriam Report in 1924 will surely bring these into light although the continuance of misappropriated funds would still continue.

Many of the off-reservation boarding schools were at so far of a distance from the tribal reservations that children and families degree of contact was minimal (Adams, 1995; Lomawaima & McCarty, 2006; Sakiestewa Gilbert, 2010). Homesickness and the effect of memory of their family and tribal community was an emotional toll. The reservation day schools and reservation boarding schools were closer but had shared deplorable conditions similar to off-reservation boarding schools. Teachers were also faced with these deplorable conditions and very little pay but the era of Indian boarding schools was part of the goals of Americanization and assimilation.

The first Indian boarding school was established in Carlisle, Pennsylvania in 1879 (Adams, 1995; Lomawaima & McCarty, 2006) and some would exist and form into residential boarding schools or become a tribal college such as Haskell Institute to Haskell Indian Nations University. Twenty five off reservation boarding schools were created between 1879 up until 1902 with Carlisle being located the furthest north and east of established Indian reservations. Tribal nations who refrained from having their children participate in the education movement had their monthly rations that included food withheld ; others had their children go because reservation life challenged families keeping their children warm in the winter and well fed

(Adams, 1995). These experiences have been shared through the many texts that include analysis of the Indian boarding school era including the curriculum and routine.

The militant structure of the Indian boarding schools were at first for converting them religiously, then to acculturate them to agrarian lifestyles of being farmers on their Indian reservations (Szasz, 1988). Other schools concentrated on becoming literate in English, arithmetic, religion, vocational training; opposite of American Indian education that Cajete (1993) provides. On a day at an Indian boarding school one could expect half of the day focused on classroom instruction, the other half was building the schools, growing and cooking the food they ate, sewing and washing the clothes and linens they wore and slept in (Adams, 1995; Szasz, 1988). Adams (1995) states that “in 1890 sixteen girls in Albuquerque’s sewing department manufactured 170 dresses, 98 chemises, 107 hickory shirts, 67 boys’ waists, 261 pairs of drawers, 194 pillowcases, 224 sheets, 238 aprons, 33 bed spreads, and 83 towels” (p. 150). For the boys, Adams (1995) states that in 1886 at an Indian boarding school in Fort Stevenson, Dakota “[i]n addition to cutting and hauling 300 posts, fencing in twenty acres of pasture, cutting over 200 cords of wood, and storing away 150 tons of ice, they also mined 150 tons of lignite coal” (p. 151). Some schools offered the Outing System where students spend their summer as a maid or worker for the families that lived in these towns (Whalen, 2016). Students were often overworked, homesick, had a change in diet and did not get enough to eat and if and when they returned home, the knowledge they gained was of little use to life within the reservation system.

Children as young as four years old were taken from their families to attend boarding school (Adams, 1995). When they completed their education, they returned home not having the skill sets to reservation life. Learning agrarian skills were to help their community and family manage the plots of land in result of the Dawes Act of 1887. The intention of training at the

Indian boarding schools would not come into terms as it had hoped. This paternalistic form of land allotments shifted with the passage of the Burke Act in 1906 which lessened the possession of land that was allotted to American Indian members. Overpowered in so many ways left tribal nations not only clinging on to their indigenous tribal knowledge, but how to bring the children back to the cultural community after being away so long at school.

Forced assimilation despite deplorable conditions at the different Indian schools increased. There were over 100 federally-funded schools throughout the US by the early 1900s in addition to public schools and mission schools (Adams, 1995). During this era of forced assimilation, American Indian education was one where individuals and their tribal communities either benefited or not benefited. It was a time also, at the government level; accountability was being surveyed, shifting the management of educating American Indians. Western pedagogy did not match the stories, dances, and songs that tribal communities influenced their children with. The memory was strong and powerful that they carried this knowledge; their cultural and tribal indigenous knowledge was the one foundation and tool that would keep them resilient.

It was in the first half of the 20th century effects of the Indian boarding school system was becoming part of the common dialogue within the social reform movements. Shifting from the Aristotelian, Marxism, and Progressivism in the education of American Indians under the Bureau of Indian Affairs (formerly under the War Department) was soon to come to light (Szasz, 1974). The growth of Indian philanthropy leads to reformatory years of the management of educating American Indians in the early 1900s such as the Society of American Indians in 1911. Surveys on education systems were being conducted including surveys involving the education of American Indians. One survey reported overall conditions of American Indians under the

management of the federal government with inclusion of the education systems forced onto this population.

The Meriam Report was released in 1924 that confirmed the deplorable conditions and level of curriculum standards of the Indian boarding school systems (Adams, 1995; Dehyle & Swisher, 1997; Szasz, 1974). Inside this report less than a third of the American Indian student population were enrolled in school and “[f]or the children in the Bureau boarding schools, this penury on the part of the government meant that they subsisted on a diet that was the equivalent of slow starvation” (Szasz, 1974, p. 19). Other details of the Meriam Report included needed change in curriculum from the Uniform Course of Study to one considering the tribal nations where the schools were located and age-oriented. The age of enrollment was too young and it suggested younger children attend schools closer to home and older students attend off reservation boarding schools. Vocational training not meeting the job market needs was also a suggested change.

The Meriam Report included recommendations on how to best move forward regarding education, especially about Indian boarding schools. Lomawaima and McCarty (2006) apply their ‘safety zone’ framework defined as “an ongoing struggle over cultural difference and its perceived threat, or benefit, to a sense of shared American identity” (p. 6). to keep justice at the forefront to navigate native culture. It is interesting to see that Whalen (2016) has used the Meriam Report to also leverage the issue behind child labor in Indian boarding schools at Sherman Institute to negate the focus from that forefront as well.

This 1924 report came at a time when tribal nations were forced to reorganize their tribal governments so that the federal government would manage their method of relating with tribal nations. The major railroads had been completed, shifting the racial climate somewhat by

different disciplines gaining interest in American Indian culture. This was also seen in some boarding schools where American Indian art forms and tribal life were embraced in the world exhibitions (Adams, 1995). The different presidential administrations also determined the history of American Indian education; presidents would decide who direct the Bureau of Education and who would be the Commissioner of Indian Affairs. The trickle-down effect in this paternalistic organizational structure was being responded by American Indians who completed the full education system. Graduates such as Luther Standing Bear, Carlos Montezuma, Zitkala-Sa would become indigenous leaders at different critical times throughout history. The Indian Reorganization Act gave tribal nations the option to adopt aspects of US government although it had a role if tribes would be federally supported monetarily (Adams, 1985). The trend of tribal nations establishing sovereignty would soon become regulatory creating a methodical way of controlling American Indian education into the 21st century.

The US Constitution, it's amendments regarding freedom of religion about American Indian religion and spirituality has kept the government under scrutiny with American Indian people and tribal nations. It would take decades to finally obtain US citizenship in 1924, gain religious freedom in 1978 , obtain repatriation through the Native American Graves and Repatriation Act in 1990, defend natural resources through the Environmental Protection Agency's policy the Administration of Environmental Programs on Indian Reservations in 1984 (gaining water rights in 1908 from *Winters vs United States*; a case that fits in the mandated patterns of settler colonialism), revitalize endangered indigenous languages through the Native American Languages Act in 1990, obtain accreditation at tribally controlled education institutions in the 1960s, and the list goes on and on and on. American Indians had to adapt to

these regulatory functions of Americanization and assimilation with aspects of American Indian education considered.

The settler colonial climate in the early part of the 1900s was very stringent in their relations with tribal nations. The era of the late 1800s to the first half of the 1900s is framed when progressivism peaked in mainstream society and existed in the education system of American Indians (Szasz, 1974). Mentioned briefly in the previous paragraph were the many federal regulations conflicting with Cajete's (1996) explanation of the aspects of American Indian education being wholistic and interconnected. This is seen through these legislative acts in the 20th century but with the Meriam Report putting all the issues into perspective with the call of accountability in relation to the federal trust relationship with tribal nations. Industrialization was not only a causing shift in the curriculum of the Indian boarding schools but also to tribal nations to modify within the aspects of modernity.

Settlers continued to encroach on Indian land set by treaties, abuse of power would cycle and often lead to wars between American Indians and settlers in the early 1900s as gold and other valued resources would be extracted. American Indian would continue to be educated in and out of the mainstream schools and Indian boarding schools, funding for education would not peak until World War I when over 40,000 American Indians enlisted. The individuals who would enlist would be given US citizenship before the 1924 Indian Citizenship Act but tribal enrollment emphatically imposed on data beginning in colonial colleges through the students' tribal affiliation and assigned English name. This would create the forthcoming education policies of admission applications: self-identification.

This was also in light of the changing society from agrarian to industrial, shifting the educational theories of progressivism and the Indian boarding school system. Students who

attended college during these years had increasing enrollment rates; somewhat paralleling with the national trends of enrollment from other racial minorities. The need for education included additional funds because tribal population was slowly increasing and the number of schools did not fit the population change (Szasz, 1999). One example was a program that was in response to the Meriam Report on education on the Navajo Special Education Program that had been running for seven years that “was producing results, but it had not affected a vast number of children who had no school facilities. In 1953, out of 19,000 children not in school, 14,000 or about three-fourths were Navajo” (p. 125). This would resurface in the 1970s at numerous schools including Alaska.

During the 1950s, American Indians who completed the Western form of education either on the reservation or off the reservation became more involved in negotiating education issues related to American Indians and their communities. It was also a period of paternalistic bureaucracy that American Indian leaders and advocates would experience at its peak just before the goal of self-determination was reached. It would take years of becoming familiarized of the bureaucratic process but people were dedicated in their field of education and the inequality seen in the state of education of American Indians.

Senator Udall remained in US Congress from 1961 through 1969 and this kind of seniority and balancing way of handling Indian agendas is noteworthy to mention (Szasz, 1999). It was during the term of offices held that high turnover rates of Indian Commissioners would challenge the progress that Udall intended related to the education of American Indians. One cause of the high turnover related to the high level of red tape that involved several funding and reporting agencies. Another were the political positions that individuals had that may or may not have been of match to the strategic goals of the national agenda, and war would prevent the

education agenda being taken as a priority. The colonial project of assimilation was reframed as a coercive form of assimilation where resources found on tribal land and reservations during the Cold War were the priority; not the education of American Indians (Szasz, 1999).

Before the peak of the Vietnam War, tribal nations and advocates would still push for not only bilingual education (although it was already present in some Indian boarding schools) but for more tribal control and parental involvement (Szasz, 1999; Lomawaima & McCarty, 2006). With this rise of awareness, professional organizations and tribal nations created a climate that prelude the self-determination era. In 1967 *The National Study of American Indian Education: The Education of American Indian Children and Youth* and the Kennedy Report in 1969 were the two major studies that onset the call for change (Szasz, 1974; Dehyle & Swisher, 1997) when incidences of abuse such as those occurring at Chilocco Indian School were still present. These educational studies also emphasized the needs of expansion in response to the increase of tribal populations and some Indian reservations increased in square miles through several executive orders. It was mentioned earlier about 75% of Navajo children of school age were not in school and what existed was the abuse of power that was present where funds allocated for education were either not issued to tribal nations or only partial funding was released.

With continued efforts on American Indian education within the school systems and funding parameters within the bureau, another legislation would be passed and would contribute to the expanded the education method to include busing and bordertown schools (Szasz, 1999). It was determined although those funds were being abused but education was seen thus far as the cheapest way of creating access for education because other methods were too expensive. The Bilingual Education Act was passed in 1964 and this included the push for cross-cultural education in addition to bilingual education. This is a noted shift of the Bureau of Education

establishing regulatory governing with tribal nations and additional tribal concerns of children in Alaska who had little to no access of education was still an issue. It would soon lead up to the education study: *The Study of the Problem of Teaching English to American Indians* in 1967. Education studies and national reports were responsive from American Indian education activists and professional organizations were created (Szasz, 1999).

Tribal governments that had become federally recognized by the US federal government were also becoming more regulated. This regulatory status would come after being under stringent federal control and the 1934 Indian Reorganization Act which had its tolls and benefits regarding American Indian education. It would not be until the 1960s that the self-determination era for American Indians would create more tribal control with some regulatory control. Let us keep in mind during this timeframe of 1900 through the 1920s many colonial projects of recording the life of the Indian due to the settler goal of killing off the Indians was the ultimate project. History was being documented in print of the vanishing race but would take dedicated scholars to deconstruct and retell the history of American Indians. There were many problems in how the Bureau of Education was creating access to American Indian children. This has also been a problem since the colonial period where Carney (1999) states “official records account for a total of forty-seven Indian students with 4 graduates” (p. 3). This would be a big jump in the 1990s to 127,372 in any higher education institution in the United States (Carney, 1999) but the ongoing pattern of neglect and failed promises of why education was key to assimilation and Americanization.

The creation of professional organizations by education activists, indigenous leaders, American Indian philanthropists, organizations such as the National Indian Education Association was created in 1968 (Carney, 1999; Szasz, 1974). The overall theme of these types

of initiatives is in response to reports and studies on the education of American Indian informing members of Congress and not to tribal nations (Szasz, 1999).

Not only was the level of access to education a problem but the achievement of American Indian students attending mainstream school systems was another (Szasz, 1999). Summer school and other remedial programs and camps were created to address these issues because the accountability on the part of the funding agencies “exemplified the legacy of paternalism, which had spun its tight web under decades of federal control” (Szasz, 1999, p. 161). The American Indian Opportunity organization was created by Comanche education activist LaDonna Harris, Smartlowit created a tribally-specific remedial program for Yakima youth that included a culturally relevant curriculum were examples of the types of responses advocating for the education of American Indians (Szasz, 1999). By the end of the 1960s, education activism factored highly in framing self-determination for tribal nations and the education of American Indians.

In addition to expanding the number and types of schools for American Indian children to attend, the Johnson-O’Malley Act (JOM) that was created in 1934 but was amended to allocate funds to American Indian children who attended public schools (Szasz, 1999). Forty years later, schools would become more Indian-controlled but JOM would not be as effective and the level of reporting for continued funding would deter schools such as Ramah, Rough Rock, and Rocky Boy. There were pots of money being exchanged but American Indian students did not benefit. The achievement gap in the type of curriculum after the schools that became tribally controlled may have been detrimental from the lens of accreditation and reporting agencies but activists have worked for a very long time just to be able to gain some level and degree of control (Szasz, 1999).

The Indian Self-Determination and Education Assistance Act of 1975 was effective in having tribes have control of schools on the reservation land bases. This created a gap in the standards that mainstream schools reported to but will slowly make progress in improvement. Tribal schools responded differently depending on whether the tribe embraced civilization and modernity by assimilating at the time of contact, conversion, or through treaty agreements. One tribal school in the northeast had strong sustainment to their tribal language despite of colonization earlier than most

“[t]his was due, in part, to the fact that many Indians had been trapped by non-Indian culture for upwards of two hundred years and relearning traditions was not easy. The reawakening of cultural awareness was often a slow process. In some place—the deep woods of northern Maine, for example—the strength of these traditions, including language, was surprisingly strong. In others, like the perimeters of Puget Sound in western Washington, where languages themselves were almost gone, “tradition” might be limited to a different value system” (Szasz, 1999, p. 162).

The opinions of self-determination depended on the many levels of people in power and in control but it would also be part of the narrative of how tribal nations continue to advocate for positive change.

Many of the legislations were hard to approach and get passed but when they succeeded, tribal nations and education activists would be more aware of the bureaucratic and societal process. The effect of coercive assimilation would be viewed differently from American Indians because in 1968, Navajo Community College would be established and this created a perfect example of how tribal nations can overcome challenges through persisting in the entanglement of people that are in power (Szasz, 1999). This expanded into higher education institutions with the creation of American Indian Studies, degree programs that included courses in American Indian education, the American Indian Law Center created in 1967 at the University of New Mexico (Szasz, 1999).

With the increase of American Indians involved and becoming more informed about the education of American Indian students in the US school systems, organizations increased and the number of American Indian students in school increased. With self-determination paralleling with Congress's action on the education of American Indians, there has been levels of conflict that American Indian leaders still have to experience. With organizations such as the National Indian Education Association (NIEA), the National Congress of American Indians (NCAI), Native American Rights Fund (NARF), and the National Advisory Council on Indian Education (NACIE), the 1980s progressed into strong advocacy to congress on behalf of American Indian education (Szasz, 1999). Education reports and studies use to be done by non-American Indians but these organizations met together to create an executive order that exercised self-determination.

NIEA, NCAI, NARF, and NACIE created the "Comprehensive Federal Indian Education Policy Statement" with huge similarities to the recommendations from the 1934 Meriam Report (Szasz, 1999). This statement resulted in an executive order signed by President Clinton with these organizations making recommendations for Congress to exercise tribal sovereignty and self-determination, consult with and involve tribal nations, and continued support for tribal languages and culture in education. With federal, state, tribal nations, Department of Education, Congress, professional organizations, and private donors, the need for collective advocacy changed the level of power to the ability of voicing American Indian concerns of education that interrelated with tribal societal concerns (Szasz, 1999).

Tribal leaders educated in mainstream school systems and higher education institutions contributed to the state of American Indian education in the 21st century. One trend included how Indian treaties related to the federal-Indian relationship framed as education being an aspect

of support to be accommodated in perpetuity (Szasz, 1999). With high turnover rates and the many organizational changes with the federal government, tribal nations were able to remain grounded in the significance of their tribal ancestors' intention behind Indian treaties. Not only were there gaps at systemic levels, but realizing how much American Indian people had to teach and inform new legislators about American Indian people in general. Tribal colleges and universities would become cultural intermediaries for sound decisions (Szasz, 1999).

The level of ignorance about American Indian people was very much present in those people in power: “[a]s long as most non-Indian Americans saw American Indians as merely another minority who happened to possess valuable land and marketable resources, many members of Congress continued to view Indians from this perspective” (Szasz, 1999). Educating the masses about American Indian people perpetuates the master narrative of what is being taught in all schools in the US. The invisibility was now contested so that the vision of tribal nations and Congress work with one another on tribal concerns, needs and goals. The shift to post-secondary institutions is one way that American Indians remain active in the many critical agendas in the 21st century including what is being taught to the masses about American Indian people and is seen in tribal colleges and universities and American Indian studies course and degree programs.

Alaska Native Education. The history of the education of American Indians would not be complete without the inclusion of the indigenous peoples in Alaska. It is significant because the racial and ethnic nomenclature of “Alaska Natives” is distinct from American Indians; a settler colonial implementation. With over 120 villages in the state of Alaska, Huhndorf and Huhndorf (2014) distinct the education of American Indians from Alaska Natives in the power dynamic that contextualized Alaska Native history from a social and political lens. It is claimed

that there were over 60,000 Alaska Natives around 1867 and by 1900 there were an encroachment of approximately 40,000 arrivants. Similar to the other states in the US, the education of Alaska Natives began with mission schools, Indian boarding schools in the form of day schools from Kindergarten to 8th grade and off reservation boarding schools for high school and vocational training.

The main distinction lies in racism in relation to land and its resources. The Klondike Gold Rush, fur trading, and sea trading influenced the racist mentality of wealth and capitalism. This would present itself in the form of inequality in schools along with Jim Crow-like attitudes throughout Alaska's land base. The landmark case that will end racial segregation in all schools in addition to *Brown vs. Board of Education of Topeka* in 1954 was *the Tobeluk vs. Lind* in 1976 but overt racism would progress from institutional segregation to a de facto system. After *Teboluk* high schools were expanded to include high school and beyond. Today, Alaskan Native education leaders model on their Alaska Native Science and Engineering Program at the university in Anchorage (Huhndorf & Huhndorf, 2014). This important consideration is seen in how indigenous identity has no borders where a tribal college and university is a member of the American Indian Higher Education Consortium.

American Indian Higher Education. American Indians have participated in higher education since colonization just not to the level of success as the colonial project anticipated. The purposes and definitions of education in relation to American Indian students and tribal communities vary (Lomawaima & McCarty, 2006). This disconnect could in fact clarify resistance of tribal nations fully embracing Americanization and assimilation through education. Carney (1999) states “[t]he occasional negative comments and general lack of interest in white education notwithstanding, the value of education and its possible impact on relations with the

whites were appreciated within the Indian community. That is why educational provisions were occasionally included in treaties, although rarely in a manner entirely acceptable to the tribes or effectively implemented” (p. 53). It would take careful historical analysis to determine success stories in the Indian boarding schools and the different colleges to create significance of education.

Alongside the nationwide trend of college enrollment after World War II, the GI bill was a significant funding source that gave opportunities for American Indians to go to college. This was impactful after tribal governments gained support through expansion of their funding outreach in forms of loan programs and private funding. It was also in the 1920s through the 1940s that natural resources continued to be extracted on American Indian reservations and amounts of funding from these projects contributed to funding tribally-control education institutions. Self-determination was effective in gaining voice and movement at the legislative levels. Institutions of higher education have evolved from the colonial discourse of acculturation and assimilation to repurposing them into mainstream colleges that involved the identity of tribal nations and their land bases.

Repurposing Colonial Colleges. A very interesting characteristic are the repurposing of colleges originally created to educate Indians (Carney, 1999). With realization of the failure of significantly educating American Indians in the colonial period, continued funding also played a role in the repurpose. Some examples show how some colleges built in the colonial period related to Indians to a degree either by location or religion. Ottawa University was located on an Indian reservation in Kansas, framed as a scheme to use Indian land to build a higher education with no agreements to including the enrollment of American Indians (Carney, 1999). Bacone College received endowments from an Oklahoma tribe after the oil boom “many Native

Americans in the general area found themselves extremely wealthy. A number of them made sizable gifts to Bacone College, raising its endowment number to \$900,000 by 1924” (Carney, 1999, p. 88). Many levels of securing funds remain a concern and continued action on the agenda of the education of American Indians. Instead, in this self-determination era, American Indian education and the education of American Indians would create the need of intermediaries between the two.

Tribal Colleges and Universities TCUs. Currently there are 35 TCUs with one in Alaska and in Canada (Tippeconnic III, 2009) and the rest in the main land (Carney, 1999). Action on the self-determination and its benefits for autonomy, it was intentional that a majority of the TCUs are located within the current land bases of tribal nations. The first TCU was established in 1968 and it was Navajo Community College (now Dine College). The passage of the Tribally Controlled Community College Act of 1978 acquired financial support from Congress and the creation of the other 34 TCUs following not only because of this funding but because self-determination and tribal nations helping one another. Although this funding was secured, Congress unwillingly allocated “the full measure of the funding formula” (Szasz, 1999, p. 235). Instead of the 1979 full-time enrollment per student being allocated to \$4,000, Congress would release only half. Discrimination may be so with other higher education institutions getting much more funding than what TCUs were given. Not much has changed since the many failed attempts since the colonial period (Wright, 1998) but with ongoing advocacy at the leadership level, funding and support will continue.

With the creation of the American Indian Higher Education Consortium in 1973, TCUs were represented at an executive leadership level. The American Indian College Fund established in 1994 also added advocacy on the need for funding of these 35 TCUs. These were

in response to the need of tribally relevant education addressing the different agendas of Indian Country. All accredited, the colleges focus on tribal language, health, teaching programs, environmental sciences, and business to address the needs of tribal communities. All the TCUs are within the vicinity of a tribal land base with an emphasis on place-based knowledge and indigenous consciousness that Cajete (1993) describes. Self-determination continues to be exercised and can be seen as a privilege or entitlement but as the indigenous population in the US, the success lies within being included at the table of discussion.

In addressing the gap in relation to ignorance of the knowledge of American Indian people and their position in the state of education, TCUs “have become the institutional cultural intermediary for Native college students, reaffirming Native identity and training for survival in the contemporary world” (Szasz, 1999, p. 235). With TCUs wanting to address issues within tribal communities, the empowerment and emancipation of revitalizing American Indian students to what Cajete (1993) refers to as “that place that Indians talk about.” is also an ongoing purpose of education for American Indian students and their tribal communities. It was very interesting to see the intersect between TCUs to mainstream higher education institutions at an institutional level so that instrumental partnerships apply the operational definition of what a TCU means in relation to being land grant status.

In 1994, Congress reacted to the pressures of self-determination by giving TCUs land grant institution status “[i]n lieu of land sales, which provided revenue for the original land grant institutions under the Morrill Act of 1862, Congress established an endowment of \$4.6 million, with a growth plan of \$4.6 million a year” (Szasz, 1999, p. 237). It is still unclear if tribal nations accepted this status and endowment. During the presidency of Clinton, the passage of the executive order applied consultancy by creating an advisory committee on American Indian

education “to monitor the progress of executive branch agencies toward fulfilling the order’s goals” (Szasz, 1999, p. 237). This executive order is a five-year plan related to the issues and partnerships related to funding, technical assistance, contracts, and federal and private support, etc. This gives a deeper form of involvement and considerations that would aide in legislators competent in participatory actions. It is instrumental being able to influence the power dynamic between tribal nations and Congress and self-determination made this type of governance possible.

TCUs are an example of how tribal nations have not only sustained the presence of American Indian control of the education of American Indians but also influenced hiring and selection of American Indians to be part of TCUs as students or members of the campus community. American Indian scholar Vine Deloria stated on TCUs “are the only transitional institution standing between the reservation population and the larger society that can bring services and information to Indian people” (Szasz, 1999, 239). In addition to the engaging professional organizations, TCUs are the primary of applying indigenous values (Cajete, 1993) into their higher education institutions.

Dine College. Formerly Navajo Community College and now Dine College, this college was created in 1968 that decolonizes the characteristics of higher education policy and organization. Applying Dine philosophy in the mission statement and seen in the layout of the campus, a very high Dine faculty and staff, this college creates articulation and transfer agreements to prevent brain drain by educating and training American Indian students for them to be active members upon graduation in the needed professions: environmental management, tribal governance, health care, and education. The Navajo Nation teacher education program is a scholarship program for individuals who plan on teaching on the Navajo Nation in either the

schools under the Bureau of Indian Education (Szasz, 1977). With numerous campuses throughout the Navajo Indian reservation, this college is a model that was modified and followed by the other TCUs. It is populated mostly by Navajo students but has an open enrollment with funding from the Navajo Nation tribal council, the federal government, state government, state universities, private donations, and receives representation from NIEA and AIHEC.

Comanche Nation College. The first tribal college in the state of Oklahoma, the Comanche Nation created the Comanche Nation College in 2002. The purpose of establishing this college was “to meet the educational needs of tribal members, other Indians and non-Indians living in Comanche country” (Tippeconnic III, 2009, p. 133). Being that Oklahoma is known as Indian Territory, where the removal of the eastern tribes were relocated, the assigned allotment-model with urban communities having higher education institutions located within the vicinities of where Oklahoma American Indians live. Despite the unique evolution of the creation of TCUs, all TCUs share the concerns that Comanche education scholar and leader Tippeconnic III (2009) notes: “Indian control of education. The emphasis on tribal cultures and languages. A strong relationship between education and economic development. Developing and providing Indian leadership. Meeting community educational needs.” (pp. 134).

American Indian Studies. In response to social movements on college campuses in the 1960s relating to equality, ethnic studies within higher education institutions were created (Carney, 1999). American Indian Studies (AIS) was created in many colleges either as an undergraduate or graduate major or minor, or offered as courses in the 1960s beginning with courses being offered to now as academic programs. An interdisciplinary field, these programs not only be research intermediaries but as consultants at the legislative level. Non-American

Indian scholars have also been involved in AIS and contribute knowledge needed to refrain from overall invisibility.

One issue AIS departments further advocate for are research methods being more responsive to tribal communities and their agendas within the 21st century. An interdisciplinary field, AIS gained stronger leverage with the establishment of the National American Indian Studies Association (NAISA) in 2003 that includes over 2,000 members throughout the world (NAISA, 2016). Its role within the imperial university faces its challenges but produces knowledge communities that privilege indigenous voice and presence. AIS is also been a critical contact for American Indian college students on PWIs that do not have an American Indian cultural center or support center.

The state of American Indian education today, in the 21st century can be accounted for the growth and allyship that AIS (Native American Studies, Indigenous Studies, Applied Indigenous Studies, American Indian and Indigenous Studies) has brought to the table. AIS's makeup of interdisciplinary and diversity within academics is what has been American Indian education all along. The personhood of indigenous knowledge has been denied legitimately it's belonging within the nation state. AIS has contributed to political education, academic scholarship, and published works making what Doxtater (2004), Lomawaima and McCarty (2012) and many other scholars within AIS emancipate toward so that tribal communities are within the visibility and are a priority towards equity and access.

Indigenous Research. Research done by and on American Indians was ethically contested and it would take further advocacy to be considerate of Indigenous Peoples. With research published without tribal consultation, the research agenda pushed toward participatory with indigenous considerations. Experiences of unethical incidences resulted in published books

such as Smith's (2013) Decolonizing Methodologies: Research and Indigenous Peoples and Wilson's (2008) Research is Ceremony so that the settler colonial narrative is not received as a form of violence. This eight moment in qualitative inquiry (Denzin, 2010) is not only for research justice but also as a form of resistance (Kovach, 2005) but for tribal nations and Congress to continue self-determination and considerate of tribal sovereignty and agency.

American Indian Student Services & Cultural Centers. Within the student affairs profession, there has been developments in the visibility of American Indian student services to address recruitment, retention, and graduation efforts (Shotton, Lowe, & Waterman, 2013; Patton, 2010). The responsibility to respond through action regarding the issues of American Indian students in higher education is within the systemic community. It is important to note that within mainstream higher education institutions and Congress, little to no knowledge of the existence of TCUs, AIS, and student services for American Indian students is to none, if to a minimum at all (Carney, 1999).

American Indian students attend higher education institutions but professionals continue to be challenged by the diversity within the American Indian college student population alone. It is often that "[t]his tremendous range of conditions at post-secondary institutions where Indian students were enrolled made it impossible to generalize about their experience" (Szasz, 1999, p. 234). This is in the field of research, data reporting and the politic of self-identification and tribal enrollment issues are still at surface. Other factors that factor into the retention rates is the level of institutional support at mainstream higher education institutions. Empirical studies have been very minimal and influences the mobility of data reporting is to institutional constituents. American Indians in the student affairs profession continue to advocate along with American

Indian college students because of the invisibility of this student population on mainstream campuses.

Conclusion. In conclusion, American Indian education can best be understood by becoming more competent in tribal nations considerations so that the gap of trust and support will enmesh with the communication lines. Remaining grounded in indigenous epistemologies such as those mentioned by Cajete (1993) gives student affairs professionals the critical lens to be applied in the college student development theories with modifications. Although colonization disrupted the “higher education” of tribal nations (Szasz, 1977), significant sustainment are instrumental in the reality of American Indian education.

American Indian education exists, just not in the formality of accreditation for K-12 schools. From personal knowledge, friends who have graduated from a Bureau of Indian Education school could not further their life beyond job corps programs. One friend could not enter the armed forces because the school he graduated from did not fit the level of accreditation. Failures of the curriculum gap may be detrimental when reporting and the level of achievement but American Indian students who graduate from these schools accomplish and that is a success within itself. These types of stories draw in questions of the achievement gap and the persistence of American Indian students completing high school whether their school is accredited or not.

American Indian education exists in its forms within higher education transgressing from memory into influencing models of advocacy and leadership. Existing and emerging indigenous peoples who are leaders within higher education continue to model indigenous epistemologies such as Cajete’s (1993) within an indigenous leadership framework. With the establishment of the first tribal college and university in 1966, 36 TCUs exist today; many of them grounded in

their tribal knowledge systems with leaders who carry indigenous leadership values of community and reciprocity for the continued need for American Indian education.

Theoretical Frameworks

To share the path I took to unweaving American Indian identity within retrieved research articles also included the search term of indigenous research. The contribution of indigenous research method and methodology is part of the interwoven theoretical frameworks where I emphasized earlier that parts and even now, that even the details in the research process cannot be separated. This is the response in action to the inquiry of our own American Indian researchers accomplishing liberation for all to benefit in all areas of the research process. It is through this approach and format that the voices of the co-researchers narrate their experiences and are valued for the good of all.

Indigenous Stories. Theoretical frameworks of storytelling can be scholarly recognized as counter-storytelling (Solorzano & Yosso, 2002) where a cycle and web of interrelation of the research process is grounded indigenously throughout. When I have stated ‘stories within stories’ I am referring to counter-storytelling being that I a Navajo American Indian researcher seeks to be ethical in the research process by applying our tribal ancestral stories (Battiste, 2008) that is part of my whole identity. The story that our co-researchers share in their narrative about how they define themselves as an American Indian is first of its kind because it is isolated as an exploration of only American Indian tribal identity at PWIs in the 21st century. Books have been published about identity, one in the late 1990s (Garrod & Larimore, 1997) and the other focusing on ethnic identity (Huffman, 2008). My research study shares how American Indian college students define themselves in the 21st century and these books help inform how my research

topic is distinct. Other studies accompany identity with persistence, and other higher education pipeline issues but my study isolates tribal identity to privilege our present generation of storytellers.

Studies that apply tribal American Indian stories to American Indian tribal identity or on the experiences of this college student population has been somewhat mentioned in my first chapter related to invisibility. Focusing on American Indian tribal stories primarily in the US is a focus that has a colonial discourse distinct from other indigenous peoples throughout the world. The role of storytelling of tribes in the US is connected to place (Cajete, 1994) and is a growth within the indigenous research agenda. This growth is an exercise of self-determination to cultivate and sustain tribal communities (Isseke & Brennus, 2011) by indigenizing the dominant reference of theory to bridge the erasure of voices to dominant circles of research. This brings us into the circle of higher education and the invisibility of this student population on PWIs and in research and the significance of stories within stories. This American Indian college student population is the most diverse and to hear their stories by honoring their tribal nation affiliations achieves liberation.

American Indian Identity. In my first chapter I told you a story about American Indian identity and how it shapes the significance and call to inquiry applying Perry Horse's American Indian Identity with the capital I. I did this in a circular form beginning and ending with American Indian Identity. I hope to take you on another circular path in telling the story of how American Indian Identity is positioned within literature from the lens of a Navajo American Indian researcher. Not primarily from my Navajo lens but extending it to the scholarly work that influences my research study. I then conclude this story to eventually lead you into the literature

within the field of American Indian Studies on how American Indian tribal identity is reclaimed within the spaces of the research process.

Horse's American Indian Identity. In Horse's (2005) article on American Indian identity, he begins with a story of how the outlook of American Indian identity is changing. He does so by quoting his grandmother who said in 1950 that "[o]ne day we're all going to be like white people" (p. 61). Since 1950 the population of American Indians have diversified as a more intertribal and multiracial generation. Horse renews American Indian identity through a postcolonial sensibility lens by listing 5 areas of consciousnesses and defines consciousness as "the principles or moral values that guide an individual's actions" (Horse, 2005, p. 65). These five consciousnesses make up what he defined as a paradigm in his 2001 article, and most recently as a thematic model in 2012. What makes this significant and distinct is that it is embedded in American Indian values of communal teaching that involves the young and old altogether (Cajete, 1994). He goes on and describes these consciousnesses to be cross-generational, weaving all to connect it into the present: the 21st century and self-determination era of American Indians in the US. Horse's paradigm or thematic model has yet to be included in any type of research study to date and this study will, so that all generations and their stories are weaved together to shape American Indian tribal identity in higher education experiences at PWIs.

The internet search engine Google Scholar identified that Horse has been cited by 57 articles, these do not include Prezi presentations given at the graduate level. When I first began my search of empirical or research articles that have applied or included Horse's work there was no actual studies that existed. If American Indian Identity was included, it was an insert such as the text in college student development (Evans, et. al., 2010). This is the type of erasure or

overlook evolving from the colonial pedagogy and curriculum that perpetuates behaviors of not on the priority list of issues to change existing in colonial institutions such as higher education. To refrain from the anti-colonial stance, this research study will show how American Indian college students who attend or have attended a PWI within the 21st century know who they are and that the 5 consciousnesses are what Horse offers for us to consider when working with this student population.

Research and American Indian identity. I emphasize American Indian tribal identity and its invisibility within research in several studies related to place within PWIs. It is no surprise the absence of empirical studies on American Indian college students when it is claimed on the National Center for Education Statistics (NCES) (2016) that AI/AN college students are statistically difficult to be included in reports due to too low of data to be represented in database form. American Indian identity is not well documented and published even when they have been racialized and politicized. If they are included in research studies, they are addressed and accompanied through test scores and other higher education pipeline issues such as retention, graduation rates, and persistence.

Upon searching for articles on American Indian identity, the result of my search led me to studies related to racial campus climate. I dissected several studies to find what role American Indian college students had in the research study. Most were grouped to more general terms rather than specific to tribal identity. Often aggregate (Shotton, Lowe, & Waterman, 2013), AI/AN students in published research studies, for example become: “students of color” (Lowe, Byron, Ferry, & Garcia, 2013; Rankin & Reason, 2005), the “minority group” (Elmers & Pike, 1997; Nora & Cabrera, 1996), “non-European” (Diver-Stamnes & Lomascolo, 2006), or the “comparison group” (Chang, Denson, Saenz, & Misa, 2006). There is no mention of tribal

identity when discussing comments made by these assigned study groups. American Indian students may tribally distinct themselves with or more of the 564 federally-recognized tribes (Castagno, 2005; Pewewardy & Frey, 2004) and these distinctions have been lost in research becoming “Native American” (Diver-Stamnes & Lomascolo, 2006; Elmers & Pike, 1997; Harper & Hurtado, 2007; Lewis, Chesler & Forman, 2000; Nora & Cabrera, 1996; Sotello & Turner 1994), “Native student” (Castagno, 2006), “First Nations” (Holley, Larson, Adelman, & Trevino, 2007), and “American Indian” (Chang, et. al., 2006; Rankin & Reason, 2005; Pewewardy & Frey, 2004). When lost in data or in identification representation in research studies, tribal identity is pushed further into the margins becoming invisible.

It is a goal for this literature review to humanize the research process by valuing tribal identity of the co-researchers and the research process by weaving the selected theoretical frameworks centralizing the role of American Indian identity. One example is a quantitative study by Okagaki, Helling, and Bingham (2009) that is far from my indigenous and action approach because this study invisibilizes American Indian tribal identity. It may not be the intention of the author to do so, and although the author acknowledged that 53 of the 70 that participated represented Sioux tribes, they have sub-tribal groups that make them even more distinct that is not included. This weakness of not embracing tribal identity relates to why quantitative is more resourceful to embracing this significance but also how translating their significance in numbers, measuring them and translating them invisibilizes them; rather than involving the co-researchers involved in the whole research process.

Two books give American Indian college students the chance to share their experiences about college but not specifically about their tribal identity. The first book is edited by Garrod & Larimore published in 1997 and took 5 years for 13 students to contribute their essay as a chapter

in the book. Very few concentrated on tribal identity and if they did, it related to their whole life experiences and how it led them to be where they are. The second book is by a sociologist, Terry Huffman (2008) who discusses American Indian ethnic identity in four profiles called “cultural masks:” assimilated students, marginal students, estranged students, and transcultured students. In Huffman’s (2008) study there were 69 American Indian students who participated in his study categorizing them into the four cultural masks. Huffman (2008) has informed readers about the different placement areas of the college students on his linear model. Not only is this a weakness due to indigenous values not in linearity (Cajete, 1993) but Huffman is a non-American Indian where the inquiry for more research is to be done by American Indians, for American Indians and with American Indians involved throughout the research process.

The terms race and ethnicity that these authors used in their books provides navigation into frameworks for discussion. My resistance to these terms and to the “cultural masks” is to revitalize the lens of our ancestors. My experiences of elders accepting people exactly how they are and valuing them just like any other, grounds me into the indigenous value system such as Navajo kinship. Making meaning to the acceptance process involves simplicity rather than deconstructing individualism because as relatives to one another, we are helping one another. I believe this is what elders are trying to teach when they speak and interact with all of us because valuing our relations is sacred and is part of reaching peace and happiness. This discussion leads to the literature on racial identity development theories applied to college students and how I tackle norms to reclaim the importance of American Indian college student voices.

Racial Identity Development. Along with the invisibility of American Indian tribal identity in research and presence at PWIs, the linearity of college development models displaces the significant diversity of American Indian college students. The application of racial identity

development theories on American Indian college students at PWIs is absent in empirical representation. My goal to refrain from racialization and linear development models in racial identity development theories in my dissertation research so that a state of beauty for American Indian college students' tribal identity is sustained before, during, and after college. I extend further beyond the margins of racial identity by the co-researchers in my study who share their story about their American Indian tribal identity.

Development is a construct related to a linear continuum and in college student development theory, a college student is framed within ranges of continuum often applied with other branches of the theories (Evans, et.al., 2010). The stigma of racial identity development on American Indian college students is similar to what Huffman (2008) applying ethnic identity on this student population. Development models may provide reference points of intentional programming, but Cajete (1994) emphasizes how the whole community learned together and to value tribal identity is to value tribal culture as well. What racial identity development (RID) does for American Indian college students is that it moves away from these tribal realities that are meaningful and significant to inclusion and sustaining indigenous values. Being that this population is less than 2% with an increasing multiracial and intertribal mixing but this generation of American Indian college students will be telling stories of their tribal identity to their children and future generations.

Research studies that have focused on this student population, again, is to address an issue within the American Indian higher education pipeline. They do not isolate American Indian identity or tribal identity; it is not until then, that higher education practitioners create informed and intentional programs for this student population to embrace empowerment. This leaves a puzzle of pockets in creating a clear picture of responding to the issues within the

pipeline. Considering race in college student development theories was first created by Cross's racial identity development (Brayboy, 2005; Evans, et.al, 2010; Reason & Broido, 2011) and is one of the newest branch of college student development. It is borrowed from the counseling field, with a relevant model for American Indian students created from Brayboy (2005), a Lumbee American Indian, eventually naming it: tribal critical race theory (TribalCrit). This is not considered a racial identity development theory with linearity, but does center the role of colonization in American Indian college students in a teacher education program. Similar to Huffman (2008), co-researchers in these studies were categorized but in a way that resembles the framework that Horse provides.

As a race-conscious society (Karkouti, 2016), not being able to connect and attempt tribally relevant approaches (Guardia & Evans, 2008; Hart, 2010; Juntunen, Barraclough, Broneck, Seibel, Winrow, & Morin, 2001; Lopez, Heilig, & Schram, 2013; Lundberg, 2014) is also a critique existing in college student development theories. This gives student affairs professionals more reason to consider Horse's (2001; 2005; 2012) American Indian Identity because it cannot be too generalized or too tribally specific. It is about embracing the distinction of that particular PWI and the place of American Indian tribal identity on that campus. That campus alone is in a location that was once indigenous land (Waterman, 2008) and HEIs have a responsibility to cultivate a discussion that includes American Indians and their connection to place. This is where part of the tool of empowerment comes from and if there is a disconnect between American Indian college students and the place of their PWI, they can connect by embracing their tribal identity to that place; where indigenous people once located.

To reiterate, the lack of empirical research studies to conduct a more thorough literature review on American Indian college students can be emphasized by Juntunen et. al. (2001) when

they stated “[a] recent review of multicultural career development literature identified 68 empirical articles in three vocational journals, of which only two included American Indian in the populations studied” (p. 274). Also by Willmott et. al. (2015) where they searched for research articles from professional journals that related to the field of higher education that minimally contained American Indian college students. More research is needed and a call for inquiry is framed from American Indian Studies publications to help strengthen my claim to tribal identity reclamation.

American Indian Studies. American Indian tribal identity exists in American Indian Studies gaining more voice especially when race is taken out of the discussion (Coulthard, 2014). Who else to discourse American Indian identity than a field that is made up of dedicated American Indian and Indigenous scholars? Although empirical research articles are the norm of literature reviews, they may somewhat may be included but colonization is usually centralized and move beyond the dominant expectation (Wilson, 2008). Published books related to American Indian tribal identity in AIS offer clarification and critical voice to this invisibilized topic. The transformation of the narrative and emergent research in AIS has its ongoing challenges of gaining full acceptance as a research method and framework (Tuhiwai Smith, 2012). AIS expanded globally and is also referred to as Native American Studies, Indigenous Studies, Applied Indigenous Studies, but for my dissertation study I choose to use American Indian Studies only because Horse uses American Indian when he names his thematic framework. American Indian tribal identity in the US is diverse but the selected authors contribute to indigenous critique and analyses of the many aspects of not only American Indian tribal identity but indigenous identity.

Within the 21st century, published books and articles on American Indian tribal identity include the analysis of racialization's influence in shaping colonial administration. Authors within AIS reclaim tribal identity by framing it through an analysis of colonial political theory (for example). This story informs about the critical discussion indigenous scholars offer where I include specific scholarship within the borders of the United States. It is important to note that my selection within this topic identify as indigenous or specific to a tribal nation within the United States. This is all part of the indigenous research method where community and agency are not separated (Tuhiwai Smith, 2012; Wilson, 2008). I begin with Moreton-Robinson (2015), Coulthard (2014) and Walter and Andersen's (2013) discussion in the countries of Canada, Australia, and New Zealand. I then move to Dakota scholar Kim Tallbear (2013), Mohawk scholar Audra Simpson (2014), and Anishnabeg scholar Jill Doerfler (2015) to get specific to tribal identity in the United States. I complete this circle of AIS identity story with Shotton et.al. (2013) who specifically concentrate on American Indian college students in the United States eventually leading me to Horse's American Indian Identity.

Moreton-Robinson (2015) cores our realization of colonial power dynamics and its possessiveness in systemically maintaining settler policies. As indigenous people we are entangled when possessiveness remains cyclical leaving minimal room to include all on diversifying the status quo. Specifically in the US, the discussion becomes distinct from Canada and New Zealand because of the interplay of treaties, property, and possession hybervisibilizing racism rather than invisibilizing it. This extremeness is also mentioned by Coulthard (2014) when territoriality is centered on a narrative of privileging the distinct relations between indigenous peoples and nation-states from appropriated indigenous land. It is significant due to the erasure of American Indian history in pedagogy and Moreton-Robinson (2015) and

Coulthard (2014) critically reclaim this narrative through critical analysis of race theory and political theory. It is not until indigenous scholarship can the narrative be humanely exposed to sociohistorical institutions such as higher education institutions. The more we move within the depths of higher education policy, an attempt to viewing quantitative data has also been indigenized; to also reclaim interpreting statistics.

As I have mentioned earlier, the National Center for Statistics (2017) stated that the American Indian college student population is not representative due to their too low of numbers to be statistically reported to be significant. Shotton et. al. (2014) have also began to discuss forward movement beyond the statistically insignificant non-reported student population. Within the field of AIS, Walter and Andersen (2013) indigenizes the discussion of statistics and how it is to be applied as a research methodology and consider the social, cultural, economic, and racial aspects of the indigenous population. Similar to what Tallbear (2014) speaks on American Indian DNA that identity as a science and Walter and Anderson (2013) statistics as a science needs in addition to science. Moving beyond the dominant influence that science can have on perception, AIS scholarship reclaims these critical angles to sustain tribal identity. This is important because it leads to the inquiry within AIS that I apply but qualitatively. The selected books that relate to American Indian tribal identity are ones that consider their own tribal identity to voice the distinction of this population.

There are other forms of literature in AIS that include American Indian college students but they address identity alongside issues as mentioned earlier. Tallbear (2013) dives deep in the colonial project of DNA who challenges the narrative of who defines who is or is not American Indian. Geneticizing a race is another form of genocidal practice perpetuating racialization but Tallbear (2013) situates tribal citizenship politically “in which dominant cultural notions of race-

federal “Indian blood”-have pushed and been pushed against by tribal peoples’ own ideas of belonging and citizenship” (p. 63). Variation of individual tribal identity and enrollment exists and geneticizing scrutinizes the pros and cons of the current federal Indian policies and its role of protecting sovereign status. AIS scholars such as Tallbear centers the effects of settler colonialism that instill power of identification policies but through her critical analysis, the significance of American Indian sovereign individual preference in constructing, narrating, and documenting tribal identity is reclaimed. Centralizing sovereignty in the conversation creates opportunity for college students to be active in the discourse in this nation state.

Shotton et. al. (2013) responds to the ongoing need of advocacy for American Indian college students and including students defining themselves and involved in the conversation. Being statistically represented by the asterisk undermines access and equity when the colonizing reporting agencies democratize the allocation of funds based on numbers. Shifting the narrative in data reporting by exclusively investing on the critical mass are what the authors call for. Shifting the narrative to not only be culturally relevant but also addresses diversification in HEIs and advocating for student on the ground at their respective institutions. American Indians in the student affairs profession included in this text shares successful culturally relevant practice and models on their HEIs that not only were for American Indian college students but informing their campus about American Indians. When AI/AN college students attend PWIs, their invisibility shifts their experiences where explorations of their identity surface and programs such as these provide spaces of defining agency.

What would it look like if we were to take race out of the discussion of racial identity development or exploration? Coulthard (2014) is a scholar in AIS who gives us an opportunity to extend beyond race; similar to the approach Shotton et. al. (2013) extend student affairs practice

beyond the asterisk. What is entangled and becomes the rhetoric, is that the categorization of races is supposed to help control but instead are abused in power positions that result in the inequalities and lack of access of American Indian tribal college students attending college. What continues to not be significant in the discussion of American Indian college students could be understood by considering Coulthard's (2014) discussion of James Wolfe's territoriality. Coulthard (2014) states that Wolfe defines the nation state having "the primary motive [of settler colonialism] is not race (or religion, ethnicity, grade of civilization, etc.) but access to territory. Territoriality is settler colonialism's specific, irreducible element" (p. 7). What lies within his discussion and even further separates other races is 'grounded normativity' and its dynamics that exist within indigenous people. This is the type of understanding of American Indian tribal identity that needs to be told and I am hopeful the co-researchers who participate in my dissertation study will have their voices heard. Pewewardy and Frey (2004) noted that race is viewed differently from the lens of American Indian students who participated in their study and my discussion above extends to the regular notion of race. This also confirms the needed focus on American Indian tribal identity in the US where American Indian scholars Simpson and Doerfler who were once college students critically analyzed recognition of their tribal affiliation.

This brings me to inform you of what has been a movement in AIS and the specifics of American Indian tribal identity in the US. Mohawk scholar Audra Simpson (2014), and Anishnabeg scholar Jill Doerfler (2015) inform us of the complexity of recognition in their specific tribal nation whether they are enrolled or not. I choose Simpson and Doerfler because of their work in acting upon the skirmishes within their tribal communities and territories so that future generations are aware of agency and sovereignty within themselves. The politics of American Indian identity in HEIs has been a discussion that Pewewardy and Frey (2004) and

Shotton et. al. (2014) insight us to move forward with. Simpson and Doerfler changes the rhetoric behind the definition of American Indian tribal identity and they are examples of how they acted upon the complexity not acknowledged.

One unique form of tribal enrollment and recognition comes from Doerfler (2015) where she discusses how her tribal identity did not come into terms of making her an enrolled tribal member. For student affairs to access themselves to these types of resources is the perpetuation of minimal embracement to understanding the tribal nations with in the US. For American Indian scholars to attend college and to commit their research related to their identity which took over 10 years for their scholarship to be published. Examples from Mvskoke Creek author Sarah Deer (2015) on the violence against American Indian women and Nuuchahnulth (Nootka) author Charlotte Cote (2010) on whaling rights on whaling. As more scholarship continue to be published, meta-inclusion of AIS scholarship is absent in student affairs literature. This is where Doerfler (2015) and Simpson (2014) become specific to American Indian tribal identity in the US.

Doerfler (2015) is not an enrolled member of the Anishnabeg due to blood quantum requirements influenced by federal government policies and the decision of the tribal government. She is active in her tribal community to help them understand their place with the federal government in relation to tribal enrollment and how tribal sovereignty can impact the tribal community that other tribal nations could model after. Another example is how Simpson (2014) was active in voicing the position of the Mohawk in a location that includes US-Canada border issues. The degree and length of research they both committed to includes how they have come to understand themselves and the impact they have for their tribal nations. This is important because American Indian college students who attend PWIs explore different aspects

of their identity and this is how it can come into terms with moving forward including fostering their tribal identity development.

Conclusion

In this chapter I took you on different sub-circles of the story about the context of my dissertation research study on American Indian tribal identity. Stories within stories and Horse's American Indian identity are the two frameworks applied in my dissertation study to act on the need to apply American Indian frameworks in American Indian researcher by American Indian people with and for American Indian college students. I also shared stories of what is offered in racial identity development and scholarship within the field of AIS. More American Indian college students are defining their identity on their own terms in diverse ways (Kelly, 2011; Mihesuah, 1998; Mosley-Howard, Baldwin, Ironstack, Rousmaniere, & Burke, 2015). And although Torres, Jones and Renn (2009) include suggested approaches, it does not tailor to American Indian students' invisibility and the exploration of extending beyond that the AIS field offers. An invisible identity which a majority of the campus community on college campuses does not know of, through enrichment of exchange, the community can understand how American Indian students identify themselves and how they understand themselves as American Indian students through the students telling their stories.

CHAPTER 3: METHODS

‘How Stories became Stories’

Earlier I stated that my exposure to stories throughout my life resonates from “this is how it was told to me.” The gift I identified with was how these stories molded me into my aspiring role in the higher education profession; hence the subtitle of this chapter “how stories became stories.’ Stories accumulated within me and as I would self-reflect either through meditation or prayer, I transcended the lessons of these stories to inform my research interests. The axiology, epistemology, and ontology from where my research drives me came into my existence in a sacred manner eons ago. Dine scholars often reference to Zolbrod (1987), a book of the Navajo Creation Story which indigenous tribes also have their own. This Navajo genesis takes more than one’s lifetime to be competent in, as you will see in one of the co-researcher describes how her great grandfather was a medicine man of three ceremonies. These ceremonies are but a very small part of the Navajo Creation Story, which is why I name the framework and methodology of my dissertation study ‘stories within stories’ because that is how I come to understand how the Navajo Creation Story guides me in this research study path.

Now, as a young adult, I was told that it was time for me to apply this knowledge because there are more of us American Indian people needed. This form of responsibility I realized and respected and I decided to embrace it because it is an inner circle of my identity that I naturally bonded with. This form of self agency and self-determination is a tool that I not only an American Indian doctoral candidate but a reality that shapes our core as American Indians experiencing spaces such as predominantly white institutions. This relates to empowerment within and also shapes our realities as American Indian tribal people in the US and that is where Brayboy’s (2006) TribalCrit framework centering colonization distinct and signifies this study.

All of the above mentioned is the platform I use in this portion of my dissertation. This chapter is the methodology section of the research process and it explains all the tools that will lead us to the main story circle of American Indian college students at PWIs. In this chapter I tell you stories within stories of how the process of gathering the tools to share the stories of the American Indian college students who agreed to being interviewed. Instead of referring to the students in my dissertation as participants or subject, an inquiry of indigenous research methods is to involve them in the text of the research being that stories are sacred, the students are referred to as co-researchers (Wilson, 2008). This is all part of the research intricacies as American Indian people who research with and for American Indian people.

My dissertation will explore student voices through their narratives. In this way the voices of the students in my dissertation study are heard and translated to influence change. Exploration with application of Horse's (2001, 2005, 2012) American Indian identity theory on American Indian college students attending or who have attended a PWI in the 21st century. It is within the 21st century context that the imaginary of stereotypes related to American Indian identity are analyzed and reframed as a tool toward empowerment. Using a qualitative exploratory narrative research method with consideration of indigenous research methodology (Tuhiwai Smith, 2012; Wilson, 2008), the goal of my dissertation study will conclude Horse's theory is applicable to how American Indian college students define their identity. With this affirmation, Horse's theory will be considered more and applied more when working with and for American Indian college students.

Qualitative narrative research is a fairly new research method (Creswell, 2013; 2014) that is interdisciplinary and has been widely accepted and receptive to the indigenous population (Tuhiwai Smith, 2012). With the emphasis on the indigenous research method, my dissertation

will reach the goal of empowerment for all to create change for the American Indian college student. The following research questions help guide me to respond to the qualitative inquiry that is needed to help students in college leaving their American Indian tribal identity out of the practice.

Research Questions

1. As American Indian students attending a PWI, how do they define their racial and tribal identity?
2. To confirm Horse's list ("theory") of consciousnesses to be relevant on how these students define themselves, do their definitions fit the five areas?
3. How do they see their identity as a role in their college process on a PWI?

Methods

The American Indian student voice and their experiences while attending a higher education institution and the current trends for this student population in college prompt the needed research in action. Their voices of their experiences need to be valued and ethically reported and lacks in research, literature, and application of 'theory to practice' in student affairs and higher education administration. At the student level, the communities that are involved in advocacy and support of Native American college students are in a 'contact zone' (Pratt, 1991) that can empower this student population. The 'contact zone' creates an opportunity of empowerment and engagement for social justice and positive change. My seven years of student affairs experience, I have come to know the critical mass of this student population are seen in-person at the minimum; if not any. If this student population is not reaching out to Native American student services or cultural centers on their college campus, where do they go and how to they succeed? How is their identity as an American Indian sustained and developed throughout

college? With the astounding trend of the higher education pipeline of American Indian college students' enrollment rates increasing, stagnant retention rates, attrition rates, graduation rates, and enrollment in advanced degree and professional programs; how can American Indian education advocates, scholars, and activists contribute and respond and act upon this? It is through indigenous theories and methodologies that create hope and positive possibilities. It is also with the consideration of TribalCrit (Brayboy, 2006), American Indian Identity, and 'stories within stories' that a better understanding of what should be considered in policy and academy change. In this 8th moment (Denzin, 2010; Tuhiwai Smith, 2012) this dissertation study acts on reclaiming American Indian and tribal identity in the story circles of campus climate, Western pedagogy, and in literature and research.

Indigenous theories and methodologies will systemically inform not only all who advocate with and for students but American Indian students themselves will gain empowerment of significant movements on their college campuses and college experiences. Identity and wholism frame the exploration of indigenous theories and methodologies generating the inquiry of American Indian student services and cultural centers to act on American Indian college student voices needs by creatively and strategically placing their voices toward distinct contributions of inclusion and diversity in higher education institutions. When we hear their voices and apply them with our American Indian scholars, theorists, and methodologists, the indigenous story circles are sustained and we remain who we are without having to modify our American Indian and tribal identity.

Identifying American Indian college students within research with consideration of Kiowa 'theorist' Perry Horse's (2001) five areas of consciousness will be applied in this discussion of indigenous theories and methodologies. In hopes of illuminating the experiences

of American Indian students in college and contributing to literature through culturally-responsive approaches, indigenous theories and methodologies can contribute immensely to the general research profession. Being that research is a very unattractive word from the perspective of Indigenous Peoples (Tuhiwai Smith, 2012), its context will start the discussion of where indigenous theories and methodologies lie in the role of research for American Indian college students by centering their individual tribal identity rather than just their American Indian identity.

Research Context. My interest in the research for and with American Indian college students stems from my Navajo teachings of ‘respecting your elders.’ There are several people and indigenous movements that my tribal values have made their influential reinforcements. Renowned American Indian college student advocate, scholar, and author Stephanie Waterman (Turtle Clan of the Onondaga Nation), is dedicated for and with this student population. A statement in an article Waterman co-authored, they state: “[a]s higher education researchers, we feel it is ethical that Native American college student experiences are topics of interest and research” (Willmo, Sands, Raucci, & Waterman, 2015, p. 81). This verbalizes to the value of ‘respecting’ scholarly elders which I embrace. The call for research on American Indian college students has been identified and prompts my interest not only as a profession but also specifies the importance of focusing on student perspectives in their own stories through their narratives.

The context of indigenous research also relates to my importance of the statement presented in 1999 at the World Indigenous Peoples’ Conference on Education called “The Coolangatta Statement on Indigenous Peoples’ Rights in Education.” (Alaska Native Knowledge Network, 2006). This statement is another motivation that relates to my values of respect of elder voices and responsibility to the American Indian college student population. This

statement is significant being that its trajectory is worldwide with the overall issue of Western education and the dominant academy that continues to fail at equity and access to the education of American Indians. Indigenous Peoples throughout the world are experiencing the same oppression as we are in the US but with different forms of colonialism. Colonization has a key role in how education research has failed with and for American Indian college students. Indigenous theories and methodologies will signify and authentically translate the voices of these students into the needed change for restoration and healing so that the wholistic definition of American Indian and tribal identity surface and are centered in higher education policy and academy considerations.

What drives specific exploration toward indigenous theories and epistemologies include the most recent publication from Willmo et.al.'s (2015) that synthesizes the existing literature related to American Indian college students. They report on the lack of literature on American Indian college students: out of the 2,683 journal articles published in the past 20 years within higher education and student services, only 36 (or 1.3%) related to American Indian college students. What was also astonishing was that these articles are not from the perspectives of American Indian college students themselves and that is what indigenous theories and methodologies can do. The foundation of American Indian tribal identity are framed by American Indian scholars themselves such as Horse (2001, 2005, 2012) and Brayboy (2006).

Privileging the historical, cultural, political, and educational experiences is the wholistic inclusion of the identity of the American Indian college student (Willmo et. al., 2015). Horse will aide in making this complex issue more visually understood and 'stories within stories' will better aid in navigating the knowledge from these type of indigenous research considerations. More research is needed, the call for inquiry (Denzin, 2010) is needed and as we continue into

the 21st century, in the 8th moment of qualitative research (Denzin, 2010; Tuhiwai Smith, 2010), indigenous theories and methodologies can help value American Indian college student voices through their narratives because all these story circles are intact and ethically continue its importance and significance. It is through these that their voices create change and exercise self-determination; an active role in the important time of research.

More specific to the American Indian college student is the increase in their attendance at predominantly white institutions (Willmo et. al., 2015) leading to their invisibility as being less than or barely at 1% of the student population. This student population enters into spaces in addition to their overall invisibility by experiencing social and academic shocks related to microaggressions, hegemonic discourses of study, and colonial pedagogy (ANKN, 2006). As a former college student and now an emerging researcher, I relate to this invisibility. This path I pursue as a researcher can be misleading on top of being isolating. As one of the researchers stated in their article when reading articles that are supposedly related to American Indian college students' experiences: "I spend hours reading over each article just to discover that the study has pretty much nothing to do with what I am interested in" (Willmo et. al., 2015, p. 89). We want to know the experiences of American Indian college students in their own voices in research. Prior to coming to college, this student population has accumulated so many tribal and cultural teachings throughout their upbringing and not only can their voices illuminate research but also help define and shape their realities and experiences.

Bringing their tribal culture with them to college, experiences of American Indian college students and their development should be just as positively memorable and successful as much as their peers. This is not the case however, as their development and experiences are cut short due to negative experiences and development practices not being culturally relevant (ANKN, 2006).

Their identity as American Indian or their tribal affiliation(s) are central in their existence (Cajete, 1993) and their distinct relationality with The Cosmos (Wilson, 2008) are not present in these development models that can then translate into their experiences. Although college student development theories offer programmatic navigation, culturally relevant programs are needed to create positive experiences and the voices from American Indian college students will affirm this much needed part of the qualitative research agenda. Indigenous theories and methodologies can model the trend needed with reference to and consideration of the frameworks Horse provides. It is through this application that American Indian college student voices are framed ethically and authentically.

Another side note before moving forward is the use of stories that will be present in exploring both indigenous theories and indigenous methodologies. This is another type of fluidity that is present in most indigenous cultures, how interrelationships and their applications must be informed, understood, and considered. Stories are a method of indigenous cultural transmission that shape realities and inform and plan about ways of being, knowing and doing. Lumbee scholar Bryan Brayboy realizes during his research after reaching out to his mother back home that indigenous stories are theories (2005). These stories translate into experiences and relationality (Wilson, 2008) that are often overlooked and need to be considered in research and practice within student affairs. Indigenous theories and methodologies are weaved and interrelate with indigenous ontology, epistemology, and axiology that cannot be looked at separately. So keeping this in mind I will clarify my not-so-very non-academic approach in sharing the story of indigenous theories and epistemologies with my positionality also being present in this exploration. Wilson (2008) talks about how not only the research or the researcher(s) give the process life and how indigenous philosophies are a form of praxis

influencing it in all its processes but how the use of stories are also indigenous theories.

American Indian tribal stories have always existed, before colonization and it is still present today. It exists in the research process and methodologies that reinforce the significance of American Indian identity.

At the student level, American Indian college students may experience forms of post coloniality and historical trauma that exist at the different systems level. With tribal and cultural values at the foundation of their being and knowing, the effects of colonialism can be present within themselves (colonial mindset or assimilated; depression), in their families (alcohol, violence), communities (poverty, tribal language loss), tribal nations (environmental issues, health disparities), and in indigenous spaces (research, literature, pedagogy). Postcolonial results in health disparities and ethnostress that also influence how it affects this student population needs to be more understood through indigenous research. To be able to capture the experiences within these domains, an improvement on how to engage them and involve them would then translate on how they identify themselves in the academy and on college campuses. Susan Grande states firmly that American education “was deliberately designed to colonize Indian minds as a means of gaining access to indigenous resources” (Grande, 2008, p. 235). The empowerment lies within the tribal pedagogy of stories so that the overall picture of an American Indian tribe’s genesis or Creation Story are centered and sustained within these educational circles.

It is through the understanding of the ongoing forms of colonial violence that is perpetuated in the current climate and experiences of American Indian college students that qualitative research, specifically indigenous theories and epistemologies can bring to light and restore happiness and healing. It is also through these needed approaches that indigenous

researchers privilege their indigenous scholars when researching on American Indian college students. Perry Horse's (2001) theory American Indian Identity will further situate this exploration being that Horse comes from a Kiowa tribal background and is committed to the success of American Indian students through education and the 21st century framework of defining American Indian tribal identity.

American Indian Identity. I had first come upon Horse's theory in my master's degree program in 2010 in the college student development theory text (Evans, et. al., 2010) anticipating that it would be including American Indian students. There was not more than three pages total about this student population in this book of over 200 pages. I explored further by searching on Google and Horse is cited 52 times in published works but mostly in discussion and analyses; nothing in empirical or indigenous research models. This statement had me thinking: "[l]iterature presenting research and application of most of these racial identity models is largely lacking" (Evans et. al., 2010, p. 255) where American Indian college students are collectively grouped with racial minorities. Again, the voice of "listen to my elders" revisited me, Horse being Kiowa and a grandfather, I look up to him as a scholarly elder. I also was reverted to Kovach (2005) when she states "Indigenous researchers are equally subjected to this system, but we can only get so far before we see a face—our Elder cleaning fish, our sister living on the edge in East Vancouver, our brother hunting elk for the feast, our little ones in foster care—and hear a voice whispering "Are you helping us?" This is here Indigenous methodology must meet the criteria of collective responsibility and accountability" (p. 31). Waterman and Horse's voices reminded me of the need to put these indigenous student voices into practice through research with privilege to indigenous theories and methodologies because our umbilical drive as American Indian researchers.

Horse (2001) begins one of his articles by sharing a story his grandmother told him about the outlook of Indian identity changing. Horse informs about “Indianness,” approaches to acculturation in a positive and healthy way, and what makes up American Indian identity through five consciousnesses. Horse also emphasizing understanding of this population that the role of colonization must be centered, relating to what Freire states: “[n]o pedagogy which is truly liberating can remain distant from the oppressed by treating them as unfortunates and by presenting for their emulation models from among the oppressors. The oppressed must be their own example in the struggle for their redemption” (Evans et. al., 2010, p. 144). The humanistic approach has been absent in research and is emphasized in indigenous theories and methodologies; this is needed and that is what indigenous theories and methodologies answer to.

Being that Horse is American Indian, the elder voice prompted me to privilege the authorship of the proposed and provided American Indian Identity. The indigenous research agenda calls us to own our voices, our stories-our theories, or methodologies because it is ours. It is our knowledge, for our people and the land that we live on. It is to our benefit because we are indigenous; this separates us from the dominant (Tuhiwai Smith, 2010). We as indigenous people have values of responsibility and reciprocity, and in order to exercise them, we have to take ownership in our indigenous research agenda. Horse’s (2001) American Indian identity is not labeled as an “American Indian identity theory” but as “American Indian identity” and I frame this as an exploration to be able to hear students’ stories about their identity through their open-ended interview questions.

Horse (2001; 2012) offers us the possibility of reaching American Indian college students in ways that other student development theories may have not attracted students to participate in research studies. The goal is to meet the students where they are so that there is a balance of the

research, researcher, student as the co-researcher (Wilson, 2008), the research process, etc. are in sync. The emphasis on the five area of consciousness (Horse, 2001) and psychosocial influences (Horse, 2012) will be listed to further guide the exploration of the significance of indigenous theories and methodologies:

1. How well one is grounded in the native language and culture;
2. Whether one's genealogical heritage as an Indian is valid;
3. Whether one embraces a general philosophy or worldview that derives from distinctly Indian ways; that is, old traditions
4. The degree to which one thinks of him or herself in a certain way, that is, one's own idea of self as an Indian person; and
5. Whether one is officially recognized as a member of a tribe by the government of that tribe. (Horse, 2001, p. 100).

This framework provides an additional reference point in addition to the influence of colonialism and the American Indian college students' understanding of their identity within these spaces of systems.

These students also enter college with their own agendas which this 'theory' grounds them as American Indian people. Informing them and their knowledge of American Indian people being less than 2% of the US population situates us all in a delicate space of research. What it means to be Native American in the US in the 21st century is meaningful being that this student population is part of many histories including legislative. These five area of consciousnesses can be viewed as an instrument of research to be applied to better understand American Indian college students. This approach would include the student as a whole student creating a parallel of the goal of college student development theories and indigenous

philosophies: the individual student as a whole. This type of consideration is elaborated in the exploration of indigenous theories and methodologies, which begins with the research and researcher. I enjoy how Wilson (2008) creates the credibility of the title of co-researchers as well; the co-researchers being the American Indian college students who participate in the college research studies.

Indigenous Research & Researchers. It was not until the start of the 20th century that Indigenous research shifted from Indigenous Peoples being researched to being the researcher doing the research (Tuhiwai Smith, 2012; Wilson, 2008). This came at a time when the increase of Indigenous scholars in the academy as well as self-determination in tribal communities including tribal scholars and tribal governments. Indigenous Peoples continue to respond to research related to their population and communities, especially since the research ethics related to the Human Genome Diversity Project. The current indigenous research agenda and goals include to not perpetuate the ramifications of colonizing ideologies (Tuhiwai Smith, 2012) including dominant research approaches that are not so friendly or responsive to tribal issues or communities. Dominant research approaches have had detrimental effects and are present in the memory, have also moved forward without indigenous or tribal consultation and participation and the indigenous research agenda addresses and responds to these.

Research ethics violated and crossed the boundaries of Indigenous Peoples and Indigenous Peoples responded by not only becoming educated and informed but influenced its future. The future includes research in education and this is important to acknowledge because the academy is at central play because researchers are trained in higher education institutions (Tuhiwai Smith, 2012). Higher education institutions are viewed as a Western academy, an institution of colonization, research exists in the disciplines that once studied the existence of

Indigenous Peoples where the outlook of their existence was dire. The mistrust of research stems from this historical experience. Statements such as the Coolangatta Statement (ANKN, 2006) create leverage on the call to act on this needed research agenda globally and internationally with emphasis about the instruments used to understand the state of education. Instruments from indigenous theories and methodologies are what Horse offers, through the stories of American Indian college students. Hypothetically speaking, the results would include how student affairs and other higher education entities can respond to positive change for this student population.

The work of student affairs considers the whole student, inside and outside the classroom and is part of the dominant institution of the Western academy. The American Indian student who is attending, is in such a space that triggers the need to depend on someone, some location, or something to help them persist. Who is that or where is that and what is that? Indigenous theories and epistemologies can help us answer those questions when applying Horse's model of American Indian identity. In addition to this model, the indigenous student voices include developing students by valuing their indigenous languages, social justice issues related traditional ecological knowledge, and spirituality. One that is stemming and that has not given accommodation on college campuses has to do with the no smoking policies that conflict with the burning of sage, tobacco, cedar, or sweetgrass that Martin [Muscogee Creek] and Thunder [Ho-Chunk] (2013) describe in their chapter. Indigenous research theories and models would value student perspectives so that campuses respond accordingly to pertinent and sacred aspects of their American Indian identity. Indigenous theories and methodologies would restore and heal these holes of retractsments and contribute to the indigenous research agenda.

Historically up to the present, higher education institutions have played and continue to play a role in how the research pipeline is acceptable, taught, and funded. From the indigenous

perspective, Western science is another form of a new colony positioning indigenous communities in what is now the self-determination era. This current era is framed as the post-colonial context with the binaries of the indigenous researchers defending their presence between the being indigenous and being a US citizen, being in the higher education institution and grounded in the indigenous community, and the placement of Indigenous Peoples in the political climate and academic scholarship (Tuhiwai Smith, 2012). At the many levels, indigenous people in the academy as faculty, staff, administrators, and as students, all experience the same challenges with one another and indigenous theories and methodologies can be applied toward restorative healing and emancipation. Community can be created amongst the indigenous people in the academy in the many systems levels and indigenous research has the primary goal of just that; restoration of tribal communities whether on or off the reservation.

Indigenous research discourse involves the contextualization of higher education institutions as one of the make-ups of the perpetuation of colonialism. Through academic disciplines as the newest colonies (Tuhiwai Smith, 2012), the reinforcement of exclusion and marginalization, higher education institutions located on indigenous lands before forced removal (Carney, 1999), the never-ending pattern of broken promises of funding for American Indians (Carney; 1999; Wright, 1997) to be academically and financially prepared, attend and be successful in college, and negative racial campus climate (Pewewardy & Frey, 2004) all make up the coloniality of these sociohistorical institutions. The Western academy becomes a battlefield for American Indian college students to persist through internally and externally. How best to hear their voices if the reputation of colonial research was a form of erasure of their overall American Indian and tribal identity? Indigenous theories and methodologies can mend these

disconnections to empower this student population to overcome and balance their dominant positionalities and their indigenous positionalities.

Historically being identified and imagined as less human and assumed to become extinct, the research agenda on Indigenous Peoples (Tuhiwai Smith, 2012) were for the benefit of race-related ideologies; among others. The results came in the forms of miscegenation, sterilization, and colonial ideologies defending popular research in the times of social Darwinism throughout the world. The imagination of Indigenous Peoples factored into these ideologies and with these research studies the perpetuation on the subhuman level of research continued. Currently, the imagination of Indigenous Peoples is mostly based on legislative policies on defining who is and who is not an American Indian (or Alaska Native). The self-identification on college student applications creates opportunities for ethnic fraud (Pewewardy & Frey, 2004) and other ramifications affecting financial support and tribal acknowledgement for American Indian students. What has been most detrimental for American Indian college students are the romanticized images that has effects of ignorance and racialized images such as mascots. Perpetuating into student culture around homecoming and peak times of the academic year to thematicize a racialized mascot relates to stereotypes of the lazy and drunk Indian (Pewewardy & Frey, 2004). Horse (2001; 2012) brings much positivity in not only the legislative debates by confirming the significance of tribal enrollment but also empowering students to reflect back on their tribal identity as a tool of persistence. Indigenous theories and methodologies empower students to value their American Indian identity

Indigenous Theories. Within dominant research, theories often are used to help shape the research study or project to assist in explaining how and why something happens. This can be intimidating to indigenous scholars and students because research is seen as another form of

oppression (Tuhiwai Smith, 2012) and to have theories applied to them can perpetuate this oppression. Tuhiwai Smith (2012) explains this by stating “[a]ny consideration of the ways our origins have been examined, our histories recounted, and our arts analyzed, our cultures dissected, measured, torn apart and distorted back to us will suggest that theories have not looked sympathetically or ethically to us” (p. 39). What is on the indigenous research agenda includes dismantling the results of these non-culturally relevant theories that is part of the dominant research that created an imaginative and inaccurate image and presence of Indigenous Peoples.

The call for active reclamation for indigenous scholars and researchers has been fairly recent and is often challenged in defending how indigenous theories fit in dominant Western research. The indigenous world has been theorized in the Western academy and this form of colonial violence is a cycle that silences indigenous voices (Tuhiwai Smith, 2012) including the consideration of indigenous theories. Research is seen as both an art and a science and indigenous scholars to theorize is a challenge not only because of the Western academy but ethical boundaries considered in indigenous cultures where speaking above elder knowledge or if your heart is not in the right place (Wilson, 2008). Intellectual culture, knowledge, and property are considered to be explained as tribal stories that are the theories. In the self-determination era, Indigenous scholars and researchers realize the importance in claiming space in theory and in research and to do this, starts with claiming indigenous stories as theories.

One tedious reclamation lies within indigenous identity that has to dismantle the popular imagination of Native American people, culture, knowledge, and imagery. These popular imaginatives are present in all the systems levels and present on college campuses where racial microaggressions could overburden American Indian students’ experiences. Anthropology has created this challenge and indigenous scholars who want to become researchers should be

“grounded in a real sense of, and sensitivity towards, what it means to be an indigenous person” (Tuhiwai Smith, 2012, p. 40). With the consideration and application of Horse’s (2001; 2012) American Indian identity “theory,” this student population would be more open in participating in research studies and therefore, want to be more involved on campus and engaged in Western pedagogy.

Mentioned earlier are that American Indian college students bringing with them their tribal culture; this includes the stories that shape their worldviews, values, and mindset. Also mentioned earlier was to not get ‘indigenous theories’ confused with ‘indigenous methodologies.’ Stories exist both in indigenous theories and indigenous methodologies and ‘story’ and ‘stories’ will be used interchangeably in furthering this exploration. Stories are also part of the oral tradition, embedded in songs, prayers, dances, and material culture so it is important to not view stories within itself as a Western construct but signify its fluidity and presence throughout American Indian college student’s epistemology, ontology, and axiology. Horse (2001; 2012) proposes American Indian Identity that encompasses all of the mentions and for its inclusion as a theory responds to reclaiming identity through research and theory.

There are criticisms that confront indigenous research theories and methodologies making it challenging but contribute to research in its inclusion and diversification. One has to do with indigenous researchers being indigenous. Another is having emic perspectives and the level of Indigenous scholars and researchers have are often criticized because it is framed as bias in dominant research but its authenticity and authorship from Indigenous scholars and researchers are on the indigenous research agenda (Tuhiwai Smith, 2012; Wilson, 2008). Wilson (2008) speaks closely about the role of “emic” and “bias” and how, from an indigenous research perspective, relationality is present throughout the research process because we are all related,

we are in the research, with the research and is with us and our communities forever (Tuhiwai Smith, 2012). Wilsons explain it well in his own words: “storytellers impart their own life and experiences into the telling and listeners filter from their own experience and adapt the information to make it relevant and specific to their life “(p. 32). This relationality is in the form of emic perspectives and the level of involvement but takes careful, mature and participatory consideration during triangulation (Wilson, 2008).

Relationality speaks to the distinction and contribution of indigenous research paradigms (Wilson, 2008) and indigenous research methodologies (Tuhiwai Smith, 2012) with emphasis on indigenous voices for Indigenous Peoples. Stories transfer to aspects of relationality and Brayboy (2006) confirms this by stating that indigenous stories are the theories. Brayboy (2006) goes on to further state that stories “are roadmaps for our communities and reminders of our individual responsibilities to the survival of our communities” (pg. 427). Framed as survivance and its discourse in the postcolonial setting, self-determination is one form of how stories have been expressed and included in the data analysis and discussion portion of research studies. There are other forms of indigenous theories with research but its level of relationality is what gives the opportunity to expand and explore.

Stories have shaped understanding the pathways of Indigenous Peoples throughout their life and their relationship with The Cosmos. Within these stories are philosophical stories such as my Navajo teachings on what it means to be a Navajo relative. This draws me toward Horse’s (2001; 2005; 2012) where not only stories contribute to American Indian identity. Stories are not just told but have now been available in many forms such as stories through songs, dances, regalia and other forms of material culture, architecture, land formations, etc. An indigenous researcher would then translate this into a theoretical framework such as Horse’s. More specific

to a tribal nation, clan, pueblo, or band, an indigenous researcher may use their tribal dance as a form of sovereignty. This helps students realize the value of their tribal culture and identity. Their level of development and their goals are a form of survivance that has also been translated in the current context of American Indian college students.

What to share and what not to share to others about themselves and their goal is one area of research that has not been explored specifically with and for American Indian college students. What indigenous theories could offer within the context of survivance is a great deal of insight for student and academic affairs and higher education policy to consider. Creating an opportunity through research studies would give a chance for this student population to tell their story (their experiences) of what they choose to share and not share; and why or why not. Becoming more informed about the cultural protocols and how to best respond and continue to do the work that we do would very much create a space for advocating. Survivance is seen as an indigenous ‘theory’ because it considers the broader influence of colonization and to what is now self-determination.

A more specific type of survivance would be how a American Indian college student’s home-going patterns reflect the need to cultivate their knowledge and involvement in their tribal dances. Survivance in the tribal dance world would not only include the dance itself but how the student embodies their tribal communities by having an active role as a tribal regalia maker, preparing food, learning the songs of the dances, the symbolism behind the designs of the regalia, etc. Indigenous theories would give American Indian college students to value their identity systemically from being an individual but to the greater dance communities of their tribal, language family, and the diversity of the American Indian population. How to get this kind of information bring us into indigenous methodologies and how this student population

would be more responsive when we the researchers approach it within our own values so that it is ethical and balanced. This is important, how important researchers remain grounded in our values along with being informative of tribal value systems and maintaining this relationship throughout the research process.

Indigenous Methodologies. Indigenous ways of knowing and being situates indigenous methodologies intrinsically (Cajete, 1993; Tuhiwai Smith, 2012). It is also throughout the research process that the process and the research itself are treated as a form of ceremony with influences of relationality (Wilson, 2008). This distinction from dominant research places American Indian college students in the research right along with the researcher throughout the research process and it is also throughout these processes that indigenous methodologies exist. Indigenous methodologies are within reach of dominant research's method of gathering data, recording it, analyzing it and making it a form of authorship to benefit Indigenous Peoples and American Indian college students. The web of ethics, cultural protocol, level of reflexivity/relationality, and many others gain the perspective of the experiences of American Indian college students in participatory and collaborative process.

My dissertation research is on American Indian tribal identity in the 21st century on predominantly white institutions. My work in student affairs, my involvement in American Indian education organizations, and my family teaching behind the value of obtaining a college degree has prompted my interest in this research topic. Above all, my American Indian identity as a Navajo has spoken to me about respect, responsibility and reciprocity (Wilson, 2008). Respect and responsibility related to the Coolangatta Statement on Indigenous Peoples' Rights in Education and the need for research that voices American Indian college students to inform

higher education institutions to reciprocate the balance and restoration needed on how to best serve this student population and their supporters.

The resistance I have experienced within myself to embark on sharing these students' stories through my dissertation research was my persistence in validating self-agency and sovereignty as an American Indian in student affairs. American Indian college students have long been silenced and research that has included their voices has been changed to the researcher's translation without the full participation and confirmed feedback from the co-researchers themselves. What has been published about the research on American Indian college students helps inform but also does a great perpetuation of silencing this student population and with Horse's proposed theory American Indian identity (2001; 2005; 2012) speaks on how student voices can be affirmed. Being that Horse (2001; 2005; 2012) is American Indian, I as the research identify as an American Indian, and the co-researchers that are interviewed identify as American Indian make the flow of the research trustworthy and participative.

Indigenous methodologies have been framed for the benefit of indigenous people. It is through repurposing that indigenous research is defined "using techniques and methods drawn from the traditions and knowledge of those peoples" (Denzin & Lincoln, 2008, p. x). This goes back to the topic of self determination and how indigenous research is another form of response to the effects of dominant research. By applying traditional practices in indigenous methodology, self-determination is not only exercised but is active and applicable to benefitting positive change and for the sustainment of indigenous life and culture caricatured in Western academy and research.

Dominant research methodologies have been applied to respond to the indigenous research agenda to an extent. The recognizable disconnect is indigenous participation from

intent, during, and after the research process. Examples of methodologies that are considered to be relatable to indigenous methodology in the form of community participatory research, ethnography, autoethnography, and what Tuhiwai Smith (2012) and other Maori scholars have developed, Kaupapa Maori research; that is specific to an indigenous community. Many opportunities lie to make other research methods to include indigenous theories and methodologies; making them more tribally and culturally relevant and specific to an indigenous community such as the American Indian student population at a PWI. A call for an indigenous research agenda has been stated by indigenous scholars I consider elders. My values of respecting the voices of my elders, elders within the education field and research, it is my responsibility to become active in the indigenous research agenda. This includes privileging their voices through their published scholarship and applying them to my research goals.

My goals are to not get caught within the binaries of the academy and in research because Indigenous Peoples will remain indigenous; our ties to land and our indigenous thought will not be taken. Tuhiwai Smith (2012) confirms this drive when the statement of how we as indigenous people may have been dispossessed but it is our spirituality that is the strongest. Indigenous thought (Cajete, 1993) empowers us as a community to be active in the indigenous research agenda. We are creating our research for our benefit and for our sustainment of our land and our identity on this land now called the US, referred to as the nation state under colonial administration. It is how we influence one another through our professions that we carry this strength to our indigenous relatives who need that extra push and pull to help them persist. They are not alone, we are on this path together and when we rely on our identity. We rely on one another as indigenous people. We can create the future we want to see in research and how we create that for ourselves and for our communities and for our benefit.

Methodology

Narrative qualitative research and indigenous research methods can be applied alongside one another to make the importance of American Indian college student voices significant a reality. The exploration of narratives and the ‘stories within stories’ methodology responds and acts on the call for inquiry (Denzin, 2010) that is needed as we continue into the 21st century, in the 8th moment of qualitative research (Denzin, 2010; Tuhiwai Smith, 2010). As one of the researchers stated in their article when reading articles that are supposedly related to American Indian college students’ experiences: “I spend hours reading over each article just to discover that the study has pretty much nothing to do with what I am interested in” (Willmo et. al., 2015, p. 89). Most interested in hearing voices to determine what happiness and healing could look like.

Briefly mentioned is the role that colonialism has within the theoretical frameworks I apply in my dissertation study. Postcolonialism is present and affects this student population and can be more understood through indigenous research. To be able to capture the experiences within these domains, an improvement on how to engage them and involve them would then translate on how they identify themselves in the academy and on college campuses. Susan Grande states firmly that American education “was deliberately designed to colonize Indian minds as a means of gaining access to indigenous resources” (Grande, 2008, p. 235). It is through the understanding of the ongoing forms of colonial violence that is perpetuated in the current climate and experiences of Native American college students that qualitative research, specifically indigenous theories and epistemologies can bring to light and restore happiness and healing. It is also through these needed approaches that indigenous researchers privilege indigenous scholars when researching on American Indian college students.

Indigenous Research & Researchers. It was not until the start of the 20th century that Indigenous research shifted from Indigenous Peoples being researched to being the researcher doing the research (Tuhiwai Smith, 2012; Wilson, 2008). This came at a time when the increase of Indigenous scholars in the academy as well as self-determination in tribal communities including tribal scholars and tribal governments. The current indigenous research agenda and goals include to not perpetuate the ramifications of colonizing ideologies (Tuhiwai Smith, 2012) including dominant research approaches that are not so friendly or responsive to American Indian issues. Dominant research approaches have had detrimental effects and are present in the memory, have also moved forward without indigenous or tribal consultation and participation and the indigenous research agenda addresses and responds to these.

What has been most detrimental for Native American college students are the romanticized images that has effects of ignorance and racialized images such as mascots. Perpetuating into student culture and peak times of the academic year to thematicize a racialized mascot relates to stereotypes of the lazy and drunk Indian. Horse (2001; 2012) brings much positivity in not only the legislative debates by confirming the significance of tribal enrollment but also empowering students to reflect back on their tribal identity which can be a tool of persistence. Indigenous theories and methodologies empower students to value and scholarize their American Indian tribal identity as seen in Tallbear (2014), Doerfler (2014), Cote (2010), and Simpson (2014).

Indigenous Theories. Within dominant research, theories often are used to help shape the research study or project to assist in explaining how and why something happens. This can be intimidating to indigenous scholars and students because research is seen as another form of oppression (Tuhiwai Smith, 2012) and to have theories applied to them can perpetuate this

oppression. Tuhiwai Smith (2012) explains this by stating “[a]ny consideration of the ways our origins have been examined, our histories recounted, and our arts analysed, our cultures dissected, measured, torn apart and distorted back to us will suggest that theories have not looked sympathetically or ethically to us” (p. 39). What is on the indigenous research agenda includes dismantling the results of these non-culturally relevant theories that is part of the dominant research that created an imaginative and inaccurate image and presence of American Indians.

The call for active reclamation for indigenous scholars and researchers has been fairly recent and is often challenged in defending how indigenous theories fit in dominant Western research. The indigenous world has been theorized in the Western academy and this form of colonial violence is a cycle that silences indigenous voices (Tuhiwai Smith, 2012) including the consideration of indigenous theories. Research is seen as both an art and a science and indigenous scholars to theorize is a challenge not only because of the Western academy but ethical boundaries considered in indigenous cultures where speaking above elder knowledge or if your heart is not in the right place (Wilson, 2008). Intellectual culture, knowledge, and property are considered to be explained as tribal stories that are the theories. In the self-determination era, Indigenous scholars and researchers realize the importance in claiming space in theory and in research and to do this, starts with applying indigenous stories as theories and realities.

Stories. The work of student affairs considers the whole student, inside and outside the classroom and is part of the dominant institution of the Western academy. The American Indian student who is attending a PWI is in such a space that triggers the need to depend on someone or something to help them persist. Who is that or where is that and what is that? Indigenous theories and epistemologies can help us answer those questions when applying Horse’s model of American Indian Identity. Indigenous research theories and models would value student

perspectives so that campuses respond accordingly to pertinent and sacred aspects of their American Indian identity. Indigenous theories and methodologies would restore and heal these holes of retractsments and contribute to the indigenous research agenda.

‘Stories within stories’ is an indigenous research methodology to reclaiming American Indian tribal identity within research studies. Indigenous research methods (Tuhiwai Smith, 2012) and paradigms (Wilson, 2008) encourages us in research to include our identity throughout the research process as American Indian researchers. The role of our stories translate into the teaching tools and this alone explains the significance of stories. We want to know the experiences of American Indian college students in their own voices. Prior to coming to college, this student population has accumulated so many teachings throughout their upbringing and not only can their voices illuminate research but also help inform about their realities and experiences. Instruments from indigenous theories and methodologies are what Horse offers, a framework developed by an American Indian for understanding American Indians.

Stories are fluid and are present in exploring both indigenous theories and indigenous methodologies present in a majority of indigenous cultures. The interrelationships of stories and their applications must be informed, understood, and considered. Stories are a method of indigenous cultural transmission that shape realities and inform and plan about ways of being, knowing and doing (Cajete, 1993). Lumbee scholar Bryan Brayboy after reaching out to his mother back in Lumbee territory, was simply told that indigenous stories are our theories (2005). These stories translate into experiences and relationality (Wilson, 2008) and weaved into indigenous ontology, epistemology, and axiology that cannot be separated. Wilson (2008) talks about how not only the research or the researcher(s) give the process life and how indigenous philosophies are a form of praxis influencing it in all its processes but how the use of stories are

also indigenous theories. Stories have always existed, before colonization and it is still present today.

Mentioned earlier are that Native American college students bringing with them their tribal culture; this includes the stories that shape their worldviews, values, and mindset. Also mentioned earlier was to not get ‘indigenous theories’ confused with ‘indigenous methodologies.’ Stories are also part of the oral tradition, embedded in songs, prayers, dances, and material culture so it is important to not view stories within itself as a Western construct but signify its fluidity and presence throughout Native American college student’s epistemology, ontology, and axiology. Horse (2001; 2005; 2012) proposes American Indian identity that encompasses all of the mentions and for its inclusion as a theory responds to reclaiming identity through research and theory.

Relationality. There are criticisms that confront indigenous research theories and methodologies making it challenging to contribute to research and promote inclusion and diversification. One has to do with indigenous researchers being indigenous. Another is having emic perspectives and the level of Indigenous scholars and researchers are often criticized because it is framed as bias in dominant research but its authenticity and authorship from Indigenous scholars and researchers are part of the indigenous research agenda (Tuhiwai Smith, 2012; Wilson, 2008). Wilson (2008) speaks closely about the role of “emic” and “bias” and how, from an indigenous research perspective. Relationality is present throughout the research process because we are all related, we are in the research, with the research (Wilson, 2008) and the research is with us and our communities forever (Tuhiwai Smith, 2012). Wilson (2008) explains it well in his own words: “storytellers impart their own life and experiences into the telling and listeners filter from their own experience and adapt the information to make it

relevant and specific to their life “(p. 32). This relationality is in the form of emic perspectives and the level of involvement but takes careful, mature and participatory consideration during triangulation (Wilson, 2008).

Relationality speaks to the distinction and contribution of indigenous research paradigms (Wilson, 2008) and indigenous research methodologies (Tuhiwai Smith, 2012) with emphasis on indigenous voices for Indigenous Peoples. Stories transfer to aspects of relationality and Brayboy (2006) confirms this by stating that indigenous stories are the theories. Brayboy (2006) goes on to further state that stories “are roadmaps for our communities and reminders of our individual responsibilities to the survival of our communities” (p. 427). What to share and what not to share to others about themselves and their goal is one area of research that has not been explored specifically with and for Native American college students. What indigenous theories could offer within the context of survivance is a great deal of insight for student and academic affairs and higher education policy to consider. Creating an opportunity through research studies would give a chance for this student population to tell their story (their experiences) of what they choose to share and not share; and why or why not. Becoming more informed about the cultural protocols and how to best respond and continue to do the work that we do would very much create a space for advocating. Survivance is seen as an indigenous ‘theory’ because it considers the broader influence of colonization and to what is now self-determination.

A more specific type of survivance would be how a American Indian college student’s home-going patterns (Waterman, 2012) reflect the need to cultivate their knowledge and involvement in their tribal dances. Survivance in the tribal dance world would not only include the dance itself but how the student embodies their tribal communities by having an active role as a tribal regalia maker, preparing food, learning the songs of the dances, the symbolism behind

the designs of the regalia, etc. Indigenous theories would give American Indian college students to value their identity systemically from being an individual but to the greater dance communities of their tribal, language family, and the diversity of the American Indian population. How to get this kind of information bring us into indigenous methodologies and how this student population would be more responsive when we the researchers approach it within our own values so that it is ethical and balanced. This is important, how important researchers remain grounded in our values along with being informative of tribal value systems and maintaining this relationship throughout the research process.

Indigenous ways of knowing and being situates indigenous methodologies intrinsically (Cajete, 1993; Tuhiwai Smith, 2012). It is also throughout the research process that the process and the research itself are treated as a form of ceremony with influences of relationality (Wilson, 2008). This distinction from dominant research places American Indian college students in the research right along with the researcher throughout the research process and it is also throughout these processes that indigenous methodologies exist. Indigenous methodologies are within reach of dominant research's method of gathering data, recording it, analyzing it and making it a form of authorship to benefit Indigenous Peoples and American Indian college students. The web of ethics, cultural protocol, level of reflexivity/relationality, and many others gain the perspective of the experiences of American Indian college students in participatory and collaborative process.

Positionality. The resistance I have experienced within myself to embark on sharing these students' stories through my dissertation research was my persistence in validating self-agency and sovereignty as an American Indian in student affairs. American Indian college students have long been silenced and research that has included their voices has been changed to the researcher's translation without the full participation and confirmed feedback from the co-

researchers themselves. What has been published about the research on American Indian college students helps inform but also does a great perpetuation of silencing this student population and with Horse's proposed theory American Indian Identity (2001; 2005; 2012) speaks on how student voices can be affirmed. Being that Horse (2001; 2005; 2012) is American Indian, I as the research identify as an American Indian, and the co-researchers that are interviewed identify as American Indian make the flow of the research trustworthy and participative.

My strength in relationality on the many different systems levels with the co-researchers aided my co-researchers level of disclosure. Their testimony in their story about their American Indian identity is seen as a form of indigenous methodology influencing the two open-ended interview questions. What distinct them is then my responsibility to respectfully transmit their story into text (Tuhiwai Smith, 2012). This portion of the research process can become challenging but what helps to maintain beauty and hope is framing the research as a ceremony (Wilson, 2008) so that restoration and healing are the results to the process.

Indigenous methodologies have been framed for the benefit of indigenous people to be heard and included. It is through repurposing that indigenous research is defined as "using techniques and methods drawn from the traditions and knowledge of those peoples" (Denzin & Lincoln, 2008, p. x). This goes back to the topic of self-determination and how the indigenous research is another form of response to the effects of dominant research. By applying traditional practices in indigenous methodology, self-determination is not only exercised but is active and applicable to benefitting positive change and for the sustainment of indigenous life and culture caricatured in Western academy and research.

In the preface I introduced myself in Dine Bizaad, the Navajo Language. I also told you my four clans, background of my lineage, my influences that now informs my work. I also said a

prayer to start and complete the dissertation research portion of my doctoral program. Up until now in this written portion of the dissertation research, I have also included areas of where ‘stories within stories’ come from. It is part of my identity that I carry with me every day. I would like to tell you some more about me to let you know my stance, my root, my umbilical drive I have for American Indian college students and American Indian higher education. I tell you more about my educational path both inside my parent’s home and the many classrooms I sat in throughout the years.

My family moved back to my mother’s side of the family’s vicinity the summer before they put me in the nearby Indian residential boarding school for 1st grade. The weekends and summers were spent helping my grandparents herding sheep, helping at cattle round-ups by cooking or just having fun with my cousins, tending to the cornfields, attending Navajo traditional ceremonies and social dances. This included overnight ceremonies and Native American Church ceremonies. At home, we chopped wood, hauled water, lived on government rations, and often did homework using the lamp oil and lived in a valley peacefully with both mother and father who didn’t drink alcohol and who rarely if at all fought or argued. Pow wow dancing would start in my high school. My friends at the boarding school came from the same background and very few from the public school were from traditional homes. The obvious difference was I fitted in at the boarding school and was taunted daily at the public school. Overall I enjoyed school, I was often asked to perform at the nearby bordertown schools about the American Indian culture by showcasing Navajo singing and dancing. I was also a cheerleader for the boarding school where our mascot were “The Braves.”

I enjoyed volleyball and was often reminded how poor throughout my life at school and quit volleyball because my parents could not afford to buy me volleyball shoes. I also changed my friends in high school because I was often told I wore the same clothes; this would not change in college as the constant reminder of how poor I was. I told myself, just like the 6th grade teacher who believed in me that I would succeed despite the odds. I also had people tell me I would not be successful. I remember one in high school where I wanted to participate in a summer bridge program but was told I was not strong enough to take it seriously. In my graduate studies I was told by a professor they would not support me in recommending a scholarship or award for me and they do not see me succeeding in student affairs or as a faculty. Despite being at predominantly white institutions from high school on to college and graduate school, I wanted to complete it and continue to succeed. I studied abroad twice, met other indigenous scholars being in AIS attending a tribal college and university and attending two mainstream universities.

My son was born my senior year in undergraduate, three years later my mother would die from cancer. I felt truly alone and decided remaining single after broken relationships would be best if I was to move across the country, alone, with my son. I took this leap of faith and got accepted into the doctoral program. Where this empowerment comes is what drives my dissertation research topic. This is where I transcend ancestral knowledge gained from these

ceremonial and social spaces of Indigenous Peoples worldwide. To be able to know and embrace traditional teachings defines me as a life learner within the academy or within the tribal communities and their spaces. This leads me to where and how I recruited the co-researchers who are American Indian college students who agreed to be interviewed for my dissertation research study.

Location. Creswell (2013) defines homogenous sampling as “the researcher purposefully samples individuals or sites based on membership in a subgroup that has defining characteristics” (p. 208). This type of sampling was applied to this dissertation research study being that the focus is on American Indian tribal identity, not American Indian/Alaska Native as defined by the Federal Register (2016) or the Census (2010). To be American Indian is to be within the boundaries of the US lower 48 and is federally or state recognized just as named by Horse (2001; 2005; 2012). It is not to exclude non-tribal members but to emphasize tribal nations within the US who identify as American Indian with tribal affiliation(s). This homogenous sampling narrows down to how I recruited co-researchers.

Co-Researchers. I have an eligibility screening in the first part of my Informed Consent and upon receiving IRB approval (exempt status), an email was sent for co-researcher recruitment. If they were not able to participate or did not fit the criteria they were requested to forward the email to who they thought fit the criteria. I decided to contact people who attended a tribal college and university (TCU) where I once attended being that it's requirement is to prove tribal enrollment. I sent an email script to several of my friends I knew from this TCU after reconnecting with them through my Facebook friends list. Most of the co-researchers in this dissertation research study had some form of connection to this TCU; either had friends or family that attended the TCU who would further their education path by eventually attending a PWI. This gave the recruitment phase ample time to recruit and alleviated the strain of asking

potential co-researchers if they are affiliated with a tribe or tribes and are or are not enrolled in a tribe.

Upon receiving confirmation of their participation in the study through email, a date, time and place were decided on the interview. When the interview schedule was confirmed, co-researchers were emailed a copy of the Informed Consent form for their review, reference, and had the opportunity to reply with any questions. Six of the 7 co-researchers submitted their informed consent through email with a follow-up telephone call to read the form verbatim; they confirmed receipt and accepted. This was printed, filed, and locked in a file cabinet at my home office. The one co-researcher who was able to conduct the interview in person read the Informed Consent, followed by questions or clarifications. The co-researcher signed the form and it was filed in my home office.

I decided to use three four interviews as a pilot study to fulfill the Early Research Project (ERP) portion of my doctoral degree program. I also decided to omit one of the four interviews and include the other three with my four additional interviews post-ERP. They all gave me permission to use their names but due to exempt status of my IRB I will name them each as Co-Researcher 1 “Sandra,” Co-Researcher 2 “Frank,” Co-Researcher 3 “Michael,” Co-Researcher 4 “Pamela,” Co-Researcher 5 “Evan,” Co-Researcher 6 “Rose,” and Co-Researcher 7 “Nicole.” All names and locations were blacked out on interview transcriptions and assigned pseudonyms. Tribal affiliations are to be listed but not assigned specifically to co-researchers.

In the introduction portion of the recorded interviews I gained additional demographic information about the co-researchers such as tribal enrollment and affiliations, PWI, degree(s) and degree program(s). I then proceeded with my two interview questions:

1. May you please share your story or paint your picture in words of how you became to understand your self-identification as an American Indian? What or where were the influences?
2. Thank you for sharing your valuable story, I have learned so much about you. May you tell me your experience of how your American Indian identity factored into your experience of attending or graduating from a PWI?

Indigenous research methods (Tuhiwai Smith, 2012) encourage research studies to go along with the co-researchers in the study by involving them as much as possible. This included room for clarification by reiterating their answers that sometimes helped them understand how to story their identity as well. These questions were crafted so that co-researchers could determine the thoroughness of their story. Some probing and member-checking was accompanied during the interview along with listening to their voices and acknowledging them. I laughed with them, and made sure I was present throughout the interviews.

Procedures and Instruments

Creswell (2013) creates a framework for researches to consider in procedures and instruments. In qualitative research, observation and open-ended questions are typical and with that consideration, Horse's (2005) five areas of consciousnesses were considered as the base of the instrument for this study.

Interviews. A total of four interviews took place for my pilot run. One in-person and three over the phone. All co-researchers knew that the interview would be recorded, transcribed and contribute to the data collection and analysis portion of my dissertation research study. The one in-person interview took place at their university dorm study room which had two couches, a table with 10 chairs surrounding it, and one entryway. It was a well-lighted room, the co-

researcher was provided a bottled water, I used a notepad to record notes, and an iPhone was used as the recorder set on airplane mode. The other three interviews were over the phone with both the designated a time and place to conduct the interview with no disturbances or distractions. The phone interview was conducted on speaker with another iPhone set on airplane mode and used as the voice recorder. All interviews were downloaded and saved on the researcher's home laptop in a locked briefcase file. Both the informed consent and recorded interview file names were assigned identifiers: Co-Researcher 1, Co-Researcher 2, Co-Researcher 3, Co-Researcher 4, Co-Researcher 5, Co-Researcher 7, and Co-Researcher 7.

I asked the same interview questions I asked the next three co-researchers for my second round of interviews after the pilot study and ERP were completed. The major differences between the two studies is that my probing depended on encouraging them to expand their stories and clarifying pieces of their life stories. Three interviews were completed over the phone, recorded on my iPhone, uploaded and saved to a locked briefcase file on my personal laptop. During the interviews, listening to the interviews repetitively and typing additional notes were also part of my transcriptions. The pilot study interviews were scheduled, recorded, and transcribed during the 2013-2014 academic year and the remaining four post-ERP were recorded and transcribed during the 2015-2017 academic years.

Data Collection

At the completion of each recorded interview of the four participants, the interviews were transcribed word for word into a fieldwork-notetaking format (Creswell, 2014; Emerson, Fretz & Shaw, 2011). After they were transcribed I reviewed the notes and recording for accuracy and created a two-margin transcription table. Upon reviewing, themes were identified. Bucholtz (2007) addresses the differentiation of transcriptions from person to person. This also speaks to

the need to include all voices in my dissertation study so that it is the participants' very words that are said, told and recorded. My aim is to keep their voices authenticated in their own way rather than influencing what they should say during the interview.

Data Analysis

After the interviews were transcribed I was able to check in with the co-researchers by contacting the first three co-researchers from my pilot study. I updated them in my research phase and asked them if they had any changes or updates to their interview questions. I also checked in with the remaining 4 co-researchers that were recruited where they confirmed their approval of the transcriptions. I am a diverse learner and I incorporated audio, visual, kinesthetic, and auditory in my data analysis. I listened to the interviews repetitively, transcribed them with a left margin for notes, and typed notes to summarize their responses. I also highlighted, and read while I listened to the interviews. Theme words were written in pencil in the left transcription margin and words on another sheet of paper. I allowed myself time to process their voices through meditation and sometimes listening to specific phrases that highlighted their identity.

Their recorded interviews have been transcribed and five common themes emerged which matched Horse's (2005) five areas of consciousnesses. The main themes related to spirituality, reciprocity, tribal enrollment, lineage, and language. Although the themes do not identify directly to Horse's (2005) word choices, they resemble. These all related to each of the five consciousnesses which confirm the application of this theory to American Indian college students. The next portion of this chapter will story the themes that I gained from analyzing the interviews. To maintain anonymity I will not assign co-researchers to their specific tribal affiliations and will pseudonym family names and places. For the purpose of the research format

I have to have created themes and in no means does this reflect the fluidity of how these themes translate into the interwoven entities in tribal knowledge (Cajete, 1993).

This is also a reminder of what I mentioned in my first chapter about how American Indian paradigms created by American Indian people should be applied to American Indians with the researcher themselves being American Indian. This is a path to beauty, piece, happiness and wellness. The themes will be discussed and accompanied with their relatedness to Horse's list of five consciousnesses:

1. How well one is grounded in the native language and culture;
2. Whether one's genealogical heritage as an Indian is valid;
3. Whether one embraces a general philosophy or worldview that derives from distinctly Indian ways, that is, old traditions;
4. The degree to which one thinks of him- or herself in a certain way, that is, one's own ideas of self as an Indian person, and
5. Whether one is officially recognized as a member of an Indian tribe by the government of that tribe (Horse, 2012, p. 109).

Now that I have introduced to you the research method, the context of dominant research as it relates to American Indian people, the methodologies I considered, and the process of recruiting co-researchers, I tell you their stories. I do this by informing you of the limitations that prevented me from making this research study ideal in the form of goals, response, and informing the masses within student affairs.

Limitations

A qualitative sample size to include all the different tribes would be most ideal but that is not possible being that there are over 200 tribes in the US alone. Pluralism and the rise of multi-

racial and multi-tribal population, having that ideal sample is skim. Recruiting co-researchers that represented a diverse range of tribes by region made the sample more representative. Tribes in this study represented a very small fraction of the tribes in the US among the seven co-researchers and with only one of the 7 co-researchers not enrolled does not necessarily defined the multifaceted definition of American Indian tribal identity in the 21st century.

The purpose of the study was to determine whether or not Horse's (2001; 2005; 2012) theory was identifiable with college students in how they understood themselves as an American Indian attending a PWI. It is through data analysis that the five consciousness emerged on their own through the co-researchers' story in response to the two interview questions. Being able to confirm that Horse's theory is valid and applicable, is a start on how HEIs can better serve American Indian college students. College student development theories can also consider not just one culturally related theory but all, including Horse's so that a well-rounded understanding would help gage the need for indigenous consideration in theory and practice.

CHAPTER 4: FINDINGS

‘Do Not Change the Story’

Prelude to Stories: Opening Remarks

To have crossed paths with the following co-researchers and for them to share with me their life stories, in this section I share them with you. The constant meditation of how to honor voices takes me back to many teachings listening to elders and spiritual leaders say “don’t change anything. Don’t add anything to it, keep it the way it is.” At this moment of prayerful meditation during the dissertation process, I came at a crossroads with the dominant research bylaws of the research process. How do I keep the voices of the co-researchers as is? How do I frame them in a way that keeps their voices from going out of context? With the consideration of Horse’s American Indian Identity as a position to where American Indians are now, in the present 21st century and at PWIs, Brayboy (2006) and the indigenous research methodologies themselves have become the ‘stories within stories’ as well.

I make another full circle of ‘stories within stories’ by starting with how the co-researchers introduced themselves to me by giving me some of their demographic information and brief introductions as the biographical sketch portion of this dissertation research process. Although my Informed Consent (Appendix D) does not reflect the norm of demographic information of co-researchers I wanted to retain their anonymity. It is through the interviews that I got to hear the narrative of their life story about their American Indian tribal identity. The different tribes that have been represented will be listed but anonymity of their names and pseudonym of locations and places will be maintained. I also use ‘Native American’ if co-researchers used it in their interview, ‘Indian’ if they used it in their interview, and so on.

There were three males and four female co-researchers that were recruited. The whole pool of 7 co-researchers made up different tribal nations: Kiowa, Prairie Band Potawatomi, Yurok, Wintu, Chemehuevi, Oglala Lakota, Hopi, Ioway, Mojave, Skidi Pawnee, Navajo, Wichita, Caddo, Delaware, Cheyenne, and Osage. Two identified singularly to be from one tribe, one other was multitribal, and the four remaining co-researchers had more than one tribe with white/Caucasian/European as an additional race. One completed their undergraduate degree, three completed a graduate degree, and the remaining three were still in their undergraduate career. All are first-generation college students and all but one co-researcher was tribally enrolled in a federally recognized tribe. Two of the seven grew up in an urban or rural-urban location while three had experiences going back to the reservation and back to urban locations. Four of the seven co-researchers came from a low socio-economic class and all have some connection to the Native American Church, were involved with an American Indian student organization or frequented a student support center of some type. In the classroom, four of the seven co-researchers mentioned how they had to speak up in class related to stereotypes sometime in their education path between primary school and college. All co-researchers told their story of their identity that came from their family and tribal community spaces. I introduce them to you singularly for you to get to know them.

Co-Researcher 1 “Sandra”

Sandra is 21 years old was born in the urban location of College Town located in the Midwestern part of the United States. She has a mother, two older half-sisters, and one younger sister who are all ‘light-skinned’ and she and her father are ‘dark-skinned.’ Before she became engaged in learning more about ‘being native’ she was comfortable with her white peers but after she began learning more she became more uncomfortable about being the only native. She

made sure she connected with other native students at her schools. She knew she from a low socioeconomic class because she lived in a mobile park under the Section 8 public housing. She knew she couldn't ask or expect much so she did her own part to learn about her Native American and tribal identity.

Before her parents separated, her mother took her and her sisters to pow wows and other community events. When her mother and older siblings left, Sandra's father raised her and her younger sister. She has lived in College Town all her life and recognized its growth throughout the years and also recognized her schools were predominantly white throughout her life until college. She took the initiative to learn more about herself as a Native American because being raised by her father, he did not promote it or did not condone it either. She remembers that being part of Upward Bound in high school introduced her and captured her interest and cultivation of her Native American identity.

Sandra acknowledged her great grandpa who taught the Lakota language as someone she looked up to throughout her middle school and high school years. Sandra also introduced herself by explaining how the breakdown of the two tribal groups she represents along with her white ancestry and more tribal groups emerge. She shared the story told by her uncle about how their Lakota name related to her great grandpa's trade, role, or contribution he made for their tribal band. It was the time she was preparing for college that she enrolled into a specific tribe because she knew it would help her being that she was aware of her socio economic status. She is enrolled in Pawnee and is also Lakota with some European ancestry.

When her mother came back into her and her sister's lives, she was re-introduced to pow wows and was also introduced into Native American Church. Her empowerment was reached when she spoke of The Creator where she would speak up if teachers got history of Native

Americans wrong or about her hardships where she states “I would know, get through it because The Creator is my backbone. I wouldn’t pay too much mind to other people just him and my studies.” Two times throughout her life she remembers where her teachers targeted her for her Native American identity. After she became more knowledgeable about her tribal identities she felt more confident to stand up to her high school American Indian Studies teacher who taught parts of the history incorrectly. She also informs about her quest of opportunities in different denominations but was most attached to Native American Church.

She is now attending Tribal University and is majoring in American Indian Studies and hopes to address violence against native women in the political sphere in her future profession. She does her best to stay in college and maintain that spirituality within Native American Church but being involved in Student Senate and doing her best academically has made it difficult. The two tribes and white nationality she identifies with has conflicted in dialogue among her peers at Tribal University but embraces all despite the history of the two tribes historically being tribal enemies.

Sandra credits Upward Bound, her Lakota language elder, and the Native American Church as her sources of cultivating her Native American and tribal identities. She speaks of goals of learning the two tribal languages, connecting more with her family and both tribal community at some point in her life, and also thinks she is more knowledgeable of Native American culture rather than her specific tribes. Her American Indian Studies undergraduate career has also helped her cultivate her Native American and tribal identity. I can hear and feel strength through her voice and how her socioeconomic background molded her level of strength and courage to remain in college.

Co-Researcher 2 “Frank”

Frank grew up with both parents and his younger brother throughout his life where he remembers his parents being in college when he was very young. He attended school both on and off reservation schools and knew of his difference at the predominantly white schools he attended up until middle school. Through middle school and high school, Frank attended schools on or near the Navajo reservation. He knew his peers were from other tribes, were Christian, traditional, participated in the Native American Church, and some spoke the Navajo language. He had the support of his parents for him to attend an Indian residential boarding school to attend a preparatory high school. He tells the story of how he knew the difference between his peers and the curriculum of the schools he attended both on and off the reservation. This began at an early age where his parents made sure he knew he was Native American and the four tribes he descends from. He gives credit to his preparatory high school and Cheii [maternal grandfather] of what he knows about being Navajo, Native American, and involved in other tribes' spiritual doings such as the sun dance.

His father, brother, and himself are enrolled in the same tribe and his mother is enrolled in a different tribe. The four tribes he comes from, his mother's mother, his father's mother, and both of his grandparents from his mother and father's mother are all “full-blooded.” He is of four tribes with a ¼ from each tribe. He claims Navajo to be his dominant tribe being that his Cheii influenced him the most in his cultural upbringing but also embraces the other tribes he descends from. Frank grew up in a traditional household with his mom teaching him that “it was always about you know Mother Earth, Father Sky, the traditional Navajo teachings like waking up in the morning, going to run to the east, getting the blessings, using corn pollen, burning cedar, using sage; all that was just so normal to me.”

Frank speaks fondly of his Cheii because of his Veteran status, gourd dancing at pow wows, leadership roles within the tribal council and community, and his involvement in the American Indian Movement. Part of his story shares his memories of traveling up north and camping to participate in the sun dance in the summer due to his Cheii's reputation of having many friends who became relatives and part of his family's spiritual family. He has been able to visit all four of his tribal lands and learn introductory phrases in the tribal languages. He knew being enrolled in the tribe that he is in would be able to pay for any university of his choosing but he also chose to earn the Full-Ride Scholarship.

Frank knew he wanted to attend college out of state where he moved from the southwest to attend Midwestern University in the Midwest of the US. He is the oldest son and the oldest grandson but made sure he prayed that he would enjoy college outside of the southwest region. His family was able to connect Frank with a professor who was doing research in his uncle's wife's tribe so he had support and connection upon coming to campus. This also eased his family from Frank attending college alone outside of their region. Frank played one year of football for Midwestern University, is majoring in Business, is part of a fraternity organization and is a student employee. He aspires to give back to the Native American community and continuing his college career with advanced degrees.

Co-Researcher 3 "Michael"

Michael is an enrolled member of Kiowa Tribe of Oklahoma and knew he was Kiowa "since birth." He has also lived in College Town like Sandra. Throughout his life his family visited his tribal reservation which is about a 5-and-a-half-hour drive because of their role in singing at the drum for pow wows and for the Kiowa Gourd Clan. When he tells the story about

his ancestral genealogy, he includes language and places, names of tribal headsmen, bands, clans, and societies. He is a walking handbook through my eyes because you ask him one question and he will take you back 8 generations before colonization with traditional names in his tribal language along with how his ancestors could communicate with other tribes through their tribal languages as well. He also comes from a Native American Church background, later to become trained as a Minister, and is majoring in Marketing.

He knows he comes from a very big extended family and being around them he understood who he was and understood the Kiowa language. Growing up in these environments molded a strong foundation of knowing who he is as a Kiowa. He confirms this when he states “our identity, my identity stayed who I was and was always asked who I was, what tribe did I come from and things like that. So I always knew, being Kiowa full-blooded that I was an Indian, who we descend from and things like that because those things are instilled in us when we’re born as Kiowas.” Michael also knew that he was enrolled as a member of Kiowa Tribe of Oklahoma at a very young age but tells how “[l]egitimately we don’t look at that because we are traditional families, they know who they are, they know traditionally if they have a certain name.” In this sense, Kiowa people do not need to be enrolled in the Kiowa Tribe of Oklahoma to be Kiowa but he was enrolled because that is what Kiowa people have done since the Dawes Roll.

Even though he attended predominantly white schools in College Town throughout his life, he strongly valued his Kiowa tribal identity and remembers stories told to him that conflicted with what was being taught in school. He shares a story of when he was in the 2nd grade “[b]ecause I wrote it in the fashion that my dad told me, in the oral tradition, the battles they did and beat the United States army, they gave me an F. Told me that I had to write a story

on George Washington; so I knew that there was something that they didn't really believe that Indians, they didn't know who we were or it wasn't what they wanted us to hear." At a young age he knew who were influential people to him as a Kiowa person despite it not being accepted or known in Western pedagogy and curriculum.

Growing up in College Town he also knew of different tribes being that Tribal University of about 820 students enrolled attracts over 100 different tribal nations throughout the world. He was able to learn about these different tribes more closely as peers in addition to what he already was accustomed to in pow wow culture. He gives credit to his strong tribal, familial, and cultural foundation as his way of being able to talk through differences either racially or among his peers coming from different tribal backgrounds. His ministry also gave him another extension of religiosity outside of his Oklahoma Tribe upbringing.

Co-Researcher 4 "Pamela"

Pamela is a mother and a wife who also tribally identifies to be from one tribe like Michael but from a southwestern tribe. She expresses how fortunate she is to be raised by her great-grandparents and grandparents in a traditional tribal setting where she witnessed traditional ceremonies. She feels she exceeded in the level of communicating in her tribal language at a very young age than most. Similar to how Michael shares his tribal genealogy, she too also told stories about her clans, the different types of ceremonies her grandparents knew, and embraced all forms of belief including the Native American Church. Her grandparents also embraced The Mormon Church, where her uncle and herself were foster children moving from their home during the school year to the reservation for the summer. She

expressed confusion of why her white peers treated her better at church than they did at school being that her foster parents were in predominantly white settings.

Pamela also carried this confusion to her with-in tribal peers feeling like competition interplayed with them being minorities at a religious university's summer academic program and making it through this rigorous program. She worked hard to make it at this same university where she majored in Chemistry but left in her senior year because of the predominantly white atmosphere became unbearable. She got married, had two children, and continued with her surgical tech position when she was encouraged to get her nursing degree. Pamela attended a public university in a border town near her reservation and completed her degree.

When Pamela entered into the career of surgery she knew she had to apply additional knowledge to be successful. She emphasized how invested she was to exceed the expectations of her co-workers and teaches this to her children. Now that she has a supervisory position, she does her part to encourage other minorities to be successful. She also spoke about how she sees herself returning to White Canyon where her original place of being raised is and to carry on what she was taught. Pamela and her husband both share the goals of breaking cycles "I broke a lot of cycles in my life. Cycles of poverty, cycles of alcoholism, abuse, cycles of not being educated."

Co-Researcher 5 "Evan"

Evan is a father and a husband who is now a director of an urban Indian center in the Midwest. He feels that he does much more than other tribal members who have given him a hard time of not looking Indian enough or not being tribally enrolled. Although Evan tells people he is from Urban City, he is actually from the rural part of that city where he gets specific

depending on how he gages conversations. It was in his elementary year that he found out his father's father was from The Osage Tribe in Oklahoma and he took it upon himself to learn more. He began attending the annual dances and learning the language and within two years of connecting with his family he was put in the roles as the oldest son and oldest male.

He also learned about his tribe are internally organized: through clans, societies, and districts. His father's sister's also placed him as the spokesperson for his family. He can tell you how the 24 clans are related to the earth and the sky and how he was given his "Indian" name and role within the dance society. He continues to influence his children and be involved and informed but the distance from Oklahoma to where he lives with his family, and the time that he has, limits him. He knows that he has been acknowledged as an individual who will continue do good work within the tribe but for the Native American community as well.

Evan attended Orange University which is located in the same state where he was born and raised. He connected with student organizations and was involved in holding the university accountable in its responsibility in adhering to the Native American Graves and Repatriation Act (NAGPRA). It was at this university he shared his experiences of not looking Indian enough but connected with another peer that was experiencing the same. After he graduated, he enrolled at Blue University, a state next to his home state and got his Master's degree. By this time he had a wife and children so he was all about home, school, and his tribal involvement.

Now that he is in a leadership position as a director of an urban Indian center, he knows that his Osage community accepted him as someone who is active in giving back. He empowers himself in spaces when other Native American people question his identity being that he is light-skinned. His defining moment of speaking up for himself was when he would say "I'm fighting for these ancestors and what do you do? And you get this blank stare." He knows the work that

he does with the urban Indian community, his role as a father and husband, and his role in the Osage community is valued.

Co-Researcher 6 “Rose”

Rose grew up changing schools and moving around a lot due to the trade her parents were employed in. She was academically gifted with good grades and excelled in classes despite having to change schools during the school years. Her parents taught her the true history of the 3 tribes their family were made up of and were active in correcting teachers. She has an adopted brother who was in and out of the home due to mental health issues so for the most part she was the only child. Her senior year in high school she attended a preparatory school in the southwest that was predominantly Native American and participated in College Horizons, a pre-college program for American Indians.

Rose’s dominant tribe was her mother’s being that the state they lived in was on the west coast but is enrolled in her father’s where she’s been there once when she was 7. Her mother’s sister helped her with tribal dances specifically for women before womanhood and her parents made sure they gave Rose a community through pow wows. Rose was intentionally selective on which college she would attend to remain close to her family and knew to go back to the native student community and supportive spaces. This would be for her undergraduate and graduate college career where her tribal enrollment also helped financially. No matter what experience she had she knew to reach out and get support from her family, her Native American peers, and other university faculty and staff.

Between the gap year after she earned her undergraduate degree her parents moved to the Midwest closer to where her father’s tribal nation is located. This was a time when she

experienced meaning-making and decided to not only move to the same state her parents were in but got her “Indian” name and attended a university four hours away from her parents. She also picked her graduate degree to focus on social work to make her life contributive being that there was that one social worker who helped her family out the most. It was also her father’s familial background tied to not only tribal “drum-doings” but also has ties to the Native American Church.

Rose told a story of how her tribe does not have clans or societies but when she got her Indian name she knew it defined her. She participated in her undergraduate and graduate congratulatorys for Native American students and wore her Yurok clothes and her Potowatomi clothes to honor both her mother and father’s side of her identities. She was very active in protecting the identity of Native Americans where her undergraduate college campus formerly had a stereotyped depiction of Native Americans as their mascot. She also had home-going (Waterman, 2012) that she considered in her college selections to attend Native American Church services and be with family.

Co-Researcher 7 “Nicole”

Nicole was raised by both parents and had grandparents that were from neighboring tribes, so from the time that she was born to about nine years old, she was exposed to these two Indian reservations. Although at 9 years old, her parents told her to say she was ½ Native American, it was not until in the 4th grade, she moved and attended Indian Tribal School. She remembers being teased because she was light-skinned and was part white. She was not familiar with pow wows too. She was bullied not being in the know about being Native American and her home environment changing in the 8th grade, placing her in foster care. When her peers realized

her situation they lighted up on teasing, she also began dancing more at pow wows and learned more about native culture with her aunt being her support person. She informed her peers she was Ioway but her schooling at the tribal school was specific to this tribal Indian language, oral tradition, history, treaties, elder roles and influences and “the way they think about the world.”

Nicole includes aspects of spirituality when she mentions Native American Church beginning in the 8th grade and being tribally enrolled but not being able to prove her full blood quantum rather than 1/8th Ioway. She was able to describe her tribal genealogy where she accounts for ten tribes and is familiar with how fast her tribes assimilated more than others. Living on numerous tribal reservations, her K-12 education was around Native Americans where she learned how to do things for herself culturally: pray, dance, and think; she knew she was being Native American because she lived it every day.

Upon entering a PWI she retracted from being Native American every day because the size of the institution overwhelmed her where she experienced panic attacks. She experienced culture shock when there was no communal understanding, not being able to pray with tobacco and sing. She states “I started suppressing that part of myself when I got to college” about her spirituality. Nicole was familiar with the level of knowledge of her non-Native peers regarding stereotypes. She made it her mission to speak up in classes to voice Native culture. Her involvement in a Native American club also paralleled with her goal of raising awareness and education about Native American people and culture. She also shared her experience of dating a non-Native American which retracted her from being her full self: Native American.

It was not until her senior year in undergraduate she returned back to beading, pow wows, Native American Church, and praying. Entering graduate school at another PWI she lived off campus and was able to do all that she used to do without housing policy restricting.

Although she got a lot of support from her peers at her undergraduate PWI, it is at her current PWI she was constantly informed of Native scholars, programs, and events that she felt connected along with making her goal of journalism in action through these programs. She was encouraged and welcomed in the Native American Church because it was during a pivotal point her life “either I was going to become an alcoholic and party person like everyone else on the reservation or I was going to follow an education and make a better life for myself.” She reflected her on her life on doing good in school, being teased as a light-skinned Native, being called a Nazi for being part German. Her realization of moving forward in life was “as long as I have my heart in the right spot and the motivation in me in the path of serving The Creator, whether it is through doing small things to help people or to help the environment, then that is going to be my path.”

All of the co-researchers have shared a part of their lives in telling us who they are in this short introduction. This is a way for us to all gain a sense of context of the type of background they are coming from and as you have read, the co-researchers are diverse and have some distinctions among one another. This is also to help ground you in being able to gain glimpses of their identity that is otherwise not known in higher education. With the demand level of job responsibilities, it takes an invest individual in higher education to know American Indian college students upon the ground they walk on. Their experiences in predominantly white spaces were at different points of their lives either throughout their childhood, when they entered college, or if they were raised on and off their Indian reservation. Their tribal identity creates a foreground to Horse’s American Indian Identity framework. I now take you onto another circle of stories where I introduce Horse’s literature and story them with the 7 co-researchers.

Perry Horse and American Indian Identity

The cross-generational framework that Horse (2001; 2005; 2012) provides places American Indian identity in the fourth era striving toward and exercising self-determination. Framed beginning with the individual through consciousnesses “would be a natural transition; a time of recovery from the old model” (Horse, 2012, p. 110). Recovering from this old model somehow still exists in the present: the American Indian higher education pipeline, racist mascots in K thru 20 education institutions, cultural appropriation in popular culture, modernity influencing the land; for example. Upon coming to a PWI, it is when American Indian college students feel the agitations of ‘nativesplaining’ in all the spaces they are a part of: in the classroom, in their student organization, in racial microaggressions. Being that we are in this current setting of the increase of American Indian college students attending 4-year institutions that are more likely a PWI, I apply Horse’s question

“[w]e Indians know that we must also understand ourselves in relation to the modern world. What is it that helps us navigate comfortably through this techno-multicultural world while retaining essential aspects of our “Indianness?” That is the question we must explore when talking about a native perspective on race and ethnicity” (Horse, 2012, p. 109).

Horse continues to speak of the framework of consciousnesses by restating that as Native American, we are still here and that distinction begins with the values that molded those consciousness.

“Be that as it may, we are still the original Native people of North America. We are Kiowa, Navajo, Comanche, Apache, Wichita, and so on down the list of five hundred or more Indian tribes. We cling to that distinction consciously and unconsciously. That realization, that consciousness, is where Native identity begins. As Native American people we inherit an innate sensibility about the world that originated far back into our ancestral past. That consciousness, that psychology of you will, developed separately and apart from the experience of other peoples who were not indigenous to this land. It is a worldview that is inherent in Native American tribal traditions, most of which were handed down orally in the tribal languages.” (Horse, 2005, p. 61).

On page 122 of this dissertation study I listed the five consciousnesses that Horse lists for the framework “American Indian Identity.” It is through these 7 interviews I asked two interview questions that the following themes emerged: spirituality, reciprocity, tribal enrollment, lineage, and language. Although not specifically listed verbatim as Horse’s list, the five themes that emerged related to Horse’s themes.

Spirituality

The dominant theme that unified the co-researchers in my dissertation research related to spirituality not only in their story of identity but the one tool that empowered them to persist at the PWI they attended. It was a tool of empowerment, a tool molded into them either since the time they were born or until they realized they wanted to become more knowledgeable about their American Indian tribal identity. My analysis does not go in the order of Horse’s list but goes in the order of how dominating the this theme and the others emerged from the 7 co-researchers. This relates to Horse’s third on the list of the consciousnesses: “3. Whether one embraces a general philosophy or worldview that derives from distinctly Indian ways, that is, old traditions” (Horse, 2012, p. 109). A majority of the co-researchers mentioned Native American Church, The Creator, praying, traditional, that was usually taught to them by a family member or they themselves learned about Native American culture and spirituality.

Frank

My grandpa, who I don’t call grandpa, I call him “cheii” which is the Navajo word for grandpa, your maternal grandparent. He taught me a lot about, pretty much, we grew up in a traditional household. We never went to church or never ever been to church before, unless it was one of my friends who invited me and it was always about you know Mother Earth, Father Sky, the

traditional Navajo teachings; like waking up in the morning, going to run to the east, getting the blessings, using corn pollen, burning cedar, using sage; all that was just so normal to me. And so, in high school, in middle school, everyone did that, everyone was traditional. If you weren't traditional, you were Christian, went to church or you were associated with NAC.

If I can do it, my brother can do it, if he can do it then any Native American child can do it. And I mean the odds may seem stacked against you but through spirituality and through traditions through your language and through your elders and your family there's that foundation you can succeed at, at whatever you set your mind to.

What sets Frank apart was that in his interview he framed his Native American Identity as most likely the only one at his university. He shared how the prayers and ceremonies that he participated in had him would eventually lead to the prayer he said about liking the campus he was about to enter. He knows about the foundation, the philosophy behind the teachings he shared to tell us that is not only confident in himself but confident in others to succeed in college.

Michael

Because for me, one thing I do know, I read the bible several times and was very thorough with it and I was able to get on common ground with other people, especially those who identified that way. Especially with other people that were different, learning how to read the Koran and these different religious studies; those were different but the way we're taught, especially in our language many other languages, different tribes, your tribe too we call ourselves "The People" the principle people, not any different is how that worked. We identified, maybe it was a different

color of people, but they were people, I think that was the benefit, being able to overcome the stereotype being able to handle situations. And you weren't able to handle every little situation but some were pure arguments, some we were able to overcome, share common knowledge. The common argument were just people who didn't want to hear or hear what I would have to say and they would use the stereotypes of what we know what they don't know and what they think they gave us and that still happens even today before I graduated, there were still people like that.

When Michael was able to diversify his understanding of non-indigenous religions he was able to center his tribal identity and navigate dialogues by finding that 'common ground.' This surfaced when he reflects on what his tribal traditional ways through language, singing, the Native American Church, and other tribal doings; he knew of different people believing in something different from what he knew to be who he is.

Sandra

But I like, I kind of picked it up on my own, like joining Native American groups like Upward Bound. And they kind of showed me different ways, like native culture. And once I was introduced to that, I kind of like, got a really firm grip on it because I realized who I am and that's what I should be doing. I was like about 13 when I really figured that out. Upward Bound showed that to me, because it was all Native American Upward Bound, and they were trying to promote that, and that's how I kind of, I started to really think that like because no one really showed me.

My grandmother she's a Catholic and my great grandmother she's also a Catholic and so I thought, oh, so my dad is a Catholic. And I never connected, I was never baptized, I never asked to be umm, but I want to say around 2007, is when my mom came back into our life and ummm, she introduced me into Native American Church. And ever since then, I felt a connection between that than anything else I ever experienced.

I would lean more toward religion. I'd like talk to The Creator and The Creator would listen, he, I feel like he would tell me things like, things are alright and he would answer my prayers. I'm a firm believer in him. He forgives, he blesses, and he also hands out hardships too but blessings and hardships are all part of life. And I would know, get through it because The Creator is my backbone.

Sandra's narrative shares of hardship both personally and familialy because she was aware of her parent's separation and knew her mother was more culturally connected and her father raising her and her sister as a single father. It was not until later on in life that she connected to her spirituality with the Native American Church and knows that any kind of hardships she has that unconditional spirituality.

Nicole

One day I was like, 14 years old, I was walking around the reservation because I literally had nothing to do; there was nothing going on at all. I would take my dog on really long walks and one day I saw some people putting up a teepee. And I was like 'What? There is a teepee on the reservation?' I thought that was really weird so I went up to them asked them "hey, what's going

on?” and they said “come by tomorrow night, we’re having a church meeting” I said “okay” and I showed up at sundown and this older native lady took me in, showed me what to do, take this medicine, I was able to help with certain rituals and duties here and there and so I felt really welcomed. The medicine was very emotional, it was a closer connection to God’s Creation. And before that I gone to white Christian churches and I always felt really bored, I felt like it was never really for me. I was baptized and everything but I always questioned everything. And with this, I didn’t have to question. It felt right. It was based off of my own prayers and it was based off of struggles and a humbling experience that really paves the way of my spirituality. I was learning these things at church and I started praying with sage, small things like that. Later in life, this whole spiritual experience, really helped me in a very bad point in my life at 14 years old.

I would feel so lost in life and I would go to, I would have to leave campus and go to Tribal University because they have like a nature in the back, like a medicine wheel, and I would go out there sometimes and go when I felt really out of place and I would go pray. So then when I came to grad school, things really changed...I was reconnected with my spirituality and getting tobacco and using sage.

Reflecting back to Nicole’s biographical sketch, she is a person of tribal diversity and being able to pray and know that it would shape her persistence. Her narrative has been one of personal struggle as a ‘light-skinned native’ but knows how to be resilient with her experiences at the PWI by remembering what her spirituality does for her. These teaching reflect on “do not change the story” by not changing who you are when you go away from your community to go to college.

Pamela

All along, my foster parents emphasized the Mormon religion and that became my foundation because there was a lot of inside learning about myself. And as far as here, there is an afterlife, just teachings like that that they told me; just confirmed through some of the teachings of the Mormon Church. I thought it was a good thing, I really enjoyed going to church so I decided to go to Brigham Young University.

When asked about that one thing that empowered her she responded:

I think religion, prayer and being humble. And knowing where I came from and being able to rise above. I broke a lot of cycles in my life. Cycles of poverty, cycles of alcoholism, abuse, cycles of not being educated...And along the way my traditions have played a good part in it. I still have that connection with my grandma and my grandpa and the traditional ceremonies that took place on the reservation. I learned a lot...My step-dad, his grandpa was a medicine man in the healing ways and he did the same kind of ceremonies like my great grandfather. My step-dad had a vast knowledge, his family was also part of the Native American Church even before when they had to do it in secret and have it in the canyons. It was all secret and I remember my grandma would talk about it. All the beautiful experiences of growing up with the Native American Church, even if it was secret. Someday we will move back and reconnect to keep that all going.

Pamela had a strong foundation of traditional teachings since birth up until she entered kindergarten and resided with her Mormon foster family away from the reservation. Later in her life as an adult, a mother, and a wife, she knew she could depend on all these belief systems that

she narrated to us just now. The level of effort she puts forth has benefitted in the people she helps and also the people she mentors in the field that she's in because she tells us that this is what these teachings are about. This reminds me of Kovach (2005) informing readers of indigenous methodology and how it is a form of resistance because we are grounding our very selves in all aspects of our lives.

Evan

Evan describes that he has two native spirituality-relation he goes by:

One of the tenets. Our [tribe name] people lost what most people would call our traditional religions due to some diseases; taking out some of our spiritual people. So what we call traditional now is NAC, Native American Church, what do is [tribal member name]-style of NAC; but I'm always going with that: faith, love, hope, and charity, those 4 tenets of Native American Church. But also, one of our former chiefs actually asked the government back in the 1800s to bring mission schools to our people. They saw the importance of that back then, to establish mission schools and even after asking, they didn't send enough people. But one of our former chief [tribal name] had said to a group of [tribe name] youth "go and learn all you can and use your white man's tongue to speak what is in your Indian heart." That was very powerful knowing that, learning that, because he passed before I was born. One of his grandson's was talking to us about this, it was a very powerful thing. I even have it somewhere on my Facebook page.

This quote from a significant tribal leader is what Evan remembers and it also relates to when I say 'respecting your elders.' You also see the interplay of Evan's tribe embracing mission

schools and this tribal leader's quote to value a philosophical underpinning of his tribal identity. This underpinning carries into his roles as a father, husband, and now a director of an urban Indian center.

Rose

Rose mentions in her interview that when she attended a university that was about a 5-hour drive, she made the extra effort to make sure she returned home to attend Native American Church services:

By the time I went off to grad school, I would go to grad school and come back for meetings when I could. Like I would try to get my homework done ahead of time so I could make the meeting; to feel better again.

Conclusion for Spirituality. It was through repetitive listening of the interview recordings I could sense an emphasis in how significant and central their spirituality was in their life. The teachings grounded in tribal philosophies differ from individual to individual and from tribe to tribe and taking the time to know students at these levels are best (Martin [Muscogee Creek] & Thunder [Ho-Chunk], 2013). The co-researchers were genuine in how they told their story about their spirituality and the role it had on them during college. This is a small snapshot of the definition of the co-researchers themselves defining their American Indian tribal identity. It is only to be able to define how Horse's American Indian Identity is a way to start hearing student voices on how they define themselves rather than being defined through colonial administration and policy.

To reiterate, this is related to Horse's consciousness "[w]hether one embraces a general philosophy or worldview that derives from distinctly Indian ways, that is, old traditions" (Horse,

2012, p. 109). As co-researchers told their story I could see one phrase be used again somewhere later in their story which puts into motion ‘stories within stories’ so that it not only points and emphases are recognized but define it from their own voices. When co-researchers spoke of their spirituality, it linked to their grandparents or older generations in their family or tribal communities. Through all these interwoven fluidity makes American Indian tribal identity to be according to the dominant tribal nations represented down to more individual shaping of their tribal identity while at college.

Reciprocity

The next dominant theory that was noticeable in the stories told by the co-researchers was related to Horse’s (2012) fourth consciousness “[t]he degree to which one thinks of him- or herself in a certain way, that is, one’s own ideas of self as an Indian person” (p. 109). In the stories told, the co-researchers related to reciprocity, returning or giving back to the tribal community or to the general American Indian population because directly or indirectly. Most at some point make the effort to return to tribal lands to learn more, immerse more, despite the “cultural masks” (Huffman, 2009) that may be labeled onto them. Although all five consciousnesses are active agents in the identity of the co-researchers, it is also one that will be interwovenly present. The co-researchers related their contribution to their affiliated tribal nations by wanting to learn the language as one of their goals because they have a role in tradition or giving back within their respective careers.

Frank

But when I would go home, a lot of interest was to learn the language. I feel like it wasn’t really

pushed on me; kind of not really brought to my attention until I was older that I sought interest. It was more like, I really need to learn my language because it's part of who I am. When I was a teenager I was much more umm, a mental breakthrough, like hey-if I'm identifying as a Native American, why don't I know my language? Why am I not trying to make the steps needed in order to preserve it and one day be able to teach it to my kids.

Frank is not only teaching us about his consciousness and inner-consciousness to learning his tribal language. He also informs us of how the language will give him the role to teaching his future children; reciprocity. Language is one piece of the multi-faceted identification of himself and this is one aspect that he thinks about when he is away at a PWI.

Michael

They knew a lot of sign language. Right now, our language today is rarely spoken here in Lawrence, I could be fluent but there really isn't anyone to talk to anyone about it. It's a language is dying. We roughly only have about 250 speakers out of 12,000 people so we have a real dying of language. We were still trying to get an alphabet to agree on, we are still trying to get phonetics that we agree on and because we all have band ways, from different bands on who wants control of the tribe, so it's our own reason we are losing our language because we can't agree on things like we used to.

Michael speaks of his elders and the knowledge that he shares with us thoroughly and thoughtfully. He is also aware of the diversity within his tribe being that they are made up of families, bands, families of chiefs, etc. The effect of the federal government requiring tribal nations to create a government or tribal council in the 1920s after the passage of the Indian

Reorganization Act related to how every aspect of tribal livelihood would be controlled to a Western sense. The complexity of defining their identity is complex being that they know about themselves even while at college.

Sandra

I never had the opportunity to learn but I have friends and stuff that will show me a couple of phrases, or words, or I will teach myself some phrases. It's not a big vocabulary. I kind of wished that I talked to my great grandpa about him, showing me his old notebook, and actually teach myself or have someone teach me too.

In the fragile environment that Sandra has been in throughout her life, she has that inner will to keep molding herself as an American Indian and learning more of her tribal language. With what resources she is able to get, it is during her early life up to now that she teaches us that it is important to her by simply including it in the identification of her American Indian identity and tribal identity.

Nicole

When I went to the tribal school, a lot of the culture was taught in the [tribe name] language. Elders would come talk to us all the time and share stories with us. So I was learning the language at a pretty young age and learning stories and the way they think about the world; also about treaties and about the history of Native Americans; so this was a constant thing I was learning about through elementary, junior high and high school. Also going to the Native American Church meetings and pow wows. Being around natives and getting ideas like doing things in our tribe this way but I identify more with the [tribe name] tribe because I went to

[tribe name] Nation tribal school. They taught all about their culture; all their [tribe name] culture. Sometimes they would come and talk about their tribe but for the most part I learned about [tribe] language and culture. But I don't even know much about my [tribe name] tribe, my own tribe but I'm learning things here and there from older girls and looking more into it.

Nicole shared how she was taught a tribal language other than her own being that she attended that tribe's school. Being tribally enrolled in a neighboring tribe, she knew of her difference being light-skin but also knew that she will be investing her future in learning the language of her tribe. Nicole also is a student who attends a PWI but the resources for her to learn her language are all on her own.

Pamela

I really love what I do and if anyone is in any need of information, like training, I put myself out there to help them. Because I know what it feels like to not know what I'm doing and I know what it feels like to lack knowledge and to lack someone to help you. It's always been cut-throat facilities and cut-throat facilities where people watch you fall on your face. Or they watch you mess up and I vowed I would let nobody do that. So that pretty much sums it up right there. And I continually, I'm at that point in my career where I want to just go to work, do my job but I'm still training people and I'm still teaching people and even people that taught me back in the day, I'm teaching them. So it's really, it's a full circle.

Pamela uses her experiences as an example when helping people who want to make it in the nursing field. Her story reminds me of how a grandma would say “during this time in my life” or “this is how they used to do it long ago” and Pamela wants to do just that. Helping

people and using what she experienced in a field that not a lot of Native Americans are present in. On page 14 I list the types of degrees that American Indian college students obtain and it does not mention Nursing so for Pamela to be in a field that she was encouraged by other American Indians in the field have also shape her tenet of reciprocity.

Evan

In 2000, we had 6 people that spoke it fluently in our whole tribe and now there's hundreds and they teach it in the schools, we have an immersion school and everything. It's a good thing and that's what got me to know a lot of people and a lot of respect from people by taking the time to go to this conference. And I had a couple of the language instructors be like, you taught yourself? And I was like, 'yea, I tried' and I was pretty self-conscious because I never spoke it to anybody before. And they were like 'no, that's good' and a couple of them were like 'I thought you were [tribe name] but you were speaking our dialect.' And they were like, this [tribe name] guy can speak our language good but they were like, that makes a lot of sense, you taught yourself? So, it was pretty basic, it's still pretty basic because I went to grad school; got busy. Yea, so, that was a good thing.

After confirming through his grandmother that he was [tribe name] he took it upon himself to learn more and get involved more. This is also him reaching out even more to the general American Indian population. With the position he is in now, a director of an urban Indian center, he practices that reciprocity and also wanting to teach and influence his sons so that they too, can cultivate their identity even though through his hard work, the PWI he attended was not as inviting and supportive due to those in leadership positions not acting on positive change.

Conclusion for Reciprocity. For American Indian college students to acknowledge themselves tribally through the different ways they understood their belonging and responsibilities is what Horse speaks of in his framework. The cyclical forms of education that Cajete (1993) writes about and how complex it is to explain is why indigenous education is active and later in life is when individuals can frame their experiences relating to the cultural and tribal knowledge they know and are. Kovach (2005) also include this in her chapter on the complexity of explaining and clarifying along with justifying these explanations relevant in indigenous research. To explain what the significance and role that reciprocity has within American Indian tribal identity and American Indian culture.

Tribal Enrollment

Tribal enrollment has not been considered in higher education policies of PWIs upon applying for admission. Tribal enrollment applies to financial support and opportunities where their requirements require proof of tribal enrollment. To apply to higher education institutions, students self-identify without showing proof of identifying as American Indian when yet, American Indians are the only population in the US that have to show proof through tribal enrollment or documentation to prove descendency. What the co-researchers tell about how their tribal enrollment shapes their self-definition of their tribal identity shows the roles it has in their college experience. Most came from a low SES background and so attending a university and being tribally enrolled privileged them in getting the financial support they needed. Tribal enrollment or proof of descendency is not required in HEIs that have scholarships for American Indian students. This becomes known when the co-researchers in this study have made the

distinction of ethnic fraud and American Indian students that are involved and invested in the population. It is part of their multi-faceted identity in the 21st century.

Frank

I knew there were scholarships out there and there was funding waiting. And I knew as being enrolled in [my tribe] they offer scholarship and they would pay for pretty much all my tuition as well. I applied for the [scholarship name] and also the [tribal] scholarship and I was blessed to get a scholarship from them as well. I'm very adamant that I am not only a [scholarship name] scholar but also a [tribe] tribal scholar and it's something that [this specific PWI] never never had.

That never really made sense to me but something that just came to accept because I have that piece of paper, the CIB, Certificate of Indian blood. And saying hey, this is you. This is your blood quantum and that you are enrolled in [this specific federally recognized tribe].

Frank shares this part of his narrative as a way that he is able to share with others. Not very often do I meet American Indian students who are willing to teach and inform about their identity to their non-American Indian peers. Frank enjoys doing this and is financially secure attending a PWI outside of the region he is from.

Michael

We [name of tribe], we had a choice of being enrolled or not enrolled. We used to not be enrolled and then became enrolled. Both my parents are full-blooded [tribe name], so I was enrolled [tribe name] with no choice, they usually do that within whenever we started our

governments in the 1970s; I guess they thought we had enrollment earlier on when they did those Dawes rolls, we had a choice to enroll our kids with our tribe or with the spouse's different tribes. Legitimately we don't look at that because as we are traditional families, they know who they are they know traditionally if they have a certain name, they know you're [tribe name]. They know what band we come out of, older or not, they still treat them as they are [tribe name]. Benefit-wise, they don't get anything from the tribe.

Michael is a student who is grounded in his tribal identity and also acknowledges how the history has shaped and influenced it. He is also one who has been able to learn a lot about other tribes through pow wows and Native American Church and uses it as a way to be able to find 'common ground' with people that are different from him. Although his tribal enrollment is not significant to him, he knows that there are other aspects of his tribal identity in terms of who is [tribe name] or not just by last names.

Sandra

Sandra is a student who is brittle in how she came to be where she is at in college. She has gone through financial hardships and had options of either enrolling in her mother's tribe or her father's tribe but knew that she could get further in her higher education being enrolled in her father's tribe.

Until like 2012 I was enrolled [tribe name], my dad's tribe and that reason was because they received money for higher education and I was going to college a year after that and it was going to be super helpful to me; which it still is.

I'm representing [tribe name] and so I feel like I should be more, you know, connected...which I'm not. I mean, they help me out with higher education...

Although this much is mentioned in her story about her tribal identity, she is able to embrace this in her experiences at the PWI she attends. She knows she is different and she also knows that she is even more different when it comes to dialoguing with other American Indian college students who are aware of tribal affiliations, traditional enemies, and are familiar with tribal nations reputation in relations with the US colonial administration that controls all people and natural resources.

Nicole

When I was born my mom took me to the office to enroll. I was put on the enrollment as 1/8 [tribe name] but she's almost all native so it's really unfortunate that I can only prove 1/8 to a 1/2.

Nicole grew up in a place that was not of her tribal background and in addition to being light-skin she has come a long way from her undergraduate years to her graduate years. Nicole knows that being tribally enrolled has empowered her to not only speak up for herself to other American Indians who question her identity but has also been able to speak up for all American Indians in her aspiring career in journalism. What has also been a recent trend on social media is the discussion around blood quantum and how an individual's tribal identity of different tribes does not make sense to them, such as having a blood quantum of 13/16th of one tribe and another

fraction from another tribe. Nicole brings up a point that has yet to be clarified to tribes on how fractions of tribal affiliation do not lead the whole number of 1. Not only do individual federally recognized or state recognized tribes battle with this controversy, it deters tribal sovereignty.

Evan

Well, on that trip we found out about the whole process of getting enrolled and everything because my dad wasn't either; so we started working on that. The [tribe name] go through, go by their 1906 Census; we actually found out our family never went to Oklahoma; they're from an older census and so, we couldn't be enrolled. And that didn't stop us and so the people down there said 'you are [tribe name], you can't vote or run for office, but that doesn't mean that you're not one of us. Doesn't mean you can't be with us.' So folks like that were really really nice and welcoming and not standoffish and so we kept with it; we got, it actually took a while to meet like our actual, to actually trace the steps, because we kind of, the [tribe name] system down there is based on districts and certain clans; and certain clans are on certain districts on the reservation. And so, it took a little while to find our family based on that because a lot of people would say I am a part of that family, that family, they're on the original allottees from the 1906 act. But since we haven't moved there, we had to really go back further than that and umm, so it's really interesting mixed-of-things that we, me, my kids, my aunt, held a dinner for us and we were named. Given our [tribe name] names and then in June, we have our men ceremonies, our [name of dance], one week in June, three out of the four weeks, each district hosts a dance, brought in to that, it's like a men's society, I was brought into that. And that, for us, is one of the two big ceremonies that we have, that naming and the [name of dance] that was the high point, that was the time, that it didn't matter; to the tribe of whether or not I was enrolled or not.

Since the time that Evan learned of his tribal ancestry in the 2nd grade he has taken interest in cultivating it throughout his life. He has been highly invested not only specifically to his tribe in sharing with us why his family were not able to become enrolled members but also educates us that tribal enrollment was related to land determining property rights such as allotments. People in his tribal community embraced him and his family and encouraged their involvement because it's a responsibility that they all have as being tribally affiliated, enrolled or not.

Conclusion of Tribal Enrollment. The diversity within the narratives of the co-researchers were related to social, cultural, and financial assistance for college. Several of the co-researchers participated in programs tailored for American Indian students and others were aware of ethnic fraud within their peer community. There was also discussion around traditional tribal enemies that some experienced tension because of a person being enrolled in a tribe rather than another tribe they were a part of. They knew the role tribal enrollment has in defining or understanding who they are because they had a path to navigate financial support for college. It was also beneficial for some to become more knowledgeable simply because they were enrolled in which was a driving force of wanting to learn more and give back.

Lineage

During my interactions with my American Indian peers throughout my life, the discussion of lineage, tribes, names, clans; to name a few, were a part of the American Indian community as a whole. The co-researchers were knowledgeable of their lineage or genealogy because it helped them know who they are to specific tribes. This was when I got to visualize their lineages through concept maps and other tools. It was also through this portion of the

stories that the erasure by paternalistic policies that is not heard and considered in HEIs that shapes on who they are and how they internally navigate their American Indian tribal identity. The narratives are rich with culture and also diverse among them but their general knowledge and inclusion of their lineage was captivating and shows that American Indian college students have this knowledge. This relates to Horse's 2nd theme: "Whether one's genealogical heritage as an Indian is valid" (Horse, 2012, p. 109).

Frank

So my mom, grandpa, he's full-blooded [tribe name] from [place name] and [place name] and my grandmother is full-blooded [tribe name] from [place name], which is on [this specific part] on [this tribal reservation]. And then on my dad's side, paternally, uh my grandpa is full-blooded [tribe name] from [city, state] and my grandmother is full-blooded [tribe name] from [city, state] which is right across the river from [city, state].

Frank went on to share how his grandparents were all fluent in the tribes they were in but being enrolled in one that was different from all of them but the same as his father situates him in planning his future life with an American Indian with the same tribes will be a challenge. Not only is it important for his future children to be tribally enrolled but to keep the blood line going for the future of American Indians was also briefly mentioned by Frank.

Michael

The [family last name] and others; we can usually trace them back to 8-generations to [family name] before we got into tribal, before we seen Europeans first encounters, through our

calendars, first encounters tell us Europeans in 1802 was the first time we seen, as we were moving from the northwest, the Black Hills, Devils Tower, we were getting south by the big [tribe name] bands; they were kind of wiping out our tribes. And [tribe name], as much as I know about our history, us [tribe name] had we would leave our children with the [tribe name] and they would leave theirs with us for two years. That's what we know from [family name], so we could understand each other's language and have that relationship. We don't do that no more. I can go back 7 generations of [family name] for my dad's people, my dad's parents, then they go back to another band, white horses who were related to different chiefs. We were related to different chiefs. My mom was from a chief, [name of clan] who was a war chief and they can go back about 7 or 8 generations. Well they come from a bigger band, [family name]. What I know, is that we descend basically from chiefs of our tribes: [family name], [family name], ...one of the main people of the [dance society name], the original whip of the [dance society name], hanging at my mom's house, my aunt's house which is one of the biggest; we can basically do anything because of that right and we don't have any inductions. I don't have to do that because of the descendency of what I have; related to. Basically starting with my dad, his mom and dad arranged marriages, 1800s were arranged, my mother and my father were arranged to their chief eagle heart's wife. They were kind of related because back in the 1890s they made those kind of arrangements. It was supposed to continue but to this day because of how rolls go about, they don't really do that anymore. They don't arrange marriages, but they are arranged. Like my sister was already pre-arranged with somebody but they didn't do that because those people are from [family name] people and they were freed. And through time, they gave them that choice if they wanted to be married. So that's what I do know. The first real records of my family we have to look back to our [tribe] calendar which date backs to the 1750s, started in the Black Hills,

knew more French, they spoke Sarcee, they spoke Blackfeet, they spoke Chippewa because those tribes up there, we knew 7 or 8 different languages which was at one time we mixed our languages up. And now we're [tribe name] from 1790, we moved out, the principle chief has all these kids and we go back 7. So I'm 8th generation [tribe name] from [family name].

Michael is a person who is a natural storyteller because he can navigate intricately to get specific and give examples. He was also eager and proud to share his story because when he was at a PWI he emphasized finding 'common ground' with people who are from different beliefs. He also knew that he was [tribe name] and was taught this since birth so he values it and it grounded him in spaces where he felt challenged at the PWI he attended. He also knew that his lineage included how his tribe knew more than their own tribal language and these tribes were able to live near one another to help one another. He has gotten specific and details how diverse his tribal lineage includes family names, clans, bands, etc.

Sandra

My father's father is full white and my grandma is half [tribe name] and half [tribe name]. And her parents are full-blooded [tribe name] and full-blooded [tribe name]. And then my grandpa, they're both white-both my great grandma and great grandpa. And on my mom's side, she doesn't know her father but her mother is full-blooded [name] and that is as far as I know on her side.

Being able to know who she is and who her grandparents are gives her confidence being that she is light-skin. She is one of the 'light-skinned natives' in this dissertation study that has

social constraints but has developed to navigate them as humor and being teased and receiving them in a healthy way. She is made up of some tribes that were known to be traditional enemies and knows the role of how the tribal history of these two tribes evolved. She has experienced backlash from her own American Indian peers through these identifiers but aspires to go beyond them and give back to the American Indian community within the field of political science.

Nicole

When I was born my mom took me to the office to enroll. I was put on the enrollment as 1/8 Iowa but she's almost all native so it's really unfortunate that I can only prove and 1/8 to a 1/2.

So on my grandma's side she was [tribe name], [tribe name], [tribe name], and [tribe name]. And on my grandpa's side, I recently connected with long loss relatives and they have family trees. And that includes other tribes like [tribe name], [tribe name], and a few others that I don't remember off the top of my head because it was recent information. It's ten tribes total so it's pretty far back because it's people who did the family tree.

Nicole shares similar experiences as Sandra, being light-skin and being treated differently within her American Indian college peers. She has experienced this throughout her life and attended a PWI where she could see the difference in how the invisibility of the level of knowledge that college students have about American Indians. Nicole also shares blood quantum and how she knows herself to be a greater fraction of the tribe she's enrolled in but is determined otherwise on her tribal enrollment card.

Evan

The [tribe name] system down there is based on districts and certain clans; and certain clans are on certain districts on the reservation. And so, it took a little while to find our family based on that because a lot of people would say I am a part of that family, that family, they're on the original allottees from the 1906 act.

Our tribe has two divisions, an Earth and a Sky and we have our 24 clans and they are spread out to the Earth and to the Sky. [Clan name is affiliated with the Sky].

Evan gives two types of ways his identity goes back to his lineage and genealogy. Not in a dominant sense but how he has learned it through his tribal community; oral tradition. He has invested and focused on learning also being reinforced by the need of his involvement from his aunt. Even though he admitted graduate school kept him very busy along with his current job position, he knows that his active part in his tribal dance society and his American Indian role in an urban setting has been acknowledged through elders. This was a defining moment for him and hopes to continue this knowledge of not only his lineage to his children.

Pamela

My clan is [tribe word for clan], which is [English translation of clan] and born for [tribe word for another clan] which is the [English translation of clan]. My cheiis, my maternal grandpas are [tribe word for 3rd clan], [English translation of clan] and my dad's mom people, [tribe word for 4th clan] are my naaliis. I do have a step-dad too, who raised me since I was 7 to until

he passed away. He was [tribe word for 5th clan] so I relate them to, as my uncles in [tribe name] and that's how I connect to that clan.

A little bias that I have as a Navajo who interviewed another Navajo co-researcher was knowing how Pamela included her clans. These clans go back to the beginning of molding Navajo society as “Earth Surface People.” It is also through people’s Navajo names before they became English names or Spanish colonial names that related to their reputation as a weaver, artist, hunter, warrior, or other roles within the tribe. Pamela shares her clans as a way of describing her lineage and descendancy interwoven with the Navajo language, place names and descriptions of places. She does not include tribal enrollment in her narrative, she is one of two co-researchers that identify themselves with just one tribe only.

Conclusion of Tribal Enrollment. Tribal enrollment has become a social stressor among American Indian college students at PWIs through who is actually American Indian especially when they are not enrolled or knowledgeable about their overall tribal identity. This is one programming area within American Indian student affairs that has little attention to. Ethnic fraud is also related to this social stressor because some students who gain financial benefits from scholarships aimed at American Indian scholarships may not be invested in giving back to the general American Indian community. This is also influenced by the higher education policies of self-identification rather than showing proof through tribal enrollment or the other consciousness that Horse (2012) lists. American Indian college students also feel targeted about having to prove their identity especially like Evan who is highly invested and involved in his tribal community and the American Indian community.

Language

Language was an overlapping theme and could easily be present in any of the five consciousnesses that Horse (2012) lists. This is a format of indigenous stories and how they have been told to an individual throughout their life and when they come to that point in their life, they are able to make realizations of what the teachings from the stories meant and apply it to their current life. This part of the co-researcher's narrative offers insight to how to extend beyond the norm of defining American Indian identity.

Frank

It was more like, I really need to learn my language because it's part of who I am. When I was a teenager I was much more umm, a mental breakthrough, like hey-if I'm identifying as a Native American, why don't I know my language? Why am I not trying to make the steps needed in order to preserve it and one day be able to teach it to my kids.

...being his first language. When he went to school he was pretty much forced to speak English. You couldn't speak Navajo or else you get punished if you spoke it.

Frank has been able to realize the tribal languages as part of his identity but also knows that he needs to take an active role in learning it. Later in his narrative he notes his younger brother being able to pick up on another language in addition to the dominant tribe they identify with. He questions himself about it and knows there are resources because he has participated in some of them when he visited his father's side of the family. He was also aware of the effects of Indian boarding schools that have a role on why his grandparents did not pass the language on.

Sandra

My mom, she knows phrases, my grandma, my mom's mom, she's fluent in [tribe name] but she has no one to speak to. I never had the opportunity to learn but I have friends and stuff that will show me a couple of phrases or words, or I will teach myself some phrases.

Sandra is a person that has taken advantage of all possible opportunities to cultivate her American Indian and tribal identities. It is a start for her, knowing that she is an adult and is making a way for herself but she also knows what she wants to do. Being at a PWI throughout her life in the schools she attended, she also knew that she was an American Indian and holds regret knowing that she had a grandfather that was fluent in her tribal language.

Nicole

Well, when I went to the tribal school, a lot of the culture was taught in the [tribe name] language. Elders would come talk to us all the time and share stories with us. So I was learning the language at a pretty young age and learning stories and the way they think about the world; also about treaties and about the history of Native Americans; so this was a constant thing I was learning about through elementary, junior high and high school.

Nicole is coming from a background of growing up in a tribal community different from her own. She embraced it and it shows because she is telling us this part of her not only because it was part of her education experience in elementary but learning about her neighboring tribe from attending their tribal school was beneficial to her. She listened to what was being taught alongside always knowing she was of a different tribe and light-skin.

Pamela

I grew up with the [tribe name] language. I was fortunate enough to be raised by my great-grandparents; didn't speak English at all. And then my grandparents, my mom's mom and dad, and my great-grandparents, my masani [maternal grandmother], her mom and dad and through that I learned just being around the traditional people, I learned that first. Not being able to speak English, I remember back, way back when I was little and I just remember being around them all the time and not having to worry about communicating with them because I actually spoke [tribe name] very very well. When people used to tell me, when I used to be a kid, it just baffled me because for a kid to speak that good of [tribe name] is just perplexing.

Pamela knowing her language at a young age and being able to understand and communicate with it is important to her because she mentions in her interview that she wants to go back to the reservation and be able to do the things her aunts and uncles do in teaching younger people Navajo culture. Her level of language knowledge and competency helped her shape the roles her great grandparents and grandparents along with how these all related to her tribal identity.

Rose

And he would also say 'I wish we spoke our language because my grandparents, they spoke it fluently' but my grandparents, my grandpa he went to [school name] Indian School and my grandma went to [tribal college and university] when it was still an institute. And they both got beaten when they spoke their language so they didn't want to pass it down to any of their kids, like 6 kids. So I didn't learn the language, just what my dad taught me. I actually didn't learn

any more until I moved here 10 years ago. I would say, I learned bits and pieces here and there and what my parents knew and they just kind of told me bits and pieces of what they knew. It wasn't until I was older I was able to piece it together and it was not until college and two, after I moved out here.

Rose is a co-researcher who understood her parent's position on why they did not teach her the tribal languages. Later in college years she was able to make it possible for her to be closer to her father's tribal community so that she could continue to learn more. She was also able to accomplish how a blend of her tribal naming ceremony were included in the Native American Church. With her including this in her narrative confirms what it means that although the aim to keep stories the way they are; hence the subtitle of this chapter "do not change the story," she knew she did not have to be someone else because she knew she was tribally affiliated and she wanted to keep that connection.

Evan

I think that was one of the things that gave me a lot of acceptance, is that umm, I wanted to know our language.

Evan is one of the co-researchers that developed quickly and once graduate school was completed along with the growth of his family, he now has to determine how he will continue to learn his tribal language on his own. He has been doing it for quite some time but also knows that he has to learn it to be able to influence his sons in the language. He has influenced how non-tribal members who go beyond the scope of ethnic fraud to look at the greater work of how

we as individuals make an impact on tribal communities especially in the urban environment. This is what has not been seen in the literature I have come across, how non-tribal enrolled individuals invest more on a daily basis than American Indians who are tribally enrolled.

Conclusion to Language. The diversity within the language knowledge and fluency can better engage in tribally relevant and culturally relevant programs at PWIs. It is important to revisit Carney's (1999) discussion on PWIs being on indigenous land and how Cajete (1993) informs us of how tribal languages are interwoven with the land because the land is the place of learning, it is where pedagogy lies. This is also important because Brayboy's (2006) TribalCrit centers colonialism as the distinction from other racial minorities in the US that can be a hard truth to accept, normalize, and inform about.

Conclusion

The different statements the co-researchers made concludes the 5 consciousnesses of Horse's (2012) American Indian Identity. Their narratives were diverse and this is expected being that the American Indian population has hundreds of tribes that are federally and state recognized. To be able to embrace this diversity takes patience and meaningful investment that Shotton et. al. (2013) speak of and what the contributing authors offer as suggestions. These suggestions are also need to be applied in research studies but it is frameworks and models such as Horse's that give us that ongoing support of enacting the knowledge circles of American Indian scholars. American Indian Identity can now be understood from the standpoint of the individuals themselves and heard too. Extending beyond the scope of who defines them and implements them into policy leads to the discussion and conclusion. This will include other

themes that emerged from the interviews offering insight to higher education policy, research, and programming on PWI campuses.

CHAPTER 5: DISCUSSION AND CONCLUSIONS

‘Telling Stories to Others’

In the late hours of playing the Navajo Moccasin Game one winter night at my father’s aunt’s house, my paternal grandmother was “telling stories to others.” This meant, she was passing this knowledge to others, to her children and grandchildren. When telling stories and not changing it or adding anything to it, storytelling includes telling them to others so that everyone learns. Specific types of stories were told at specific times of the year, most commonly in the winter but during my niece’s kinaalda, the Navajo Coming of Age ceremony happens year-round depending on the individuals time of becoming a young woman. Within this ceremony are stories of how an aunt or grandma shares stories of their kinaalda or the medicine man telling stories to those in attendance, stories of Changing Woman in the Navajo Creation Story. ‘Stories within stories’ continue to be applied in everyday life and my niece has been able to bring family and community together to celebrate this important time. This is a time when knowledge is exchanged and shared where “telling stories to others” help sustain American Indian and tribal identity.

American Indian scholars such as Brayboy (2006) has been able to frame his mother’s conversation with him about our stories being our theories. Instead of putting theory to practice which is often the path of student affairs such as applying college student development theories to the programs and events that happen on campus, through these narratives I would like to extend the voices of the students to practice for consideration. In applying “telling stories to others” I share with you not only what the path of my discussion will look like in this chapter but also what the co-researcher’s narrative contribute to the discussion. My discussion will include

considerations of student affairs practice and higher education advocacy acting upon learning the multifaceted and complex make-up of American Indian Identity.

We have seen how student stories have influenced change, even if it shifted the focus a little bit more toward liberation, toward healing, and toward empowerment. This is where possibilities begin. After I discuss these considerations, I close with limitations of the method of how this dissertation study captured the co-researchers' voices and how they have not. I also close with how this dissertation study on how these narratives offer insight that segway into the larger picture of social justice on PWIs and in society.

Considerations

There have been many opportunities to expand on this research topic but to focus on American Indian students that lie within the boundary of the United States, that are federally recognized, and that attend PWIs creates a critical place for Horse's (2012) theory, paradigm, framework. With a little over 200 federally recognized tribes, all with their own specifications on tribal membership and opportunities for tribal nations to exercise sovereignty and change their criteria, leaves room for American Indian tribal identity to reach a point of emancipation. Too long has this identity been defined by colonizing terms, policies and reporting agencies. For individuals to exercise their own sovereignty by storying their identity and with propositions such as Horse's (2001; 2005; 2015), the student affairs profession and HEIs will better approach, address and improve the state of American Indian college student enrollment and success. This chapter focuses on three extended themes: funding, identity, and cultural competency. These additional themes offer even more insight on fulfilling the needs of American Indian college students on PWIs. I then follow with recommendations from these theme and discuss limitations that also include additional themes: American Indian Millennials and racial microaggressions.

Funding. Not knowing the amount of funding that goes into cultural programming at each of these PWIs that all 7 of the co-researchers attended, it is hard to gage this kind of discussion. Me being in the field of student affairs since my internship in 2007 to now, I have always been given a budget to work with. The range of possibilities to do cultural programming is one thing that tugs at me from a cultural and tribally ethical standpoint. Being in a position that I am in that has long been advocated and invested stakeholders that made it become a reality. Even within the American Indian cultural centers or support centers, the staff are underpaid and are under scrutiny of cultural competency.

In order to do what I want for students at PWIs is dependent on funding. Many times I have to reach out for intersectional programming to not only increase diversity but also have to be creative in obtaining the funds to make an ideal program in response to the identification of American Indians. Assessing the demographics of PWIs and determining what tribal nations are represented, meeting with American Indian students to hear what they would like to see and what they need, and if they do not know, then it is up to my gifting of programming and event planning that is crucial. This is where a non-traditional style of networking interplays and I embrace it as a student affairs professional who identifies as an American Indian, as a Navajo woman, as a mother, as a doctoral candidate, etc. Using all aspects of American Indian Identity that Horse provides is what helps me stay engaged and empowers me to do the most that I can with what funding sources I can obtain.

Take for example if the PWI was made up of the different tribal nations listed it would be ideal to develop series, talks, exhibitions that not only aide in cultivating these students' tribal identities but also have events and programs that are related to land that is pedagogy. Huffman (2008) talks about cultural masks similar to the racial identity development theories which also

affects American Indian students at the social level. That is not enough. What I am doing is not enough. Me getting funding or asking for funding can get political. At a PWI, like what Evan shares about his experience with NAGPRA, they want to see American Indian students active and when they are, administrators do not act on it. There is not enough money to go around for every aspect to be addressed but the most that we can get is still not enough.

More money for programming and events would give the campus even more opportunity to learn more about American Indian people, culture, history, and issues. We are not the only ones with struggles but with more money, tribally and culturally relevant programs and events would be more possible. This will result in the cultivation of American Indian Identity for American Indian college students who attend PWIs leading to improving their experiences along with informing others about American Indians. This leads me to my next subject of the discussions I present, identity.

Identity. Earlier I mentioned how HEIs have been politicized to adhere to self-identification and that is understandable being that they have reporting agencies to be accountable to. Racialization perpetuated into HEI policies of self-identification when historically, tribal nations were told to enroll members of their tribes to justify their identity and existence. This self-identification offers autonomy for individuals but for American Indians who relate to the stereotype of American Indians go to college for free, check the box to only realize it isn't the case. Tribal scholarships offer financial assistance just like how some of the co-researchers shared in their narrative but that in itself is a process. Trends of politicization of identity due to affirmative action, equity, and access; to name a few, have also factored in to how HEIs reach out to the general American Indian identity. Besides that, when focusing on students at the foreground, their tribal identity is lost when self-identification is accepted. What also

happens is the sight of programming becomes dim because programming around the general topic of American Indian culture does not capture the emphasis in distinct tribal identity.

Not knowing what tribal representation is on HEIs affects the programs being provided. Not being able to cultivate or aide in being on the journey along with American Indian students goes against ethics of support and molding community in individuals. American Indian College Fund (2017) understand college to be the intermediary in molding American Indian values and so they support students who are tribally enrolled or can show proof of descendency. This is critical because we have to be as receptive to American Indian college student needs and what they would like to see on their HEI campus. This type of need comes from caring for that American Indian identity, perhaps working more closely with tribal nations or creating more positions for American Indians as liaisons between the university and tribal nations. Depending on what ‘cultural mask’ (Huffman, 2008) they come with when they enter on a PWI, it is also crucial that people in instrumental cultural programming to have competency in American Indian culture and how to get more funding for the ideal vision of culturally competent programming.

Cultural Competency. Being culturally competent is a given gift. Gifts of knowledge where individuals hear stories throughout their life from their tribal or American Indian background and influences. Being able to shape those in the life you live is a translation and time of “telling others the stories” so that culture is sustained. Being in the student affairs profession, there can be wrong ways and right ways about getting and being culturally competent. To be able to continue molding and cultivating American Indian identity with and for students while they are at a PWI, being culturally competent is central and key when you are at the center. The 7 co-researchers speak of what they know about their American Indian and tribal identity but being with them on the journey toward peace and balance within them

empowers them to succeed. This is what I see to be the role that Horse's (2012) American Indian Identity framework has in contributing to literature and to research because it is also within these spaces that invisibility exists. This invisibility is invasive in the vulnerable times that could hinder American Indian college students continuing and completing college.

It has been mentioned by all the co-researchers in the study that they either had to correct a teacher or speak up to deplore stereotypes related to American Indian or tribal identity. Being culturally competent can be maintained within these critical spaces of academia. This took me back to a time when I asked an elder a question and he looks at me in a teaching moment where I understood it to be, cultural competence is as simple as keeping the story the way it is. Keeping our traditions the way it is except that American Indian students' mobility are on PWIs away from their family and tribal land or homelands. If we are teaching the knowledge the way same way it has been taught we are honoring our elders' voices of not changing anything. In the position that I am in I often become burned out from so many requests for interviews through email where everything that they're asking can be found on the website. Having to teach what has not been taught in the K thru 12 education system baffles the work load of people such as myself that can lead to burn out. Cultural competency may not be the utmost solution to informing the masses but also will improve how tribal identity is cultivated and sustained at PWIs.

Recommendations

When working with American Indian students in higher education institutions, it is best that American Indian scholars are privileged because they are equivalent to the contemporary form of oral tradition and storytelling. This brings me back to Freire's statement: "[n]o pedagogy which is truly liberating can remain distant from the oppressed by treating them as

unfortunates and by presenting for their emulation models from among the oppressors. The oppressed must be their own example in the struggle for their redemption” (Evans et. al., 2010, p. 144). This is the American Indian research pipeline that needs to continue. It began when Tuhiwai Smith (2013) and Wilson (2013) began scholarizing how our American Indian tribal identity, traditions, and knowledge could frame research methods, theoretical frameworks and methodologies. The attempt to scholarize a theory such as Horse’s (2001; 2005; 2012) takes risks and courage but with studies that empower and emancipate the American Indian college student voice throughout, the research study contributes and diversifies research methodologies.

This is much needed especially when HEIs are classified not only as PWIs but as Research I or Research II universities. There is work to be done and maybe this dissertation study responds to that needed step to be insightful toward change. To be able to empower students by helping them listen to themselves and hear themselves maybe just them telling me their story by being interviewed, empowered them to embrace their identity.

Limitations

To continue “telling the stories to others” includes expanding on the different insights that surfaced from my 8 years of experience working in student affairs and advocating and working with American Indian college students. A majority of my responsibilities lies in creating programs and events that create community among American Indians on the campus but also informing the greater campus about American Indian and tribal culture, identity, issues, and histories. From this lens I have been able to capture the insight of opportunities in the circles of scholarship, practice, and theory. In this section I tell you additional stories that if I were to not have limited my study to be around the framework of Horse’s five consciousnesses, it would include American Indians as Millenials and racial micoaggressions.

American Indian Millennials at PWIs. This title is around social movements on campus that American Indian college students have responded to. Environmental issues on the human race and how American Indian identity is crucial in sustaining and this was intersected with American Indian college students who attended a PWI within the 21st century.

Environmental issues within this timeframe caused some researchers such as it Evan to act.

NAGPRA. When Evan shared his narrative about how him not being enrolled defeated the purpose of this privilege when the Native American Graves Protection and Repatriation Act (NAGPRA) was passed in 1990 and his PWI was not acting upon their responsibility the university has to tribal nations. This was an interesting standpoint for Evan because American Indians who claim tribal enrollment and participate in pow wows but work within a non-native profession does not make it okay for them to belittle him because he was light-skinned and not tribally enrolled. But yet he was very active on campus during his undergraduate year because NAGPRA ensured sustaining American Indian identity in the name of repatriation. This is where more programming and advisory committees would be created so American Indian identity is sustained and significant in the overall affairs of PWIs and their American Indian college students.

Water is Life. Evan offers insight to other national policies that go unnoticed by the policy makers themselves. Another environmental issue that American Indian Millennials may experience has to do with the campaign “Water is Life” and how it reached all generations of American Indians who are active on social media. Social media has created American Indian and tribal communities and also helped this very population in critical networking and

connecting. Water is Life has been a global campaign for Indigenous Peoples but other settler populations such as ranchers and farmers. When students are able to be active on their PWI campus, this campaign helps this American Indian community become visible and present.

Racial microaggressions. Racial microaggressions is another theme that emerged from the co-researchers. This is merely on-the-ground and in-your-face experience because for some of the co-researchers these incidents occurred during their undergraduate year. For them to remember and narrate these incidents is significant. A complete different study on American Indian students and their experiences of racial microaggressions needs to still happen because it is still being experienced. Our American Indian college students need to be informed more about the different types and how each of them trigger and shape their agency as an American Indian. What TribalCrit (Brayboy, 2006) offers is the role of colonialism to define why it is different from other racial minorities in how racial microaggressions are processed. Dialogues and other programs need to be the tools of empowerment for American Indian college students to live happy and healthy despite of the campus climate and its hostile spaces or experiences. This is where our American Indian frameworks and scholarship create that opportunity of contribution and it is my hope that this dissertation did just that.

Conclusion

I hope this dissertation led you on a path of stories within stories where the bigger story was American Indian tribal identity in higher education. The different circles of stories included indigenous research and scholarship authored those identified as American Indian. This is significant because too long have our narrative been told by the other and not from our very own. Taking on the Dine [Navajo] pedagogy of stories throughout my life framed the overall path in

this dissertation. Theoretical frameworks are also our own stories, our own knowledge as American Indian and tribal people. Considering and applying Hores's framework of American Indian Identity as a theoretical framework for the foundational knowledge of this dissertation study as well as applying it in the structure of my data analysis because our knowledge is interwoven. I interweave to give you history and context with chapters also subtitled as 'as it was told to me,' 'how stories became stories,' 'do not change the story,' and 'telling stories to others.' This has helped with flow and organization and it also helped me remain who I am as an American Indian tribal person doing research. My co-researchers and I have also voiced narratives of how they define themselves as an American Indian and tribal person. We hope you hear them to impact for positive change for American Indian college students at PWIs.

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APPENDIX A
IRB APPROVAL

UNIVERSITY OF ILLINOIS
AT URBANA-CHAMPAIGN

Office of Vice Chancellor for Research
Institutional Review Board
528 East Green Street
Suite 203
Champaign, IL 61820



October 5, 2015

Yoon Pak
Ed Organization and Leadership
330 Education Bldg
1310 S Sixth St
M/C 708

RE: *American Indian Identity in the 21st Century: Exploratory Narratives of American Indian College Students at Predominantly White Institutions*
IRB Protocol Number: 16143

EXPIRATION DATE: October 4, 2018

Dear Dr. Pak:

Thank you for submitting the completed IRB application form for your project entitled *American Indian Identity in the 21st Century: Exploratory Narratives of American Indian College Students at Predominantly White Institutions*. Your project was assigned Institutional Review Board (IRB) Protocol Number 16143 and reviewed. It has been determined that the research activities described in this application meet the criteria for exemption at 45CFR46.101(b)(2).

This determination of exemption only applies to the research study as submitted. Please note that additional modifications to your project need to be submitted to the IRB for review and exemption determination or approval before the modifications are initiated.

We appreciate your conscientious adherence to the requirements of human subjects research. If you have any questions about the IRB process, or if you need assistance at any time, please feel free to contact me or the IRB Office, or visit our website at <http://www.irb.illinois.edu>.

Sincerely,

Dustin L. Yocum, Human Subjects Research Specialist, OPRS

c: Beverly Smith

APPENDIX B

EMAIL SCRIPT

Hello, my name is Beverly Smith and I am a doctoral student at the University of Illinois at Urbana-Champaign (UIUC). I am conducting interviews as part of my graduate program in the College of Education's doctoral degree program that includes a research study. I would like to ask for your assistance in distributing the below research invitation. I kindly ask you to forward the below message to whom you think may be interested in participating. My request is that interested participants contact me directly; however, if participants respond to you, please forward their message to me.

My project has received approval from the UIUC campus Institutional Review Board. If you have any further questions about my project, I would be happy to provide further detail than what is mentioned below.

Many thanks,

Beverly Smith
Doctoral Student, Education Policy Organization Leadership
College of Education
University of Illinois at Urbana-Champaign

.....

Dear Potential Participant,

You are invited to participate in a research study that explores the narratives of American Indian students who have attended a predominantly white institution within the 21st century. This study is part of the researcher's graduate program in the College of Education at the University of Illinois at Urbana-Champaign.

Your participation would entail an interview of approximately 30 minutes upon confirmation that you fit the criteria. The interview may be in-person, on the phone, or through skype. It is best if the interview is recorded but is not absolute.

If you self-identify as an American Indian (Indian, Native American, indigenous, specific tribal affiliation(s)) or as mixed ancestry including American Indian who has attended a predominantly white institution within the timeframe of January 2001 to present and are 18 years of age or older and willing to participate by being interviewed, please email me confirming your interest. I will respond with further information and instructions:

Beverly Smith smithbev@illinois.edu

Your participation is completely voluntary and you may request to stop the interview at any time. Your responses will be kept confidential and anonymous.

Thank you in advance for your participation in this project.

Regards,
Beverly Smith, Doctoral Student
College of Education
University of Illinois at Urbana-Champaign
smithbev@illinois.edu

APPENDIX C

SCREENING FORM

1. Do you self-identify as an American Indian? This question relates to whether you are part American Indian, Indigenous, Native American, Indian, or identify as a specific tribal nation within the United States.
2. Have you attended or did you graduate from a predominant white institution? A PWI identifies as higher education institutions who's student population has a white student population of 50% or more. If you are not sure, we can look it up to see if the HEI you attended is defined as a PWI.

APPENDIX D

INFORMED CONSENT FORM

*American Indian Identity in the 21st Century: Exploratory Narratives of American Indian
College Students at Predominantly White Institutions*

Introduction

You are invited to participate in a research study and this Informed Consent Form will help you decide and determine if you want and are eligible to participate. The person giving you this form is available to answer any questions you may have. If you decide and it is determined that you are eligible to participate, it is requested you sign this form. A copy of this form will also be given to you.

Purpose of Study

Beverly Smith, a PhD student in the College of Education's Education Policy Organization Leadership (EPOL) program at the University of Illinois at Urbana-Champaign (UIUC) is conducting this research study on American Indian identity development. This research is to inform how Perry Horse's (2001) American Indian Identity theory can apply to American Indian college students who have attended or graduated from a predominantly white institution (PWI) in the 21st century. Becoming more knowledgeable about how American Indian college students identify themselves informs higher education institutions and administrators, student affairs professionals, and the American Indian society for advocacy with and for American Indian college students at PWIs.

Any questions about the research study that you may have, you may contact Beverly Smith by email at smithbev@illinois.edu or by telephone at (928) 310-2202. If Beverly is unable to be reached, you may contact UIUC's Institutional Review Board by email at irb@illinois.edu or by

telephone at (217) 333-2670 or the Responsible Principal Investigator (RPI),
yoonpak@illinois.edu.

Your Participation

You are being asked to participate in this research study because you fit the following criteria.

Please check all that apply to you:

I self-identify as an American Indian, Native American, Indian, Indigenous, multiethnic or multiracial including American Indian, or by tribal affiliation(s).

***No, do not need to be tribally enrolled in a federally or state recognized tribe to identify yourself as American Indian. Experience must be within the boundaries of the United States.

I attended a PWI in the 21st century. My undergraduate or graduate career began in or after January of 2001 and my college or university has a student enrollment rate of 50% or more students identified as White.

I am 18 years old or older.

If you have checked all of the above, you may proceed reading with this form. If you did not check all of the above, thank you for your willingness to participate but hope you can pass this opportunity along to anyone you feel fits the criteria. Three to five people will be interviewed.

I fit the criteria, what happens next?

The Principal Investigator (PI) (the person interviewing you) will arrange a comfortable and convenient location for the interview. An interview could take place at a local library with an arranged study room or other study rooms on a university campus. Prior to the interview, you

will be given this Informed Consent form to read, review and ask any question you have about the form or the interview process. The purpose and process of the study will also be explained to you along with the sheet containing the three interview questions. You will then decide your participation in the research study by signing this form.

After you have signed this form, you will be asked whether you want your name included in the research study and if you permit the interview to be audio-recorded. Upon completion of the Informed Consent, the audio-recorder with a microphone will be set up for the interview with paper and pen available for the PI to use for note taking. The interview will take place either in-person, over the phone, or through Skype. Interviews that are not in-person will be recorded with a third device while on speaker or speaker phone. You and the interviewer will be the only individuals in the room during the interview.

The interview may take up to an hour but there will be an opportunity for breaks. The interview will take place by asking you to answer three interview questions. This interview will take place in one day in a one-time interview session with no risk to you. You may feel uneasy and you are welcome to stop the interview at any time and not further participate if you feel the interview questions are not to your expectations of comfort. Resources will be given if you need them but this study is not intended and is designed to have no negative impacts. Benefits to you include a contribution to Perry Horse's theory: American Indian identity and to the student affairs profession. You will not be paid for your participation and not reimbursed for any expenses that may incur by participating in the interview.

At the completion of the interview it will be transcribed and also treated as confidential information. Upon your review and approval, your transcribed interview will become one of three to five interviews that will be part of data analysis. This analysis includes coding and

themes which will contribute to new knowledge that can be seen in future publications or presentations.

This new knowledge will be included in the research projects as part of the PI's dissertation project which includes the writing, review, defense and approval of the dissertation and university officials who are relevant.

Recording of interview

The interview will be audio-recorded, transcribed, and managed confidentially by being placed in a locked file cabinet. It will be provided to you for review, approval and if clarifications are needed. Whether the interview takes place in-person, on the phone, or through Skype, the interview will be recorded on an audio-recording device.

An audio recording will be made during the interview so that the transcriptions are completed accurately. Please check the box that determines whether you would or would not want your interview audio recorded:

- I give my permission for my interview to be audio recorded in this research study.
- I do not give permission for my interview to be audio recorded in this research study.

How will confidentiality be managed?

In general, your information will not be told by anyone. The discussion or publication of this research will not reveal your identification. However, laws and university rules might require us to tell certain people about you. As an example, your records from this research may be viewed or copied by the following people or groups:

- Representatives of the university committee and office that reviews and approves research studies, the Institutional Review Board and Office for Protection of Research Subjects;
- Other representatives of the state and university responsible for ethical, regulatory, or financial oversight of research;
- Federal government regulatory agencies such as the Office of Human Research Protections in the Department of Health and Human Services.

As mentioned earlier on this form, your interview, notes and transcriptions will be kept in a locked file cabinet. You also have the choice of allowing your name to be used in the study. If you do not allow your name to be used in the research study, a nickname will be assigned to your interview. Please check which box below states your decision regarding your name use:

- I give permission for my name to be used in this research study.
- I do not give permission for my name to be used in this research study.

Whether you decide to be recorded or permit your name use or not, your participation in this interview and research study are not intended to affect you personally, professionally, or socially. Remember, you can also stop your participation in the research study at any time and your services will not affect the degree of your participation.

Your interview and this form will be protected, your name will not be written on your recorded interview, and only designated university officials will have access to it if need be. Your interview will be destroyed by the end of Summer 2016, August 31, 2016.

We hope you agree to participate in this research study. Please check the box below informing us of your decision:

I agree to participate in this research study by being interviewed.

I choose not to participate at this time.

Your signature

With my signature I agree to participate in this research study, have read and understood all of the contents of this Informed Consent form. Including the role my interview has on this research study, it has been thoroughly explained to me with all my questions answered. In no way does this mean that by signing this form, I am giving up my legal rights.

Participant's signature

Date

Principal Investigator signature

With my signature I confirm that I have explained thoroughly the Informed Consent for, the research project and the role of the informant's interview in this research study. This includes risks and benefits, along with responding thoroughly to questions and clarifications the informant had and requested.

Researcher's signature

Date