UNIVERSITY OF OKLAHOMA

GRADUATE COLLEGE

ATVDASTANVI UNUNINOHETLVNVHI ANISGEYA
LISTENING TO THEIR STORIES: EXAMINING HOW NATIVE MEN ENGAGE THE TRICKSTERS OF HIGHER EDUCATION

A DISSERTATION

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

Degree of

DOCTOR OF PHILOSOPHY

By

COREY MATTHEW STILL
Norman, OK
2019

Downloaded from SHAREOK. Persistent Handle URL: https://hdl.handle.net/11244/319706

ATVDASTANVI UNUNINOHETLVNVHI ANISGEYA
LISTENING TO THEIR STORIES: EXAMINING HOW NATIVE MEN ENGAGE THE TRICKSTERS OF HIGHER EDUCATION

A DISSERTATIN APPROVED FOR THE
DEPARTMENT OF EDUCATIONAL LEADERSHIP & POLICY STUDIES

BY

Dr. Siduri Haslerig, Chair

Dr. Heather Shotton

Dr. Sabina Vaught

Dr. Derek Houston

Dr. Amy Davenport

© Copyright by COREY MATTHEW STILL 2019
All Rights Reserved.

ACKNOWLEDGEMENTS

This dissertation is in honor of my ancestors who fought for my right to write this document, to my grandparents who never got to see me walk across that stage as Dr. Corey Still, to my family and friends the supported me when I thought I could never finish, to all my nieces and nephews who inspired me to do the work I do to make their futures brighter, and to the future Indigenous scholars who will take this work and build upon it to advance and support our communities.

I don't even know where to start. I do know that my name should not be the only name on the title page. I know that this dissertation wouldn't have been possible without the help of my mentors, faculty, peers, colleagues, friends, Brothers, family, and so many others. This has been one of the most difficult and tiring journeys I have ever faced. During the past four years my emotional, mental, and physical wellbeing has been challenged, dismantled, destroyed, and rebuilt. There were so many times that I wanted to give up and call it quits, but I remembered why I started on this path.

There are a number of people that I want to acknowledge. First and foremost, I want to say thank you to my family. I know that over the past four years I wasn't able to make it home for every event or holiday. I know that, at times, you may not have always understood what I had to go through to get to this point, but you were always there for me. Mom and dad you were always there supporting me, telling me that I could do it, and reminding me that I could keep going. To my aunt Evie you raised me and have always been my moral compass. Without you I don't know where I'd be. To my sister Chelsea, we fight all the time, but I know that you've been rooting for me since the beginning. I want you to know that I will always be here for you and the kids. I also want to acknowledge my grandparents and great-grandma. I know that you

all aren't here in the physical world anymore, but I know that you have been with me every step of the way. I felt your love, comfort, and guidance. I hope I made you all proud.

To all my friends that I call brothers and sisters your support and encouragement, and sometimes swift kick in the butt has always been appreciated and welcomed, whether I told you all or not. You all don't know it, but the constant check ins, texts, and random calls were often what I needed. You all knew how to lift me up when I needed it and that means more to me than you will ever know.

To my Brothers of Sigma Nu Alpha Gamma, Inc. I don't even know where to start to say thank you. Since my freshmen year I found more than just support from you. To my older Brothers you gave me guidance in how to navigate college. You all were the light that got me through many dark tunnels. It was our stories and ruggedness that inspired me to pursue this research to bring other stories to light. To my younger Brothers, let this be a testament to the power that each of you have; each and every one of you have the power and potential to create far greater change in this world than you know. Your stories and your voices are unique and strong, use them to go change the world. Your older Brothers will always have your back.

To my partners in crime and those that have been in the trenches with me since day one. I have a few choice words for you all. First to my sister Emma, thank you for being there for me and talking through the all the good and bad that we've faced in college. I know that you are going to go on to contribute great things in our field. To Stephanie, the work you do inspires me beyond belief. You have always been there for me when I needed help and I thank you for support and guidance (especially with quant). To my brother Monty, while we have known each other the shortest it feels like I've known you for a lifetime. You taught me what strength really is and how to face darkness and find the light. To my sister Breanna, we started this journey

together ten years ago. It almost feels like an entirely different life. The work you do with our Native students is truly inspiring. You have showed so many what it means to stand for what you believe in. You truly are a pillar in our community. I know the work that you will continue to do will shape the future of Indigenous higher education. Finally, to my sister Tiffany, we joked that we would get to this point one day, but there were times that I wasn't sure if I would. You have been there for me since I started at OU and have always known when something was up without me having to say a word. You gave me strength to finish and showed me what true dedication and passion for education is. Thank you. I look forward (and expect) to see the day when you will cross that stage and join me as Dr. Allen, Dr. Cross, Dr. Begaye, Dr. Farris, and Dr. Smith. You all are a great inspiration to Indian Country.

I want to take time to acknowledge the faculty member that took a chance with me and accepted me as her advisor. Dr. Penny Pasque, thank you for sitting with me and becoming a mentor, an advisor, and a friend. You provided me with so many opportunities and helped me navigate the doctoral process. You took a shot on a "little" Native guy and showed him what it meant to be a scholar.

To my committee chair and faculty advisor Dr. Siduri Haslerig. Thank you. Thank you for guiding me, mentoring me, and indulging me in my tangents. You don't know how much you have helped me think through this process. You pushed me and challenged me to think and write from a different perspective. I would not have been able to finish this without you. Know that my journey is a better one with you in it.

To the storytellers that made their voices heard through this study, this work would not have been possible without you. If you read this, I want you to know how honored I was to sit

and hear your stories. Your stories brought such inspiration and light to the experiences of Native men. Know your voices will help inspire change across higher education.

To Dr. Heather Shotton, auntie, no words can do justice or encompass the emotions that I have while writing this, no words can describe the gratitude I have. You are more than just a teacher or mentor. Your more than just our Yoda. You truly are the greatest Wonder Woman that any of us have had the honor of knowing. You inspired me beyond belief. Not only have you created and co-created scholarship that has shaped the fabric of higher education, you do so much for so many that often goes unseen. You have been there for so many of us to take care of our physical, emotional, mental, and spiritual needs. You have seen me at my darkest times and got me through. You pushed me to continue on with my education to obtain my master's degree and when I thought I was done you so *gently* reminded me that my work was not finished and pushed me to obtain my Ph.D. I can't thank you enough. I don't know what I'll do without you there keeping me in line, but what I do know is that you have been and will always be my auntie.

Finally, to all my nieces and nephews, you all will never know how much it hurt me to be away from you all and to miss out on so many events in your lives. I know at times you didn't understand where dutsi was, or why I always had to leave. As you grow up, I hope you know that everything I have done has been for you all. Know that I strived to make the paths that you walk easier so that you won't have to face many of the same struggles that I did. Know that dutsi will always love you.

Wado Nigada.

Table of Contents

Abstract……...……...xv

Didlenisgvi: In the Beginning (Prelude)…….1

How the Rabbit Found It's Voice……...1

Kanohelvsgi (Stories) as Education……3

Digoweli Igyi: Adalenisgv (Chapter One: Introduction)…….....5

My Story…….....5

Definition of Terms…….....13

Overview of Native Students in Higher Education……15

Overview of Native Men in Higher Education……...16

Purpose of the Study…….....18

Research Questions…….....18

Contribution of the Study…….....18

Methodological Overview……..... 19

Communal Stories Overview…….....20

Digoweli Taline: Gowela Nusdidanv Golisdiyi (Chapter Two: Review of the Literature)…23

History of American Indian Education……...24

The Colonial Era…….....25

The Federal Era…….....25

The Self-Determination Era……26

Native Students in Higher Education……..27

Persistence of Native Students…….....27

Invisibility of American Indian students in higher education……....28

Barriers of Native students in higher education…….29

Experiences of American Indian students in higher education……..30

Support systems of American Indian students……...31

Native Student Identity……..…….33

American Indian Consciousness…….34

The Native American College Student Transition Theory…….34

Critique of Identity-Based Models…….36

College Men and Masculinity……38

Men of Color in Higher Education…… 39

Indigenous Masculinities……41

Indigenous Gender in Higher Education……42

Indigenous Women in Higher Education……...44

Community and Cultural Strengths……44

Challenges…….....45

Reciprocity…….....46

Indigenous Men in Higher Education……46

Chapter Summary…….....52

Digoweli Tsoine: Gohusdi Nawadvnelvi Agtadastanv Knohetlvnvhi

(Chapter Three: Methodology)……..54

Theoretical Framework…….....55

Indigenous Methodology……..... 59

Indigenous Storywork……....62

Data Collection…….....68

Place and Storytellers…….....72

Positionality…….....76

Data Analysis…….....77

Chapter Summary……..... 82

Digoweli Nvgine: Ununinohetlvnvhi (Chapter Four: Their Stories)…….……..……84

Introduction of the Communal Stories……...85

Hi'a Degagoga: These are the Storytellers…… 86

James…….....88

John…….....88

Darrell…….....89

Billy…….....89

David…….....90

Travis…….....90

Donald…….....91

Greg…….....91

Oliver…….....92

Henry…….....92

Caleb…….....93

Nathan…….....93

Justin…….....94

Fred…….....94

Gabe…….....95

Carson …….....95

George……..... 96
JB……..... 96
Jerry…….....97
Ray……..... 98
Tobe……..... 98
Lane…….....99
Perception of Native Identity and Masculinity…….. 99
Navigating Native Identity with Non-Native People……100
The Perception of Native Men and Masculinity…… 111
The Unique Perspective of TCU Students……121
Support System of Native Men…….....126
General Support Systems……...127
Brotherhood Support through Fraternity Life……133
Chapter Summary……..142
Digoweli Hisgine: Kanohelvsgi Unatseli Unisqaudvgi. Gadousdi Anadvnehesdi Naquu Anitsisdu. (Chapter Five: Discussion, Implications, Recommendations, & Conclusion)… 144
Identifying Tsisdu (The Trickster)……144
Discussion, Implications, and Recommendations for the Anitsisdu (Tricksters) of the World……151
Native Identity with Non-Native People……152
Implementing Native based curriculum into student affairs graduate programs……..155
Building relationships with Native populations on campus…….. 155

Avoiding the generalization of Native students……156

Understanding tribal diversity and institutional accountability……156

Learning from TCUs to Create Indigenized Spaces…….. 157

Creating spaces of belonging for Native students……..158

Exploring Indigenous Masculinity……159

Committing to further research bout Indigenous masculinity……161

Searching and Finding Brotherhood……...161

Expanding the research on supporting and developing Historic Native American Fraternities……163

Establishing and developing established chapters of Historic Native American Fraternities……163

The Story's Conclusion (For Now)……164

References……..167

Appendices…….....182

IRB Approval Letter……..... 182

Request to Sites……..183

Recruitment Materials……184

Consent Form……185

Sharing Circle Protocol……..187

Transcriber Confidentiality Agreement…… 188

List of Figures

Figure 3.1: Wilson's Representation of Indigenous Research Paradigm……..… 56

Figure 3.2: Integration of Keetoowah Theoretical Framework and Indigenous Storywork..66

Figure 3.3: Dedoose Code Co-Occurrence…… 80

List of Tables

Table 3.1: Number of Students at NNCU, TCU, NASNTI, and MSI……76

Table 4.1: Membership breakdown of storytellers and their affiliations with fraternal organizations. ……..... 134

Abstract

Between 2015 and 2016, only 40% of the total population of Native students enrolled in degree granting public post-secondary institutions identified as being male. However, since 1977 we have seen a steady decline in the matriculation, retention, and completion of Native males in higher education. The purpose of this exploratory study is to tell the stories of full-time undergraduate Native men in four-year public colleges and universities. To help tell those stories the researcher took an Indigenous qualitative approach utilizing the Indigenous Storywork methodology. The study itself is theoretically conceptualized in the Indigenous Research Paradigm and the researcher's own Keetoowah tribal epistemology and ontologies. Five sharing circles were conducted with Native men at five colleges and universities that identified as Non-Native Colleges and Universities (NNCU), Tribal Colleges and Universities (TCU), and Minority Serving Institutions (MSI) in five distinct regions of the United States. In total there were 22 participants ranging from ages 18-64 years of age representing over 25 different tribal nations. The major themes included the perception of Native identity and masculinity and support systems of Native men.

Keywords: Indigenous Men, Native Men, Undergraduate Native Student Experiences, Indigenous Masculinity, Historically Native American Fraternities and Sororities, Support Systems, Indigenous Methodologies, Indigenous Storywork, Tricksters.

Didalenisgvi: In the Beginning

(Prelude)

How the Rabbit Found Its's Voice

Kohi tsigesv…back during the time when the Keetoowah could talk with the animals, Tsisdu, the trickster rabbit, loved to talk. He would talk and talk and talk for hours on end. He would talk to anyone unfortunate enough to listen. He talked for so long that when it came time to appoint a new messenger for the animal council, they chose Tsisdu because they knew he would carry the message of the council to every village. During his first council meeting, he was so overjoyed with the new role that he talked to everyone sitting around him. He talked so loudly that Awohali, the eagle, had to kick Tsisdu out. Awohali yelled at Tsisdu and made him set on a bench outside the council house.

Once Tsisdu was removed from the council house they resumed the meeting. However, when Tsisdu was sitting outside, he pulled his favorite rattle from out of his pocket and began to sing, "Tsisdu Tsisdu Gadohadvne, Tsisdu Tsisdu Gadohadvne, Tsisdu Tsisdu Ahani, Tsisdu Tsisdu Ahani." As Tsisdu sang his song, he became louder. The deeper he got into singing his song, the louder he would sing, "Tsisdu Tsisdu Gadohadvne, Tsisdu Tsisdu Gadohadvne, Tsisdu Tsisdu Ahani, Tsisdu Tsisdu Ahani." Eventually, rabbit was singing so loud that the animals meeting in the council house could not hear what each other were saying. Awohali sent Kanuna, the bullfrog, out to make Tsisdu be quiet. When Kanuna, came outside he walked up to Tsisdu and jumped high in the air and kicked Tsisdu's rattle out of his hand. When Kanuna landed, he told Tsisdu that he needed to be quiet and hopped back inside the council house. But no sooner did Kanuna hop back into the council meeting, Tsisdu bent down and picked up his rattle again

and began to sing, "Tsisdu Tsisdu Gadohadvne, Tsisdu Tsisdu Gadohadvne, Tsisdu Tsisdu Ahani, Tsisdu Tsisdu Ahani."

Again, the longer Tsisdu sang his song the louder he got, until once again he was singing louder than they were talking in the council meeting. Awohali sent Tsutli, the fox, to go out and make Tsisdu stop singing. When Tsutli came outside of the council house, she grabbed Tsisdu by the arm and pulled it off. She told Tsisdu that she would give him back his arm after the meeting was over. Again, once Tsutli went back into the council house Tsisdu bent down and picked up the rattle with his other hand and began to sing again.

Awohali heard Tsisdu's song again and this time sent Waya the wolf out to make him stop. Waya walked outside and told Tsisdu that he needed to stop singing. Waya grabbed him by the other arm and pulled it off and told Tsisdu that he would give it back once the meeting was over. After Waya walked into the council house, Tsisdu began to sing again. But this time instead of using his rattle he began to stomp his feet to keep time.

Again, Awohali heard Tsisdu's song and sent Yona, the Bear, out to silence Tsisdu once and for all. When Yona came out of the council house, he didn't speak a word to Tsisdu and went up and grabbed him by the legs and pulled them off. He looked down at Tsisdu and told him to be quiet and he would get his legs back after the meeting was over. After Yona had gone back into the council house, Tsisdu began to rock his head back and forth. He hit his ears to the ground and created a new beat, and again he continued to sing.

When Awohali still heard Tsisdu singing, he became so mad, and he flew down from the top of the council house to make Tsisdu be quite himself. When Awohali flew out of the council house, he picked Tsisdu up by the neck with his talons and looked Tsisdu in the eyes. He told

Tsisdu that he needed to stop singing and pulled off his head. He looked down at the furry lump that was Tsisdu's body and said that he would give his head back at the end of the meeting.

As all the animals walked back into the council house, Awohali heard a faint voice singing, "Tsisdu Tsisdu Gadohadvne, Tsisdu Tsisdu Gadohadvne, Tsisdu Tsisdu Ahani, Tsisdu Tsisdu Ahani." When Awohali turned around, he looked down at the plump of fur that once was Tsisdu, and he knelt and put his ear to Tsisdu's heart. From his heart, he heard Tsisdu's faint voice continue to sing, "Tsisdu Tsisdu Gadohadvne, Tsisdu Tsisdu Gadohadvne, Tsisdu Tsisdu Ahani, Tsisdu Tsisdu Ahani." Tsisdu had begun to sing with his heart. His song was so important to him even with him missing all his body parts he continued to find a way to let his voice be heard.

All the animals were touched by Tsisdu's passion for his voice that they each walked up and one by one put together his body again until Tsisdu was whole once again. While the animal council was the wisest of all the councils of the past, they learned a lesson that day that no matter how big or small an animal was their voice was the most powerful thing that they could possess. No matter who tries to silence your voice, you must continue to speak because no matter what is done to you no one can take your voice from you. That is what the elders used to say.

Kanohelvsgi (Stories) as Education

The elders of my tribe tell stories to the youth about lessons of life, the importance of how the world was made and how as Keetoowah people we should live our lives. We have stories that tell us how we came to be and how certain star constellations were formed. We have stories that tell us about plant life and how the animals came to be. We have stories that tell of the old monsters that lived in the mountains back when there was still balance amongst all beings in the world. These stories wove the fabric of our moral lessons. Many times, we learned from Tsisdu, the trickster, and how he would get himself into trouble. However, those around him

would eventually gain a valuable life lesson. By all accounts, this is the first exposure to education for Keetoowah Children. Not education in the Western sense, but Indigenous education rooted in Indigenous knowledge systems, epistemology, and ontology. While many of these stories tell about the way of the world from a Keetoowah perspective, "educated" people might see them as being farfetched.

These stories hold lessons that teach Keetoowah children how to interact with the natural world. There is a transmission of knowledge that is passed down from the elders to the younger generation. It is through this transmission that traditional ways of teaching embody themselves as an Indigenous pedagogy (Archibald, 2008). This story teaches about the power of a person's voice and can be seen as an allegory to the status of Native American students in higher education and their voices being heard or unheard at the institutional and administrative level. Even further, this story relates to how voices are often taken for granted and can serve as a reminder that all of our voices and stories are sacred.

Through stories, we learn lessons. Through those lessons, we learn how to interact with the world around us. Let me tell you a story. This is not just any story and certainly not just my story. This story is a story composed of many voices and many experiences. These stories were told to me to share with you. Let me tell you the story about the experiences of twenty-two Native men in higher education.

Digoweli Igvyi: Adalenisgv

(Chapter One: Introduction)

My Story

As a Native man growing up I had access to community and cultural role models, most of whom were a part of my family. However, there were few academic role models in my life. While I did interact with some people who had advanced degrees, rarely were they male. I only knew one man who had a doctorate degree., and I was closer to his wife, who had a doctoral degree as well. She was one of the tribal education department workers and she always checked in on me at school. Her husband, while a great man in his own right, never really interacted with me much when I was young, but I respected both of them for their accomplishments. We did not really have people who held advanced degrees in my community. As far as I know from my home community I may be the first. As I looked back on my life, a lot of things shaped the way that I looked at education and the college experience. My life experiences shaped that viewpoint for better and for worse. I would like to briefly tell you my story and how it relates to education and my experiences growing up as a Keetoowah man.

Before I continue, I intentionally suspend the American Psychological Association (APA) style of writing and do not italicize the use of the Keetoowah language, as it is a part of my identity (Minthorn & Chavez, 2015). I do not prioritize English over Keetoowah or vice versa and therefore refuse to separate or delineate from the use of my first language. Osiyo, Kiyuga daquadoa tsalagi gvndike Corey Still daquadoa yoneg gvndi. Tsigaduwa. Agitsi Stella Still-Campbell dudoake agidoda Darrell Campbell dudoa. Agilisi Betty Still dudoake agidudu John Still dudoa. Nvgi gvgido Kimi Teehee, Kristi Campbell, Chelsea Campbell, ale Joyce McCarter dunadoa. Uquiteno ogalahoma tsinelake anisahoni digiyvwi. Ale talsgo(hi) tsanela

aquadetiyvda. Tsalagi igvyi agiwonihisdi. My name is Kiyuga in Cherokee, and my English name is Corey Still, and I am Keetoowah. My mother's name is Stella Still-Campbell, and my father's name is Darrell Campbell. I am the grandson of Betty Still and John Still. I have four sisters. Their names are Kimi Teehee, Kristi Campbell, Chelsea Campbell, and Joyce McCarter. I live in Cookson, Oklahoma and a member of the Bear (Blue) Clan. I am 28 years old and Cherokee is my first language.

Growing up going to college never really crossed my mind. Looking back, no one ever really talked to me about what college was. Most of my exposure or knowledge about college was watching OU (University of Oklahoma) football with my family. Since I was little, my family had always been OU fans. I do not think I knew it was a school though until much later in life. I was fortunate to be raised with my language, an aspect of my life that when I was young made me feel different, but now I have come to cherish. My grandparents predominantly raised me, such as it is in our culture, along with my great aunt and my great-grandmother. I attribute my ability to speak my language to them, as my great-grandmother was a monolingual Cherokee speaker and I became an on-the-go translator at an early age. My first form of education was provided by my elders as they would tell me stories about how things came to be and why things were the way they were. They taught me about plants and animals and what it meant to be Keetoowah. They were my world.

To be honest, I never liked school. My grandparents received a high school education along with my mother and great aunt. My great-grandmother went to school until fifth grade before leaving to go to work. My family knew the importance of education, but it was not in the sense that we define education in a western context. I recall being one of the very few Native kids in my kindergarten and early elementary days. While I know that most of the students who

did attend my school were enrolled in a tribe, I always felt like an outcast because I was one of two who came from a cultural background and spoke what is often referred to as broken English.

I never felt comfortable in school, which may have been in part that I was told by school faculty and staff that I would never amount to anything besides being another drunk Indian or a casino worker if I was lucky. Growing up being Native when Native was not cool did not foster the best educational outcomes for a young Native man. While I did have some outstanding teachers during these years, they were not enough to counteract the institutional and blatant racism and dehumanization that I experienced. No, school was not my thing. Losing my grandfather when I was nine was, at the time, the hardest thing for me. I remember that he was my teacher, my dideyohvsg, I remember he would always tell me that I needed to learn what they taught me in school so I could help others, though I never believed I could learn anything from that place. I was not a bad a student by any means; I got into the normal things rugged Native kids would do. I got in fights, I got in trouble, I got dirty and ruffed up, but my grades were good, besides math and sciences. To this day they are the bane of my academic existence. Still, no one ever talked to me about college.

Fast forward to high school. By this time, I had transitioned to speaking English a majority of the time, only really talking Cherokee to my great-grandma. My freshman year I was not allowed to transfer to the Bureau of Indian Education school where the majority of all my other cousins had attended. My family was determined to prove that a full-blood was capable of graduating from an institution that, in my not so humble opinion, did not care much for Native students. But still, there were no talks about college. However, the beginning of my sophomore year my earth shattered yet again. My grandmother, another one of my teachers, was killed while driving to work by a young man who had not slept in thirty-six hours. It is kind of funny, I

always felt like I could have handled it better or have come to terms with her death better if I knew he was drunk or high. I do not think I could ever forgive stupidity. That changed the way I saw education. At that point, I did not care. I did not care if I graduated, if I got a high school diploma, frankly I did not care if I lived to see the day that I would graduate. I did not care about life. This was one of my darkest times, and I finally had enough of being treated as a second-class citizen at that high school. Always being told that I should feel lucky they let my "kind" in their school or having to hold my tongue and let other students and in some cases, teachers mock me and call me names. I knew that if I retaliated, even just a bit, I would be the one to get in trouble. I finally gave an ultimatum to my mom that I transfer to Sequoyah, the federal Indian boarding school in Tahlequah, or I would drop out. But still, there were no talks about college.

It was not until my junior year I finally saw the light. My grades bounced back, and I could see myself finishing high school. Then our librarian and college prep teacher, Augusta Smith, finally asked me if I wanted to go to college. College. Me. I had never put the two together. By this time, I had been a contract worker for my tribe for a few years, and I had plans to graduate and become a cultural resources specialist. I never had any intentions of going to college. I never thought that I was college material, but Mrs. Smith believed in me. She saw something in me that I did not see in myself. I began to think about college and saw the cost of going to college and that in itself almost turned me away. Growing up my family had always been OU fans and it was always my dream school to attend. My grandfather was such a big OU fan he even joked about playing OU football footage at his funeral. However, I never saw myself being able to attend because of the financial barriers that were associated with the University. However, Mrs. Smith told me about Haskell Indian Nations University where I could go and receive a college education at an affordable price. I knew Haskell was a great school; my

grandmother and great-aunt had gone there when it was a technical school. I had friends who were going to attend the following fall. That is where I decided to go.

However, one of the requirements to graduate from Sequoyah was to take either a college prep or a vocational course. Seeing as I had a newfound interest in college, I chose the first. It was there that I applied, on a whim, to the Gates Millennium Scholarship program. I never had any intention or idle dream of actually receiving the scholarship. This was a program that if you were named a scholar, you pretty much had a full ride to any school in the United States, granted you were admitted to the school. Low and behold, I was named a finalist. Me. A brown, not so little kid from the woods of southern Cherokee County, named a finalist of some 45,000 applicants to be selected as one of the 1,000 scholars named in 2009. I was elated. But with great joy came great sorrow. My elisi, my great-grandmother and last of my elders, made her journey home. She was 98 years old and I always knew that she would not always live forever, but I had hoped she would see the day that I graduated high school. I had hoped my elisi would be there to see the day, three weeks after she started her journey and we laid her to rest, that it was announced that I was one of the 150 Native students in the country who was named as the newest cohort of Gates Scholars for 2009.

Me. The little Keetoowah boy who grew up being told he was going to be another drunk Indian. Me. The not so little 6' 8" high school guy that, by all accounts, had given up on life. I remember the day I found out I was a Gates Scholar. I was in Red Clay, Tennessee, with my tribe when I received a phone call from my mom. I remember her words through her tears as she said: "Son you're going to OU." Although I would have flourished at Haskell, the scholarship opened the door to OU. This was the place I knew somehow my grandparents always saw me being. As I look back on it now, they instilled the value of education in me on day one. They

saw something in me that I never saw in myself. They knew, whether or not they would ever see the day, that I could make something of myself. They knew that education would be my saving grace to go and become the person I never dreamt I could be.

My undergraduate career was not an easy one. Growing up there were few people I knew who had gone off to college. Most of them were women. Outside of my family, I did not really have any male role models to look up to. Out of the five of us to come to OU from my high school, I was the only man. I remember arriving on campus on the first day. Talk about culture shock. I had gone from a school where I was a part of the ethnic majority to being the minute minority. On my dorm floor, it felt that I was the only person that came from a non-white background. I did not fit the "normal" image of a college student here. In fact, within two hours, I made up my mind that this was not for me. I called my mom and aunt and said I was done and that they could come back and get me. I had agreed to leave my car back home for the first year. My great-aunt was all for me coming home, but my mom was the hard one. She told me straightforward, "No". She said that they had already dropped me off and I was stuck here until they came to get me for our ceremonies in two weeks. I was mad at her at first, but I thank her now.

My first couple of weeks were painful. It was the typical freshmen and campus orientation crisis that most first-year college students experience. But for me, I feel it was worse. I had made a few friends, but I found myself hanging out with the people that I graduated high school with. I found myself searching for the Native community here. I had an urge to connect with people who came from similar backgrounds as me. Not to say that I did not connect with others, but I noticed that when I spent time with my non-Native friends they never fully "got" me. It always felt like I was that one Native guy, or that I had to always be "on" in regard to my

Native identity. I had yet to find my niche. I felt as if I did not belong. The only time I felt valued or felt as if I mattered was within the Native community.

My saving grace in college was joining Sigma Nu Alpha Gamma, Inc. Sigma Nu Alpha Gamma is the Native fraternity that was formed at the University of Oklahoma in 2004. The Brothers that I made in the organization were my beacons of hope. They saw things in me that I did not see in myself. In my darkest times here at OU, they were the ones who kept me grounded and level-headed. There was a time when I was homeless here at OU. My scholarships had been messed up, and I no longer had a place to stay. It was my sophomore year. Some of my Brothers knew of my situation, but they also knew how prideful I was. I spent about two and a half weeks living out of my truck. One of my Brothers who knew that I hated to ask for help kept letting it slip that he always left his apartment open during certain times. We both knew full well that it was his way of telling me that I could go there to shower and eat. I always found a towel and a small meal waiting for me. A few years later when I was ready to drop out of college and had packed my truck up to go home, the same Brother laid down behind my truck and told me that for me to leave, I would have to run him over first. During my most difficult times, I had my Brothers there to support me.

While my Brothers were always there for me, I also had a few mentors that always had my back. The three that come to mind most prevalently are Heather Shotton, Barbara Hobson, and Jerry Bread. These three faculty members are far more than just professors to me. They are my family. Each of them in their own way saved me at least once during my undergraduate years. They did not just believe in me but believed in all of their Native students. They always knew what I needed to hear, even if it was not in the nicest manner. They were the ones that I could, and still can, go to and have them tell me how it is. They gave me food when I had none.

They gave advice when I did not know I needed it. They kept me grounded and focused on the goal. They are one of the largest reasons I graduated. They are and will always be my family, my auntie, my mom, and my uncle.

High school had not prepared me for college by any means. I fell into the party culture. I got in fights. I had racial insults blared at me by my fellow students. I was targeted, misunderstood, and ignored by faculty. But even with all this, I not only survived but I thrived. I found out who I was. I found a greater appreciation for the teachings that my grandparents gave me. I found my passion for helping others. I discovered my love for education.

I present this positionality as a way to provide you with a background of who I am and a way in which to offer you an understanding of my connection with this research. While this is only a small excerpt of my own story, I offer it to you all in a way that I hope might be able to help you all understand the power of stories. By gathering, listening, and sharing the stories of Native men, we can better understand their lived experiences. At the core of this research that is what it is truly about, telling the stories of Native men through their own voices to provide better programming and scholarship to support them in their college journey.

Working with Native men is something that I have grown increasingly passionate about in that past few years. Much of that passion lies in the fact that, outside of my fraternity, there were few support systems built for Native men. There was no place or person, outside of Dr. Bread, that could really relate to or support me. It is through reflecting on my own story and my own lived experiences that drives me to bring the voices of Native men to a broader audience and highlight their experiences as Indigenous scholars and young warriors.

Definition of Terms

Indigenous, Native American, American Indian/Alaskan Native, Native: Throughout this study, these terms are used interchangeably. Each of these terms is in relation to the Indigenous peoples of North America, specifically those located in the present-day United States. Furthermore, they refer to those who identify as Native American or Alaskan Native citizens, members, or descendants of both state and federally recognized tribes (Shotton, Lowe, & Waterman, 2013).

Keetoowah or Gaduwa: This term is used to describe one of the three federally recognized Cherokee tribes. Keetoowah is the English pronunciation form of the word Kituwah. Kituwah, or Gaduwa in the Cherokee language, derives from the traditional mother mound located in the Great Smokey Mountains in North Carolina, the traditional homelands of the Keetoowah people.

Men or male: These terms reference those who identify as men, regardless of sexual orientation or biological sex. Throughout the study I utilize this terminology. However, I understand gender as in balance, from both a biological and traditional mindset. All of the storytellers in this study were cisgender, so when referring to *men* and *male* I do intentionally include the biological definition of men. Although I believe there is a need to understand the stories of trans Native men and would have included them in the study, I also acknowledge the role of men from a Keetoowah perspective. The ceremonial roles of men and women are defined around their ability to give life. A man can never serve or be in the role of woman, ceremonially, due to the simple fact that he was not born with the ability to bring life into this world. From a Keetoowah perspective, that power is an honored role only women can fulfill. Ceremonially, men are the natural voices of our songs while women are the heartbeat. Those roles cannot and

should not be changed or intermingled. However, from a societal perspective, men and women can share and shift through what might be perceived as men's and women's roles. As long as the roles within the community are filled, there is little concern about if a man or woman fills them. As such, the Keetoowah perspective on gender can be seen as both binary (ceremonially) and more fluid (societally).

Non-Native Colleges and Universities (NNCU): This term is utilized in this study as a way to identify institutions that are traditionally acknowledged as predominately white institutions. However, this term is used to help center various experiences from a Native perspective (Shotton et al., 2013).

Minority Serving Institutions (MSI): This term is used when describing institutions of higher education that meet the requirements set by the United States Department of Education and are designated as institutions that serve minoritized people. These requirements vary based on the minoritized population served and usually include Historic Black Colleges and Universities (HBCU), Tribal Colleges and Universities (TCU), Hispanic-Serving Institutions (HSI), Native American-Serving Nontribal Institutions (NASNTI), and Asian American and Pacific Islander Serving Institutions (AAPI) (Baez, Gasman, & Sotello Viernes Turner, 2008).

Tribal Colleges and Universities (TCU): This term is used when describing tribally charted institutions of higher education. One of the primary differences between TCUs and MSIs are that TCUs operate and infuse cultural philosophies and teachings of their individual tribes in order to appropriately accompany an Indigenous educational system (Rhyner & Eder, 2004).

Storytellers: Within Indigenous communities, storytellers are people who communicate lessons about life and how things in the world function through stories. From a Keetoowah perspective we use the term *degagoga,* or those who lie (Teuton, Shade, Sill, & Guess, 2012). I

further discuss and unpack this perspective in chapter four. However, I have chosen to use this term in lieu of the western academic term *participants* to center the stories that were gathered for this study in an Indigenous context.

Communal Stories: This study is rooted in Indigenous storywork (Archibald, 2008). That being said, much of the terminology that is associated with western research is in opposition with foundational understandings of many Indigenous methodologies. Therefore, in lieu of the traditional academic term of *findings*, I use the term *communal stories* to talk about the ideas that emerged from the stories of the Native men.

Overview of Native Students in Higher Education

Native American students make up less than 1% of the total population of students enrolled in higher education (Musu-Gillette et al., 2016; McFarland et al., 2018). In the 2015-2016 academic year, it was reported that the total enrollment of Native students in higher education was 129,000 students (McFarland et al., 2018). Despite a small overall population, total enrollment is decreasing. Between 2010-2016 there was a 28% decrease in overall Native student enrollment and a 22% drop in enrollment for Native students between the ages of 18-24 (McFarland et al., 2018). Out of the 129,000 undergraduate Native students enrolled in higher education only 40%, or 51,600 students, identified as male (Aud et al., 2011; Musu-Gillette et al., 2016; McFarland et al., 2018).

Since Native students compose such a small number of the overall student population, there have been issues that have emerged regarding institutional reporting and quantitative studies that have led to the creation of the term "American Indian research asterisk" (Shotton et al., 2013). This term was coined to acknowledge the lack of representation of American Indians in institutional data and reporting, as well as their/our omission from the curriculum, absence

from research and literature, and continual labeling as not statistically significant (Garland, 2007, p. 612; Lowe, 2005; Shotton et al.,, 2013). Due to the limited information and empirical data on American Indian college students, there is a lack of inclusion in large data sets on the experiences of Native students who matriculate, persist, and complete an undergraduate education.

The literature that addresses the experiences of American Indian men is minimal (Brayboy, Fann, Castagno, & Solyom, 2012; Bitsóli & Lee, 2014). This, in turn, has caused a veil to shroud the understanding that researchers and practitioners have of the experiences of Native men in higher education. The voices of Native men have continually been silenced or left unheard either intentionally or unintentionally. Understanding Native men's experiences could go a long way in recognizing how to engage Native men and help them access, matriculate, succeed, and persist through higher education. Native men have been included in overarching studies that look at various aspects of Native students from retention, persistence, and leadership. However, there is still a critical gap in the literature over the experiences of Indigenous men (Brayboy, 2005; Brayboy et al., 2012; Bitsóli & Lee, 2014; Lin, LaCounte, & Eder, 1988; Minthorn, 2014; Shotton, Ossahwe, & Cintron, 2007; Taylor, 2000). While scholars in the field do not wish to place research on native in opposition to Native women, the state and nature of Native men have given scholars some cause for alarm (Brayboy et al., 2012).

Overview of Native Men in Higher Education

Where are the Native men in higher education? Trying to demystify the experiences of Native men has driven the creation, and the purpose, for this research. Where are the Native men in higher education was the guiding inquiry that led to a study conducted by the National Congress of American Indians Policy Research Center in conjunction with the RISE for Our

Boys and Men of Color initiative. There has been a steady decrease in the percentage of Native men enrolled as undergraduate students in degree-granting public institutions. In 1976 Native men comprised 50% of the total population of Native undergraduate students in a degree-granting public institution, by the year 2000 that percentage fell to 41% and continued to decrease until 2014 when it settled at 40% of the total enrollment of Native undergraduate students (NCAI, 2017). During the same time, the percentage of degrees conferred to Native men saw a slight increase then experienced another decrease within a short period. In 1977, the rate of degrees conferred by postsecondary institutions to Native men was .4%. By 2001, the percentage of degrees conferred had increased .3% to .7%. In 2014, the percentage had decreased to .5% (NCAI, 2017). While research has been conducted to understand the quantitative data that shows the rate at which Native men matriculate, persist, and complete undergraduate work, our understanding of the experiences of Native men are in their undergraduate journey remains unclear.

Brayboy et al. (2012) extrapolate that Indigenous men are facing a crisis when it comes to matriculation and dedication to achieving success in higher education. There is a call for future research to be conducted to look into the educational trends of Native men, as well as, experiences and stories they have throughout their journey in higher education. In some cases, Native men have been left out entirely from critical pieces of works on college men and masculinity. In Harper and Harris' (2010) piece on college men and masculinities, the mention of Native men is only cited once in the entire book. The single entry on Native men only talks about Native people's original positionality within institutions of higher learning in the early colonial period of the United States (Harper & Harris, 2010). Even within such literature that covers men of color in higher education, the discussion of Native men is centered more from a historical

viewpoint, with little discussion of research (Williams, 2014). The few studies that do look at men and masculinities are conducted with specific areas, or tribal affiliation, of Native men. Again and again, studies do not take into account geographic, economic, social, or cultural differences, and often provide generalizations of how to engage and support students (Brayboy et al., 2012). While this is a way to help non-Native practitioners begin to understand native student in higher education, many times the lack of acknowledgment of the differences can lead to a misunderstanding of an entire people. For instance, research conducted with Native men in a reservation setting in South Dakota could, and likely would, look completely different than a study conducted with urban Indigenous men in California.

Purpose of the Study

The purpose of this exploratory study is to tell the stories of full-time undergraduate Native men in higher education. As has been discussed in the literature, there are a small number of published studies that talk about the experiences of Native men in higher education.

Research Questions

This study is structured around an overarching research question that guided how I approached, interacted, and conducted the project. The guiding research questions were:

- What can the stories of Native men reveal about their experiences in post-secondary undergraduate education?
    - How are the experiences of Native men influenced based on the type of institution they attend?

Contribution of the Study

The contribution of this study is that it expands upon the literature and provides further insight into the experiences of Native American men in higher education through their own lived

stories. Furthermore, the study strives to provide credible data to institutional systems in order to engage and create support programs specifically geared toward improving the educational journey and quality for Native men. The study provides that data by analyzing the stories that were gathered and looking at common themes and experiences that can provide researchers with a better understanding of the experiences of Native men in undergraduate education. Tachine (2015) reminds us that research is brought to life by stories and that those stories connect those who listen and read them to the story world. One of the underlying values of Indigenous learning is the inclusion and understanding of experiential stories (Cajete, 1994; Tachine, 2015). So too are the stories of Native men. These stories of Native men in college have not been heard from a holistic viewpoint. This study begins to provide an understanding of Native men and their experience in their undergraduate journey.

As Brayboy et al. (2012) explain, there is a crisis amongst Native men in college. There has been limited focus on Native men. As a Native man who falls into this demographic and who has been privileged to gain access to the academy and has Indigenous tools with which to investigate this crisis, this research is my way to give back to my communities. For me, this research is more than just a means to complete my doctorate. For me, it is a way to ensure that the voices of Indigenous people do not continue to go unheard. The stories of our Native women have brought powerful insight into the experiences they have had at multiple levels of higher education and have brought about great change and understanding (Lowe, 2005; Shotton, 2008, 2017; Tippeconnic-Fox, 2009, 2013; Brayboy et al., 2012). Similarly, this study lays the ground for future studies on Native men. Moreover, it adds to the conversation about gender among Native college students and deepens the conversation about Native students in general. As an

exploratory study, this research will provide us with insight, but more importantly, it will lead to more inquiries into the lives and experiences of Native men in higher education.

Furthermore, this research is not just about expanding the research and scholarship pertaining to Native men. This study contributes to the understanding, building, and advancement of Native communities. Examining the stories of Native men and using those stories to provide support for those who are journeying through higher education provides a way to restore balance and understanding within Native communities. This study is meant to bring the experiences of Native men into the light to help provide a better understanding of their experiences when they engage with higher education institutions. This study is intended to be reciprocal in nature to help better situate the roles of Native men in our community.

This study also contributes to the understanding of the relationship between the roles of Native men and women within Indigenous communities. This study sets up an internal dialogue about the experiences of Native men, but also examines the inherent idea of masculine thought and Indigenous masculinity that has been informed and influenced by western thoughts and ideas of manhood. This research lends to the broader conversation in the scholarship of Indigenous masculinity, but more importantly it starts a dialogue about the relationship between the roles of men and women in Native communities.

In summary, there is a need to understand and listen to the stories of Native men. This has been seen by the large gaps in the literature around this topic and within Native communities. Some might say that Native students only make up less than one percent of the total number of students in higher education and therefore are not statistically significant enough to study. However, there is a long list of Native scholars that write to the contrary (Brayboy et al., 2012; Chow-Garcia, 2016; Garland, 2007; Musu-Gillette, 2016; Shotton et al. 2013; Waterman, Lowe

& Shotton, 2018). Of the total population of Native students enrolled in higher education, 40% are Native men (NCAI, 2017). We still have to remember there are Native men in college who need help and have not had their stories heard.

Methodological Overview

This study is situated in an Indigenous qualitative approach coupled with a theoretical framework composed of Wilson's (2008) Indigenous Researched Paradigms viewed through the lens of my own Keetoowah perspective. I utilized the work of Jo-ann Archibald's (2008) Indigenous Storywork. The whole epitome of the research focuses on the idea of story. Windchief and Sand Pedro (2019) describe how stories can encapsulate a large system of communication. Kovach also describes stories as "vessels for passing along teachings, medicines, and practices that can assist members of the collective" (2009). Using stories, as a main mode of research situates this study in and from an Indigenous mindset.

To gather the stories I used a method known as sharing circles (Tachine, et al., 2016). Sharing circles are an Indigenous method that allows the role of the researcher to become fluid in relation to the research participants. For the study, I reached out to and conducted sharing circles at five sites located across the southern United States. From the sites, I gathered the stories of 22 Native undergraduate men. Using qualitative researching tools including Rev.com and Dedoose, I was able to transcribe, code, and analyze the stories of the participants to learn more about the journeys of Native men in higher education.

Communal Stories Overview

There were several themes that emerged from the stories that were shared. However, there were two themes, that I describe as communal stories, that were prevalent at all five sites. These two communal stories were the *Perception of Native Identity and Masculinity* and *Support Systems of*

Native Men. Within each of the communal stories I share the experiences of the Native men and shed light on several lessons that can provide insight into their journeys. Within the larger discussion of the study, I introduce the role of the trickster. In order to tell the communal stories, I too take on a form of a storyteller. From a traditional perspective, the storyteller is the person or being that teaches the listener, or reader in this case, the lessons of the story being told.

Digoweli Taline: Gowela Nusdidanv Golisdiyi

(Chapter Two: Review of the Literature)

In chapter one, I told my story of my journey in higher education. I explained some of the current trends of Native students in higher education and briefly outlined how I approached building this research project. To help remind the readers of some of the trends for Native students I provide a short synthesis. Native men comprise approximately 40% of the total number of undergraduate Native students enrolled in undergraduate coursework in the country (Aud et al., 2011; Musu-Gillette et al., 2016; de Brey et al., 2019). Over the last forty years, enrollment of Native men in higher education has not kept pace with their female counterparts. In 1976, Native men made up 50% (34,800) of the total Native student undergraduate population, in 2016 they represented only 40% (51,500) while Native women represented 60% (77,100) (de Brey et al., 2019). Coincidently, the literature has not explored why there has been a shift in the enrollments between the Native men and women. Furthermore, there are significant gaps in the literature related to understanding the challenges and experiences of Native students, but even more so when we consider the gaps about Native men in college (Brayboy et al., 2012; Bitsói, 2007; Bitsói & Lee, 2014).

In this chapter, I explore the stories that make up what we know about Native students and Native men in higher education. I begin with an overview of the historical landscape of Native students in higher education.

From here I discuss American Indian students in higher education. This section has been divided into two broad sections of Persistence of Native Students and Native Student Identity. Within these larger themes, I will discuss several subthemes that pertain to the invisibility of Native students, barriers to Native students' experiences of Native students, and support systems

of Native students. The next section of the chapter focuses on the development of American Indian identity through a conscious perspective and Native student's transition into college through six circular development stages.

The scholarship that addresses Native men in higher education is limited. Therefore, I provide an overview of the scholarly conversation on college men and masculinity and the experiences of men of color in higher education. While there is considerable literature that addresses men of color in higher education, Native men have continually been left out of this broader narrative. Recent scholarship has addressed Native women in higher education, and in an effort to understand gender differences for Native students I explore that literature. Finally, I will review the literature on Indigenous masculinity of Native men in college.

History of American Indian Education

When looking at the literature that addresses the experiences of Native students in Non-Native Colleges and Universities, there is an inherent need to understand the past. By understanding the past, we can draw a better understanding of the relationship that exists between Native people and educational institutions today. Colonial education systems and Native people have had a tumultuous past. One thing that we have to be cognizant of as researchers and practitioners that engage with Native students is that the very institutions that we work and conduct research were not designed nor created for Indigenous people (Brayboy, 2006; Patel, 2016; Waterman, Lowe, & Shotton, 2018). Within the confines of higher education, there are still systems of inherent oppression that puts Native students at an automatic disadvantage when they come to a campus that is rooted in the colonial systems that were brought here by western Europeans (Patel, 2016).

There have been many attempts at colonization and assimilation imposed on Indigenous people in what is now known as the United States during the past four hundred years (Waterman, 2011). McClellan, Tippeconnic-Fox, and Lowe (2005) wrote about the need to understand the diverse history of American Indian higher education. They describe three major historical eras relating to Indian education: The Colonial Era, the Federal Era, and the Self-Determination Era.

The Colonial Era

The Colonial Era refers to the initial point of contact between Indigenous people and European explorers through the Revolutionary War. During this time, a major impetus for the foundation of higher education amongst America's elite institutions of higher learning, including Harvard University, William and Mary, and Dartmouth College, correlates to the education of the Indigenous population. The number of Native people that actually matriculated to and graduated from those early universities were minuscule (McClellan et al., 2005). Even from the earliest formation of higher education, colonialism has been prevalent in the curriculum, administration, and philosophy. That same colonialism is still apparent in today's modern systems of colleges and universities (Patel, 2016). Institutions such as Harvard and William and Mary were chartered to provide education to the Natives of the "New World". However, that education revolved heavily around colonial Christian values involving early colonial attempts of cultural assimilation (Lucas, 2006; Wright, 1988). It benefited white, settler, land-owning men and lent itself to help create a biased colonial educational system that took root and is still implemented in many aspects of the system that exists today.

The Federal Era

The Federal Era began with the birth of a new country. With that birth came the creation and signing of treaties between the newly formed United States and tribal nations. This was the

birth of the foundation of tribal sovereignty (Poolaw, 2018). Through these various federal treaties, the federal responsibilities to tribal nations were laid out covering the provisions of educational access for tribal members, along with numerous other responsibilities.

While the nation-to-nation relationship was being built through sovereign negotiations and the signing of over 600 treaties with multiple tribal nations, federal agencies still called for the "civilization" of Native peoples. Eventually the civilization of Native people came in the form of the establishment of federal boarding schools. The military ran, off-reservation schools were first established by Richard Henry Pratt, a colonel within the United States Army. Pratt believed that by creating boarding schools, he could build a multiracial society where everyone acted like Anglo-Saxons of the Judeo-Christian persuasion (McClellan et al., 2005). Federal boarding schools were established to assimilate Native children to American society, as was evident in Pratt's famous slogan of "kill the Indian, to save the man," which referred to erasing the Indian identity of the children and replacing it with proper western culture (Reyhner & Eder, 2004; McClellan et al., 2005). Due to past historical encounters many Native people mistrust the modern educational system (Waterman, 2011).

The Self-Determination Era

The last and current era is the Self-Determination Era which brought with it the most positive changes for Native people across the country. During this era, the Indian Reorganization Act of 1934 was passed, the Indian Self-Determination and Educational Assistance Act, which provided tribal nations the ability to reorganize themselves under their own purview, was passed, and we witnessed the establishment of the Tribally Controlled Colleges and Universities (TCUs) (McClellan et al., 2005). Tribal members have continued to be upset with the Department of Interior's Bureau of Indian Affairs' (BIA) emphasis on elementary and vocational education.

However, the shift to higher education can be a highly traumatic, expensive, and a harsh transition for American Indian students because they are forced to leave their close-knit communities for large impersonal, non-Indian institutions for the sake of obtaining an advanced educational degree (Reyhner & Eder, 2004). Due to the dissatisfaction of the federal management of Native education and the creation of the Meriam and Kennedy reports, which revealed the true living conditions and experiences of Native students in boarding school, there began to be a major shift from federal educational control to tribal control.

Native Students in Higher Education

There are multiple places in which one could begin the conversation about Native students in higher education. The bulk of the literature on Native students in higher education focuses on the experiences of Native students broadly and does not address the distinct experience of men and women. This section is divided into two broad themes. The first theme discusses the persistence of Native Students. I discuss the scholarship that addresses the invisibility of Native students in higher education, barriers that Native students face, lived experiences of Native students in higher education, and effective and established support systems in institutions of higher learning.

In the second theme I discuss Native Student Identity. Within this theme, I explore Horse's (2005) American Indian Identity Consciousness and The Native American College Student Transition Theory (Schooler, 2014). While I share details the models, I also discuss how they are incomplete and offer a critique of both models.

Persistence of Native Students

The following section aims to discuss the literature that covers the persistence of Native students in higher education. The best way to do this was to separate the literature into four

subthemes. These subthemes include invisibility of Native students in higher education, barriers of Native students in higher education, experiences of American Indian students in higher education, and support systems of Native students. Through these four subthemes, I discuss the holistic experience of Native students in higher education.

Invisibility of Native students in higher education. Visibility of Native students in higher education remains an issue. Several scholars have addressed the exclusion or invisibility of Native students from higher education scholarship, particularly within large data sets, challenging the issue of the research asterisk (Garland, 2007, p. 612; Lowe, 2005 Shotton et al., 2013;). Garland (2007, p.612) explains the "American Indian research asterisk" as the practice of denoting Native populations with an asterisk in quantitative studies to indicate their exclusion due to unreliable sample size. Other scholars have addressed the methodological limitations of large dataset research with Native students and issues with validity related to studies with small populations (Lopez & Marley, 2018). The exclusion of Native students from research perpetuates issues of invisibility and only serves to further marginalize Native student on college campuses (Shotton et al., 2013).

In the United States, the perception of Native people in education and the broader society is often inaccurate and incomplete, leaving those who do not engage with Native people to sometimes question if they still exist in today's society (Bitsói & Lee, 2014). The notion of a vanishing race has been described as a phenomenon unique to Native people (Clark, Spanierman, Reed, Soble, & Cabana, 2011). This is most certainly perpetuated by issues of invisibility. An outcome of invisibility of Native students on college campuses is alienation. Taylor (2000) and Poolaw (2018) both speak to how Native students encounter hostility and isolation at NNCUs and how these encounters leave Native students feeling alienated from spaces that they are meant

to learn from. This alienation continues the narrative of invisibility as it continues to disregard the experiences of Native students at NNCUs. Furthermore, this hinders the experiences of Native students as they often fall through the institutional cracks as they are not seen to exist on campus. This leads to students feeling as if they do not belong on campus and potentially lead to their departure from higher education without completing.

Barriers of Native students in higher education. While Native students continue to face the issue of invisibility within and outside of higher education, there are several other barriers our students face when persisting through college. Two of the critical barriers is that Native students have continually been the most underrepresented and underserved population of minoritized students in higher education (Suina, 1987; Mcdonald, 1992; Pewewardy & Frey, 2004; Brayboy, Fann, Castagno, & Solyom, 2012; Shotton et al., 2013; Bitsói & Lee, 2014). These two barriers are often attributed to the low numbers of Native students enrolled in higher education. These barriers have helped promote and perpetuate the invisibility of Native students in mainstream colleges and universities (Bitsói & Lee, 2014).

Another critical barrier that scholars see for Native students in higher education is the cultural differences between Indigenous student and non-Indigenous student populations (Brayboy et al. 2012). When Native students come to campus, they are greeted with a culture that lies in direct opposition to their own tribal perceptions and teachings (Brayboy et al., 2012). These cultural differences come in various forms and experiences. These experiences range from learning how to correctly set up appointments with college entities and administrators, learning and understanding the language or jargon of the academy, and coming to view competition and individualism as a daily norm versus the idea of interdependence and cooperation (Bray, 1992; Worl, 1992; N. Adams, 1992; Brayboy et al., 2012). Other factors that have been identified as

barriers include the lack of academic preparation in high school, not having enough aid to finance their college degree, institutional oppression and racism, and institutional policies that are inconsistent with being supportive of Native students (Castagno & Lee, 2007; Guillory & Wolverton, 2008; Brayboy et al., 2012).

Experiences of Native students in higher education. The experiences of Native students in mainstream institutions are often characterized as being "official encouragement and institutional discouragement" (Tierney, 1992). Many scholars have written about how NNCUs are inhospitable spaces for Native students as they elicit feelings of culture shocks which can turn into feeling alienated and isolated from campus (Bass, 1971; Pavel & Colby, 1992; Woodcock & Alawiye, 2001; Brayboy et al., 2012). Non-Native practitioners often unintentionally weaponized these inhospitable spaces are and use them against Native students without understanding that they are doing harm.

While having discussed some issues about the ever-growing needs regarding Native students in higher education, one also has to look at the issue through the lens of the student. Scholars (Lin, LaCounte, & Eder,1988; Brayboy, 2005; Lowe, 2005; Mendez & Mendez 2013; Shotton et al., 2013) have shed insight onto the unique situation and experiences of Native students NNCUs. Lin et al., (1988) talks about how institutional environments can influence the academic wellbeing and standing of students. When it comes to Native students, the effects the environment has on students' academic wellbeing is considerably higher than that of non-Native students on campus. The feelings of hostility that many Native students perceive is derived from the feelings of isolation they have from teachers and administrators in college.

Often, these environments have left Native students at all types of institutions felling isolated or invisible on campus as well as being overwhelmed with their first encounters on

campus (Lin et al., 1988; Brayboy, 2005; Lowe, 2005). While we have talked about the impact of invisibility on Native students earlier in this chapter, one thing that we have not talked about was the experiences of Native students as they begin their journey into higher education. In a collection of stories about access to graduate school, four scholars (Begaye, 2018; Faris, 2018; Flotte, 2018; Still, 2018) talk about their collegiate journey. Out of their stories, a common theme of being overwhelmed by institutions of higher education is woven throughout their collective journeys.

These young scholars echoed many of the barriers that have been discussed in this chapter. Outside of feeling overwhelmed with the collegiate experience, some talked about the financial burden of attending college and how that affected how they perceived and matriculated into their undergraduate studies (Faris, 2018; Still, 2018). Others have discussed the need to find community and a sense of belonging on campus (Brayboy, 2005; Lowe, 2005; Begaye, 2018; Faris, 2018; Flotte 2018; Still, 2018). However, the cultural differences between students and institutions have left many trying to find a balance between being a "good Indian" and a "good student" (Brayboy, 2005; Still, 2015). The notion of trying to find a balance between a student's Indigeneity and collegiate identity is crucial to their success. But the question then arises, what does it mean to be a "good student" and through whose eyes do students need to be perceived?

Support systems of American Indian students. There is an excellent wellspring of knowledge that can be drawn from the experiences of Native students in higher education and understanding the barriers that affect them while they journey through college. Even so, there have been several scholars that have addressed the importance of support systems for Native students. While one might think that there is a library full of literature about how to support underrepresented populations in higher education, one would be sorely mistaken. However, in

2013 three leaders brought together the knowledge of multiple scholars and practitioners in the field of Indigenous higher education. Shotton, Lowe, and Waterman's (2013) book *Beyond the Asterisks* was the first collection of recommendations for serving Native students in higher education in nearly ten years. Their book shed light on many of the current trends ranging from first-year experience programs, access to graduate school, to Native faculty and staff (Shotton et al., 2013).

While the literature over Native students may be limited compared to that of other student populations, there have been a number of support systems identified that help Native students persist in college. The first support system that needs to be discussed is the importance of including and producing culturally relevant programing and policies (Martin & Thunder, 2013). While there is no road map to the perfect program, Martin and Thunder (2013) agree that NNCUs should consider the use of the 4Rs. The 4Rs were introduced by Kirkness and Barnhardt (1992) and are composed of respect, relevance, reciprocity, and responsibility. Using these 4Rs in developing programing and policy can help establish a better understanding of the differences between Native and non-Native students on campus and can lead to alleviating feelings of isolation and the devaluation of cultural practices (Martin & Thunder, 2013).

While using the 4Rs is a great start for those who are seeking ways to include culturally appropriate practices in their offices, another way that has been described in the inclusion of cultural programing is the inclusion of cultural practices in institutional policies. Understanding spirituality is one of the most underdeveloped needs of Native students; there is a need for institutions to understand and try to center those needs in various aspects of their journey (Martin & Thunder, 2013). One such way to focus on spiritual needs is by incorporating appropriate smudging policies (Salis-Reyes & Shotton, 2018). Smudging is the practice of cleansing a space

and is used many times when Native peoples move into a new space. Often, this is something families like to have done for students and their new living spaces; however, we have seen that many institutions have strict policies that prohibit the use of burning material (Martin & Thunder, 2013). Some other recommendations that were given in incorporating cultural practices into programs and policy include incorporating Native faculty and staff into creating programing, providing Native spaces on campus, understanding the importance of listening, and remembering that extended families are important to Native students (Martin & Thunder, 2013).

Another aspect of support systems for Native students is the formation of meaningful mentorships. Shotton, Oosahwe, and Cintron(2007) discuss the importance of creating a relationship between Native students and faculty and staff. When going back to the experiences of Native students, Begaye (2018), Faris (2018), and Still (2018) all talk about the importance of having Native mentors in their lives. Each of the scholars shared that they were shaped, guided, and pushed to persist through higher education from at least one Native faculty or staff member. Not promoting or encouraging mentorship has often been a sign of the cultural differences between Native students and NNCUs (Tierney, 1992). However, research has shown that one of the factors for the lack of success for Native students is the lack of role models (Brayboy, 1999). This only emphasizes the need to educate and establish mentor relationships between Native students and faculty and staff.

Native Student Identity

When examining the development of Native college students, it is important to remember the history of American Indian education. Student affairs practitioners need to understand the role of colonization and the adverse effects it has had on American Indian education (Schooler, 2014). While there are some scholars and practitioners that feel that historical events that have

encompassed American Indians are just that—historical—there needs to be a realization that the development of American Indian students are implicitly tied to their history, self-identification of tribal culture at the institutional and community level, and the prevalence of tribal culture in their environment (Torres & Bitsói, 2011).

American Indian Consciousness. A cited model of the identity development of Native students is established in Perry Horse's American Indian Consciousness (2005). Horse's idea revolves around the five influences of an American Indian consciousness: 1) one's cultural identity, or the extent that one is grounded in their language and culture, 2) one's validity of American Indian genealogy, 3) the extent of one's American Indian philosophy, 4) one's self concept of an American Indian, and 5) one's enrollment within a tribal nation (2005). This theory allows researchers to begin to understand the basis of American Indian identity. However, Horse himself states that there is yet a standard descriptor, or theory, that can solidify a universal definition for American Indians (Horse, 2005).

The Native American College Student Transition Theory. Another emerging theory uses the foundation of Chickering's Identity Development Theory, Schlossberg's Transition Theory, and Horse's American Indian Consciousness. Schooler developed a working model for Native American students' first-year experience entitled Native American College Student Transition Theory. The Native American College Student Transition Theory is based on six different stages, developing into a circular model instead of a linear model. Schooler (2014) defends this circular model because it aligns itself more with many Native American cultures and allows student affairs administrators a glimpse into the mindset and learning style of Native students on their respective campuses. The six stages of Schooler's Native American College Student Transition Theory are: 1) Remembering History, 2) Learning to Navigate, 3) Moving

Toward Independence, 4) Building Trust and Relationships, 5) Re-establishing Identity & Reaching Out, and 6) Developing a Vision for the Future.

Remembering History. The first stage of Schooler's theory talks about the need for students to overcome any negative view of higher education. Student affairs practitioners need to understand the role of colonization and the negative effects it has had on American Indian education (Schooler 2014). Because of the tumultuous past between forced assimilation through the boarding school era, many Native people mistrust the educational systems (Waterman, 2011). Native students who have been raised with these stories may exhibit apprehension when beginning their college journey.

Learning to Navigate. Within this stage, Native students must learn how to navigate in an independent culture (Schooler, 2014). During this stage, students must learn to establish themselves in a culture that puts higher importance on one's self than the collective community. Schooler notes that this concept is in direct conflict with many Native cultural views. During this stage, it is not uncommon for students to begin to feel isolated from the campus community and it becomes vital that campuses offer adequate support systems for Native students.

Moving Toward Independence. It is at this stage that students should begin to focus on thinking more independently and expose themselves to new diverse viewpoints on topics such as relationships, spirituality, and values (Schooler, 2014). This stage builds on a critical point for many Native students. At this time in their college development, Native students must decide whether to think independently of the dominant societal culture and continue along with their cultural identity or adhere to mainstream culture and societal norms (Schooler, 2014).

Building Trust and Relationships. The next stage in the theory talks about the need for Native students to learn to integrate their cultural interdependent ties into their studies while

participating in mainstream culture (Schooler, 2014). This stage's main goal is to ensure that Native students begin to build relationships with student affairs administrators, faculty, and staff. Also, equally important during this stage is making sure that Native students are connected with resources on campus such as student organizations, community groups, and interest organizations (Schooler, 2014).

Re-establishing Identity & Reaching Out. Throughout the development process, Native students can develop a thought to abandon their cultural identity to better acclimate into the dominant culture and to finish their journey in higher education. It is during this stage that Native students may find the need to connect culturally with student organizations and cultural centers as well as seeking out and building bonds with other Native peers, faculty, and staff (Schooler, 2014).

Developing a Vision for the Future. In the final stage, Schooler (2014) explains that Native students develop a vision for their future differently from those that align themselves with mainstream culture. This is attributed to how Native people view their responsibilities to their communities. Many times, when Native students graduate, there is an emphasis placed on giving back. This means that many career paths that they choose to embark on consist of those that may reflect cultural morals and incorporating the ideas of reciprocity (Schooler, 2014).

Critique of Identity-Based Models

While both Horse's (2005) and Schooler's (2014) identity and transition theories help readers to understand how Native people may develop our identities and transition into higher education, there are some still some significant gaps. I provided an outline of both these models because they are some of the only models that have been developed to discuss Native identity,

but both models have critical flaws inherently built into them. Horse's American Indian Consciousness was developed from his own perspective and is not rooted in research.

While many scholars have cited this model as a way to come to understand Native identity, it is far from being a seminal piece of literature. In fact, in his article Horse (2005) himself professes that this is not a model, but merely one way in which a person can view Native identity. Trying to encapsulate a holistic model for Native identity is extremely hard. With approximately 574 federally recognized tribes in the United States, there are a plethora of tribal perspectives that need to be understood to develop a working identity model.

The same can be said for Schooler's Native American College Student Transition Theory. While Schooler's model is not an identity development model, it is a theory that provides an understanding of how Native students transition from different phases in higher education. Schooler's transition theory is based on Chickering's identity development theory and Schlossberg's transition theory. However, this model is not rooted in an Indigenous mind frame. Therefore, it is hard to situate the theory in real life. Schooler's theory is still relatively new and has still yet to be thoroughly tested. Due to this, I am not using either model to view the identity of Native men in this study. I am merely providing what is currently known.

Furthermore, there is little work that looks at gender development from a Native perspective. While there have been some models that look at the development of men, those models do not take into account the uniqueness that is Native people. Some of the work that may be needed is looking at how we as scholars can develop a model that looks at the development of our young men coupled with an Indigenous masculinity lens.

College Men and Masculinity

College men and their relationships to higher education have been complex. Access to higher education has historically been granted to those that are white, land-owning, Christian, men (Wright, 1998). Within higher education, a single lens has been placed on what it means to be a college man. To help college men grow and develop, administrators, researchers, educators, and practitioners must move beyond seeing through a single lens to meet college men's developmental needs (Harper & Harris III, 2010). Most of the foundational theories that are taught to graduate students in the profession of student affairs are based on college men. However, there are some critical issues that arise with sustaining such theories (Harper & Harris III, 2010). Most students who graduate with student affairs preparation programs are never taught theories related explicitly to the social construction of masculinities (Harper & Harris III, 2010).

One of the significant issues regarding the use of theories is that the majority of the sample population of men that were used to create these theories did not come from diverse backgrounds. The representation of these men did not include men of color, gay and bisexual men, men of lower income households, or any man that did not fit the role of the heterosexual, white, Christian man, which does not accurately represent the population of men in colleges and universities today (Kimmel, 2008; Harper & Harris III, 2010). Even when looking at the majority of the current literature, the majority of the participants do not come from diverse backgrounds but continue with the white, heterosexual, cisgendered understanding of men (Kimmel, 2008; Davis, 2010).

Though much of the current literature revolves around white college men, there is even a heavy undertone of looking at what is "wrong" with college men. Many studies look at the

negative aspects of men in colleges and universities but rarely do researchers look at the positive elements that lead to the development of successful college men (Harper & Harris III, 2010). There is still a larger issue within the literature though; while a majority of these theories favor an unfair popularized depiction of college men, there is an even smaller body of work that covers men of color. While in recent years there has been a push for more literature that includes men of color in higher education, there is still a genuine lack of understanding, work, or even mention in the field (Kimmel, 2008; Harper & Harris III, 2010; Williams, 2014; Wilmott, Raucci, Sands, & Waterman, 2016).

Men of Color in Higher Education

While many foundational theories are rooted and developed around white men, there has been a directed increase in the literature about men of color in higher education. Person, Dawson, Garcia, and Jones (2017) talk about how men of color experience college differently from women of color, white men, and white women. The reality is that men of color do not garner the same privilege that is habitually bestowed to white men (Person et al., 2017). Several studies that have been conducted since the 1990s have found that men of color have ranked at the bottom of most indicators of success (Harris III, Bensimon, & Bishop, 2010; Harris III & Wood, 2013; Hilton, Wood, & Lewis, 2012).

Harper and Harris (2010) wrote about the idea of colorblindness when it comes to men of color in higher education. Colorblindness correlates with the notion that we currently live in a post-racial world (Harper and Harris, 2010). However, we see through the literature that this notion of being able to be colorblind in society is not the case. Harper and Harris (2010) call for us to challenge our own colorblindness as well as those with whom we work and engage. We understand that this notion of colorblindness continues to allow for the misunderstanding of men

of color in college. The sentiments that accompany this idea revolve around the idea that all men are equal and that men of color do not utilize the same resources for all students. These notions all lead to the continual misconceptions that men of color can be treated like other men in college (Harper III & Harris, 2010).

Some of the research that has been conducted about men of color talks about how student engagement is a positive impact for men of color (Glenn, 2003; Harris III & Wood, 2013; Person et al., 2017). Many of these studies have found that student engagement has been tied to high achieving and retention factors for men of color. A subtheme that emerged from the literature was the idea of brotherhood and bonding as a way to support men of color in higher education. Some of the literature around brotherhood and bonding talks about involving men of color by providing a sense of support and accountability for men of color in college (Cerezo, Beristianos, Enriques, & Conner, 2012; Person et al., 2017; Guardia & Evans, 2010; Oxendine, Oxendine, & Minthorn, 2013).

Some of the literature talks about how men who have experienced these bonds found support not only for their social and academic needs, but they also found a vital support system for their personal development (Cerezo et al., 2012; Guardia & Evans, 2010). For many men, this support has come from the inclusion and membership in fraternities. Fraternities are uniquely organized to meet a number of needs that many men of color have in college (Jahansouz & Oxendine, 2008; Cerezo, et al., 2013; Oxendine et al., 2013). These types of organizations provide a sense of belonging and support for men while holding them accountable to their academic journey (Cerezo et al., 2012; Guardia & Evans, 2010; Oxendine et al., 2013; Still, 2015; Still 2018). These organizations allow for a space in which men of color can surround themselves with others of similar social and cultural backgrounds. This in turns allows for men

of color to situate themselves on campus and provide them space which they can return to when they become pressured from the outside experiences of college and the academy (Oxendine, 2013; Still, 2015). These spaces help men create a support system that is more than a peer relationship but allows for deeper connections and understanding, thus creating the accountability to persist.

While this overview is just scratching the surface of the experiences of men of color in higher education, one of the most apparent gaps in the literature is the fact that Native men are rarely mentioned in the literature (Harris III & Harper, 2010; Kimmel, 2008). The literature that does often exist provides a historical overview of Native people or look at populations sizes that are regional, tribal, or institutionally specific (Bitsói & Lee, 2014; Grahovac, 2012; Salvador, 2015). The lack of recognition reiterates that there are a number of gaps in the literature about Native men in college. Even in the majority of the published studies and books over men of color, Native men have been left out on more than one occasion.

Indigenous Masculinities

Indigenous masculinities cannot be contemplated without an understanding of the fundamental knowledge of supporting and informing one's thought and spirit (Antone, 2015). However, that same thought and spirit have been under constant attack since 1492. Within society, the role of Indigenous men has become lost and distorted (Tengan, 2008). With the arrival of Europeans came the advent of colonial masculinity (Antone, 2015). The appearance of colonial masculinities brought about the loss of traditional ways of knowing and being that was tied to various roles of Indigenous men and sought to replace and control unique gender systems (Antone, 2015; Morgensen, 2015; Tegan, 2008). Antone (2015) described that the heart and spirit of men were consumed by colonialism and internalized oppression to the point that

dismantled the notion of what it meant to be an Indigenous man. Due to these early conflicts between western and Indigenous masculinities, the question of what it means to be an Indigenous man has arisen in a number of communities.

While some Indigenous peoples like the Haudenosaunee (Antone, 2015) and the Hawaiians (Tegan, 2008) have developed or reclaimed what it means to ground oneself in Indigenous masculinity, many Native men are still engaging the world through masculine lenses of western thought and influences. This leads to an understanding that to be recognized as a man in today's society, Indigenous men must act and behave in the same manner as the colonial mindset (Antone, 2015). While there is an effort to reestablish the masculinities of Indigenous people, there is still much to be vetted out in how we engage with those masculinities that were attacked and colonized all those years ago.

Concerning Indigenous men in higher education, there is still much knowledge left to reclaim. There have been a limited amount of studies or books published in the literature around Indigenous masculinities in general. From those that are published, none of them speak to including Indigenous masculinities to college-aged men (Innes & Anderson, 2015; Tegan, 2008). While there is some coverage about boyhood to manhood amongst Indigenous people, there is nothing explicitly noted in the academy about the influence of Indigenous masculinities on Native men's experiences in college. One can infer with the gap in the literature that, outside tribal specific masculinities, a broad understanding of Indigenous masculinities is rare to non-existent.

Indigenous Gender in Higher Education

The gender differences between Native men and women are rarely talked about within the literature. While scholars do not wish to disengage, minimize, or divert research from Native

women, there is a need to research Native men (Brayboy et al., 2012; Bitsói & Lee, 2014.) Scholars who have conducted work with Native women have done so to gain insight into the experiences of Native women in college (Shotton, 2008). A primary impetus for me conducting this research is that there are very few studies that look at Native men. I align my thinking with Brayboy et al. (2012) and Bitsói and Lee (2014) when I say I am not looking into the stories of Native women as a way to take focus away from their experiences, I merely wish to bring attention to an area of research that has not been widely written about in the existing current literature.

The voices of Native men have continually been silenced or left unheard either intentionally or unintentionally. Understanding Native men's experiences will go a long way to understanding how to engage Native men and help them access, matriculate, succeed, and persist through higher education. Out of the limited amount of research that has been conducted in this area, the seminal works primarily look at the experiences of American Indian women. The amount of literature that exists over the experiences of Native men is minimal to non-existent in some areas.

However, it is not just the study of Native men that holds gaps in the literature; there are gaps in the experiences of Native students in higher education in general. During a recent study, scholars looked at the past 20 years of leading student affairs journals for any references of Native American or American Indian. These researchers found that less than 1% of the literature accurately portrays Native people (Wilmott, Raucci, Sands, & Waterman, 2016). For the realm of student affairs, this signifies a major gap in the profession's understanding of Native students in higher education. However, from the existing literature, there are a few different themes that must be discussed to frame the context of the problem.

Indigenous Women in Higher Education

Before I begin to discuss the literature published about Indigenous men, I must first reference the scholarship that covers the experiences of Indigenous women in higher education. There have been a number of seminal scholars that researched and discussed the experiences of Indigenous women in undergraduate, graduate, and doctorate programs in various fields. The literature of Indigenous women in higher education can be separated into three sections: Community and Cultural Strengths, Challenges, and Reciprocity.

Community and cultural strengths. The first section of the literature covers how Indigenous women engage with higher education through community and cultural strengths. Waterman and Lindley (2013) looked at the findings of two different studies. The purpose of the study was to look at how Native women from various settings and contexts utilize capital concepts in higher education. Collectively, the studies included fifty-three women of Haudenosaunee and Northern Arapaho tribal affiliation. Waterman and Lindley approached the analysis of the data through nation-building and community cultural wealth lens and upheld that Native communities, culture, and traditions are forms of capital for Native women.

White Shield (2009) situated how Native women utilize cultural capital into a four-part methodological approach. The first theme discussed how Native women situated their spirituality in their collegiate journeys. The second theme explained how Native women's journeys could be perceived through traditional cultural stories. The third theme that White Shield discusses how Native women in higher education draws strength from their traditional cultural roles. The final theme relates to Native women's loyalty to their family. White Shield (2009) positions these four themes in the shape of a medicine wheel and uses them to create a model that represent the journey of Native women in higher education.

Through both of these works, there are overarching themes that emerge that surround the community and cultural strengths of Native women in higher education. In reference to Waterman and Lindley (2013), their study found that there were recurring themes of cultural values and Native women's commitment to their community. Furthermore, White Shield (2009) also found that as Native women journeyed through higher education, they were grounded in their love for these communities and family.

Challenges. The second section of the literature covers the challenges that Native women face while journeying through higher education. In two studies conducted by Tippeconnic-Fox (2009; 2013), it was found that from the thirteen Native women who were journeying through a doctorate program at NNCUs, and participated in the studies, encounter a number of challenges. These challenges included isolation, financial struggles, cultural conflicts with the institutions, racism, and sexism.

While these challenges are often barriers to the journey of Native women, they are not the only obstacles they face. Shotton (2017) conducted a study of eight women in their doctoral education. One of the key themes that emerged from their experiences was the role of microaggression in their journeys. The research described that the microaggressions that Native women experienced in their doctorate journey took many different shapes and forms. These microaggressions were broken down into smaller subthemes. Some of these subthemes included microassaults, hostile campus climates, microinsults, microinvalidations, and isolation (Shotton, 2017).

Both Tippeconnic-Fox's (2009; 2013) and Shotton's (2017) studies outline challenges that Native women face while navigating higher education. These challenges and barriers affect

how Native women engage with their studies and provide a broader understanding of how to effectively support them in their journey.

Reciprocity. The last section covers the role of reciprocity in the experiences of Native women in higher education. Two primary motivations have been identified for Indigenous women to persist in higher education. These overarching motivations are reciprocity and nation-building (Shotton, 2018). Shotton found Native women working toward their doctorate were motivated to give back to their communities. They wanted to produce and provide scholarship that would contribute to the well-being of their tribal communities (Shotton, 2018). Within reciprocity, there were a number of other recommendations that feel under the overarching theme such as filling the need for Native researchers and become positive role models.

Indigenous Men in Higher Education

Out of the literature, that is based primarily on Native men; three studies speak to the experiences of Native men. While these studies are essential to the body of research, there is still work that needs to be done for a holistic understanding of Indigenous men to be justly represented. The first study conducted by Grahovac (2012), looked at the identity and perception of masculinity of five Native men from a northern tribal perspective, but this study only contains participants from the state of Wisconsin and was not specified to men in higher education. The study was conducted using Interpretative Phenomenological Analysis as the guiding methodology. Some of the findings and recommendations of the study that Native men are an influential traditional male role model and men in college today are preparing to take those roles on upon themselves. Another finding and recommendation were asserting that little is still known about Indigenous masculinity and called for future research to be conducted. However,

one of the limitations of this study is that it was done with a majority of its participants being from reservation backgrounds and a small sample of tribal representation. (Grahovac, 2012).

In Salvador's (2015) study, the experiences of twelve Native Hawaiian and Native Alaskan men in higher education were examined from a phenomenological, ethnographical, and case study perspective. However, in this study, the participants only came from two institutions, one in Hawaii and one in Alaska (Salvador, 2015). Salvador (2015) found that some of the recurring themes that emerged from the concept of time, the role of their family, their ethnic identity, and their language. The study recommend that a more comprehensive examination of persistence and completion rates, the study and tracking of not only of those who persisted but of the "leavers," and the further need to look at external factors such as alcohol, drug use, physical activity, and family/social influences (Salvador, 2015). While this study does take into consideration the rural and urban backgrounds of the participants, it still only focuses on two tribal groups experiences.

While both of these studies have provided incredible insight into certain groups of Native men, one of the critical critiques is that it examines those phenomenons through western, non-Indigenous ways of knowing. When looking for studies that were conducted form and Indigenous approach Poolaw's (2018) study of the experiences of Indigenous graduate men in higher education brought to light the stories of eleven Native men, this study was structured by combining Constructivist Grounded Theory and Indigenous Storywork. Some of the major obstacles that emerged from the research were racism, isolation and alienation, lack of Indigenous mentors and role models, and financial issues (Poolaw, 2018). However, there were a number of support systems that emerged as well. These included family, community, a Warrior Mentality encompassing spirituality, balance, toughness, and resourcefulness, Tribal Nation

building, and reclaiming Indigenous masculinities (Poolaw, 2018). However, this study only examined the experiences of Native men in a graduate program and did not examine the experiences of Native men in undergraduate education.

There is a need to tell the stories of Native men in higher education, and to some extent, that story is beginning to be told (Grahovac, 2012; Salvador, 2015; Poolaw, 2018). Listening to the stories of other Native men is likely to push scholars to begin to understand the lived experiences that they have in college. This would provide the opportunity for both scholars and practitioners to work together and support our Native men in higher education. This is crucial at a time when tribal nations are facing ever-increasing pressures from economic, social, and political fronts. The human capital of highly educated Native men and women are becoming a precious commodity for the sovereignty of tribal nations (Stewart, 2018). Right now, we are failing Native men by not listening to their stories and understanding their perspectives regarding higher education. However, there is still a need to hear the voices of current undergraduate Native men.

This research begins to help narrow the gap in the literature about Native men. By conducting a study that utilizes Indigenous Storywork to listen and understand the stories of Native men from a wide array of backgrounds, allowed for a broader understanding of what undergraduate Native men are experiencing within higher education. This research looked at the experiences of Native men from a holistic perspective. The plan for this research was not to merely look at men from one geographical region or tribal specific peoples, but rather to look at multiple areas with participants from various backgrounds. This included listening to the stories of men from the reservation and non-reservation settings as well as men from rural and urban areas. In the search for literature that speaks specifically to the experiences of Native men, I have

yet to find a study that looks at the experiences of Native men from a holistic multi-tribal undergraduate perspective.

While there have been a small number of studies, like Grahovac's (2012), Salvador's (2015), and Poolaw's (2018), which have looked at the experiences of Indigenous men from a geographical, tribal-specific viewpoint, or from a graduate perspective, there is still no study that has been conducted that examines Native men as a whole. If a study of this nature has not been done, which may regrettably be true based off of the current literature (Brayboy et al., 2012; Grahovac, 2012; Harris & Harper, 2008; Bitsóli & Lee 2014; Salvador, 2015, Poolaw, 2018), it would make this study one of the first, if not the first, exploratory study that researched and told the stories of Native men from various cultural, geographical, social, and economic backgrounds.

To listen to the stories of Native students in higher education is powerful. This true when listening to the stories of Native men. In the past ten years, scholars have begun to contribute the voices and perspectives of Native students to improve the Indigenous approaches that scholars are employing to advance Native students in higher education (Waterman, Lowe, & Shotton, 2018). Understanding these stories from the perspectives of the students provides connection and brings into account the voices that Tierney (1992) talked about, which were not accounted for in the literature. A number of these examples can be seen from recent publications that have included the narratives of college graduate students who have told their stories about various aspects of the collegiate experience. From student leadership to college admission (Begaye, 2018; Flotte, 2018; Parsien, 2013; Still, 2013; Still, 2018), these stories brought to light the experiences of these students from personal narratives. The power and knowledge that is held in each of the stories provide a much broader understanding of their pasts and how they have journeyed throughout higher education.

This research brings the stories of Native men together to learn and understand the challenges that they face. Stories can teach the listener many things about how to engage with the world. Furthermore, stories can tell the listener a lot about the storyteller (Archibald, 2008). This study does not strive to be the saving grace and understanding of all Indigenous men, but it is intended to be a starting point for more robust research to be conducted. By listening to the stories of undergraduate Native men, there can be an understanding of who they are and how they engage with institutions of higher learning. If there can be an understating of that, then there is hope for future research into a number of aspects of the collegiate experience about Native men.

This research provided a space for Indigenous men's voices to be heard. By understanding these stories, those who work with Native men may have a better understanding of how they engage with campus and therefore be able to create, interact, and support them in a more efficient manner. Through this study, I engaged with the stories of Indigenous men to provide researchers and practitioners a means to understand the lived experiences so that they can foster a stronger sense of belonging for Native men in higher education. By providing a strong sense of belonging for Native men, there is hope that there will be an increase in engagement with colleges and universities, which in turn, can lead to higher percentages of retention, persistence, and matriculation into graduate programs (Strayhorn, 2012).

Strayhorn (2012) describes a sense of belonging as the notion of how the students perceived their access to social support systems on campus. However, Strayhorn (2012) continues to note, other scholars have defined it as being a member of a particular community and that the individual needs are trying to be met through the togetherness of said community through the act of ensuring that each individual feels like they matter (McMillan & Chavis,

1986). While others have described a sense of belonging as a notion of membership into a community through feelings of acceptance, inclusion, and encouragement (Goodenow, 1993). From which definition that you examine the idea of the sense of belonging from there is a common thread of the idea of support and relationship between an individual the campus (Strayhorn, 2012). The importance of tying this research with that of the notion of a sense of belonging lies in a number of the seven core elements of sense of belonging. The seven main tenets of sense of belonging include: 1) it is a basic human need, 2) it is a fundamental motive that drives human behavior, 3) it takes on a heightened importance in a certain context, time, and certain population, 4) is a related to and a consequence of mattering, 5) is affected by the interactions of social identities, 6) it engenders other positive outcomes, 7) and must be continually satisfied and changes on circumstances, contexts, and conditions (Strayhorn, 2012).

Through the various stories and experiences gathered through this study, it was a unique chance to look at the lived experiences of an Indigenous college man, something that is almost non-existent in the literature except in a few small isolated pockets across the country. This research strives to understand and tell those stories in a respectful way so that researchers and practitioners can learn from them. I offer an inside perspective to this because I am an Indigenous man who has successful matriculated, persisted, and graduated from an undergraduate program.

I have my own story that was never asked about. While I will admit that certain aspects of my story were heard and inquired about such as my role as a student leader and access to graduate schooling, my whole story was never really understood, or in some cases, it felt as though my story never really mattered. My story and other stories like mine that I heard while in my undergraduate coursework are what led me to this research.

While I agree with Brayboy et al. (2012) and Bitsóli and Lee (2014) in the sense that I do not wish to hold back the expansion of studies conducted with my Indigenous sisters and aunties, I also feel like the voices of our Native men have fallen on deaf ears. Not just in the academy but in the community as well. I say this not from an academic perspective, cause, to be frank, there are no sources or studies that I can find that say this. I state this from my own experiences and my own story.

My own lived experiences are what pushed me to conduct this research. While I do understand one of the central components of conducting Indigenous research is ensuring that the needs of the community are at the forefront, I can attest that from my experience the voices of Native men, much like our Native women, have been silenced. There have not been scholars who have come to listen to those stories and experiences and tell them in a respectful manner (Kovach, 2009; Smith, 2012; Wilson, 2008).

Chapter Summary

In this chapter, I have guided you through some of the literature that speaks to the experiences of Native men and students in higher education. I began by providing a brief history of American Indian education through the eyes of the three eras of history: colonial, federal, and the self-determination eras. I then began to discuss Native students in higher education. Here I provide literature that covered the persistence of Native students, the invisibility of Native students, the barriers that they face in higher education, an overview of their experiences in college, what support systems they have on and off campus, and the development of Native identity.

Furthermore, I began the discussion over college men and masculinity on college campus bringing to attention how Native men have been almost entirely left out of the foundation

literature of men in higher education. I then guided the conversation to the scholarship of men of color in higher education. Finally, I began to discuss Indigenous masculinity and the importance of balance and understanding the experience of both Indigenous women and men in higher education.

While I have told you the stories of the work of other scholars who research Indigenous students in higher education, in the following chapter I begin to tell the story of how I constructed this study using Indigenous conceptual frameworks and methodologies. I go into further detail about how I collected and analyzed the data and gathered the participants.

Digoweli Tsoine: Gohusdi Nawadvnelvi Agtadastanv Kanohetlvnvhi

What I did to hear the stories.

(Chapter Three: Methodology)

In the last two chapters, I talked about the story that has emerged around the reality of Native students in higher education. I spoke about the importance of voice, even when it seems the entire world does not want you to use it. I spoke to what has been written covering Native men in higher education and how the literature tells an incomplete story. In this chapter, I begin to tell the story of how this research came to be and was carried out.

It begins by framing the Indigenous ontological and epistemological foundation through the use of Shawn Wilson's (2008) Indigenous Research Paradigms. I talk about how realities are tied together through relationships and how those relationships tie to research. I go on to talk about how I coupled the Indigenous Research Paradigm with my own Keetoowah mindset.

Following that, I provide a brief overview of Western and Indigenous research methodologies. The nature of my study is focused around the experiences of Indigenous men in higher education, and because I, as the researcher, identify and live within an Indigenous context and mindset, it is appropriate that this study is rooted in and around Indigenous methodologies. Furthermore, I explain the specific Indigenous methodology of Archibald's (2008) Indigenous Storywork. Once we talk about what Storywork is, I offer a brief explanation as to why I chose an Indigenous methodology over the Western methodology of Narrative Analysis.

Once I tell the story of how I chose to frame the study, I provide a brief reminder of my positionality as a researcher. While I strived to place myself and my thoughts throughout the dissertation, it is imperative that I reinforce my position as an Indigenous insider to this research. Then I talk about the importance of place and how I came to choose my research sites. Coupled

with place, I talk about the men who decided to share their stories and became storytellers by participating in this research alongside me.

I continue to talk about how I went about collecting the data and gathering the stories of Native men. I talk about the methods I used to collect the data and the process in which I conducted the sharing circles. I then continue with the story and talk about how I approached my data analysis and how I coded my data to produce the findings.

As a reminder, the purpose of this explorative study is to tell the stories of full-time undergraduate Native men in higher education. This study was structured around the overarching research questions that guided how I approached, interacted, and conducted the project. The guiding research questions are:

- What can the stories of Native men reveal about their experiences in post-secondary undergraduate education?
    - How are the experiences of Native men influenced based on the type of institution they attend?

Theoretical Framework

It was vital to me as the researcher to find a conceptual framework to guide my study in a way that held to Indigenous ways of thinking and knowing. To do so, I applied the Indigenous Research Paradigm to help guide the project. Indigenous Research Paradigm is grounded in the idea that when a Native person takes on the role of the researcher and is part of the research process, the factor of the non-Native outsider is removed (Wilson, 2008, Brayboy & Deyhle, 2000). Removing the factor allows Native values, knowledge, and experiences to be acknowledged as inherent and provides a strong foundation for the research through an Indigenous perspective (Minthorn, 2014). A major impetus of the paradigm lies in the understanding that when conducting research, it is not *on* the participants, but *with* the

participants (Wilson, 2008). Notably, Wilson (2008) depicts the "Research as Ceremony" paradigm, which consists of four parts, represented in a circular manner rather than a linear way.

In terms of research, there is an understanding that research is composed of a series of steps and processes that are built on one another to produce knowledge. Similar to this, a ceremony is a way in which one follows a set of protocol to engage with the natural and metaphysical world around them. Wilson (2008) connects the two and places research as a ceremony. By acknowledging the ceremony that is used by Indigenous researchers, one can build a study that is rooted in an Indigenous perspective. The Indigenous Research Paradigm fits within a greater Indigenous philosophy and therefore provides a better lens for Indigenous scholar and community to engage with the research. The four components of the paradigm are ontology, epistemology, methodology, and axiology.



Figure 3.1: Wilson's Representation of Indigenous Research Paradigm (Wilson, 2008, p. 70).

The first component of the paradigm is the idea of ontology. To approach research using an Indigenous ontology requires the researcher to acknowledge that there may be several different realities for participants. When defining the term reality in the sense of the paradigm, Wilson writes that reality is found in the correlation of how a person understands truth (2008). Truth is, in essence, at the heart of the research. From the Positivist perspective, there is only

one Truth (Creswell, 2014). While today there is an understanding that there are multiple truths in the world of research, Wilson goes further to say how one comes to understand that truth creates a reality of understanding knowledge (2008). The paradigm assumes that there is no one set reality, but that reality is, in fact, a relationship or set of relationships. It is through these relationships that a person's reality is created and knowledge is shared.

Indigenous epistemology is connected to Indigenous ontology in that the reality is not a singular thing, but rather a set of relationships. Like ontology, Indigenous epistemology is relational. Wilson (2008) describes that epistemology is rooted in an Indigenous mindset as a system of knowledge created by the relationships between various ideas. It is important to shift the emphasis from a focus on the idea or the objects itself to one that focuses on the relationship between those things. To conceptualize an Indigenous epistemology would be to examine how people are connected. From this perspective, the epistemology is created when Indigenous people are connected to the earth, and through tribal culture, language, histories, and spirituality.

Indigenous axiology is built upon relational accountability (Wilson, 2008). Talking about axiology from an Indigenous perspective means understanding what the values are that lead the researcher. The values that correlate with axiology are the responsibilities in achieving the research relationships and being accountable to their relations (Minthorn, 2014; Wilson, 2008). The researcher’s reciprocity to their communities play a large role in this spectrum of the paradigm and defines how critical it is for this to be considered Indigenous axiology. It is vital that the research produced through this framework benefits the communities being studied. It is these values and accountability to these values that define an Indigenous axiology.

An Indigenous methodology is the process of relational accountability. Indigenous methodology and axiology both couple together around the sense of accountability (Wilson,

2008). It is important as Indigenous scholars to understand the values that are seen in many Indigenous communities. To truly engage in Indigenous methodologies, the research must understand the Three R's. These Three R's are respect, reciprocity, and responsibility (Weber-Pillwax, 2001; Wilson, 2008).

Through all the aspects of the Indigenous Research Paradigm, relationality has played a crucial role in every component. Wilson (2008) states that to be Indigenous means to have multiple relational ways of being. Indigenous people have several ways in which they build relationships. Indigenous people create these relationships through community, through family bonds, through cultural and ceremonial bonds, and even through bonds such as ancestral connections, ties to animals, and ties to the land. The relationality of an Indigenous person can become complex, but yet still be simplistic in the reality of that person.

In conjunction with the Indigenous Research Paradigm, I seek to incorporate my tribal values and procedures to help guide my study. What does it mean to inform Indigenous Storywork from a Keetoowah perspective? The most important value that needs to guide the research is Utiyehi, or balance (Still, 2015). For Keetoowah people, balance is vital to wellbeing in everyday life. We are taught from an early age that we are to strive to find balance in our life. From the moment we wake in the morning to the minute we fall asleep, from the time of our birth to when we are laid to rest back to the earth, we are to seek balance. I have placed balance at the forefront of my research. A part of the balance of my research is that I ensure there is equal responsibility, reciprocity, and respect given to each participant and their stories and that those stories are presented to the world in the most appropriate way.

For Utiyehi to be achieved, I must make sure that those protocols that are called for in my traditional customs are upheld. That includes providing some meal, snack, or beverage when

meeting with the storytellers. This is provided not as a form of compensation, but as a tool to build relationships and to establish trust. The act of centering oneself through ceremony is another vital process that must be adhered to in order to create and sustain the balance between the researcher and the research. To treat research as a ceremony treats that research and the work that comes forth from that research as being sacred.

Indigenous Methodology

"Strangely, there has been very little attention paid to Indian methodologies for gathering data…"- Vine Deloria, Jr. (1999).

Research refers to the ways that a person investigates a phenomenon to discover how the aspect functions. Typically, this includes gathering data about the particular phenomenon and analyzing that data through accepted theories in the particular field (Porsanger, 2004; Creswell, 2014; Yin, 2016). Within research, the methodology is the set of rules or ideas that guide how the researcher approaches their study (Porsanger, 2004; Creswell, 2014). When looking at qualitative research, Yin (2016) says that there is not a formal list of qualitative methodologies, but he lists 12 various methodologies as the accepted and most frequently used within qualitative research.

A common theme amongst most Western methodologies is that there is no mention of Indigenous methodologies. Part of this lies in the reality that educational research is systematically rooted in settler colonialism. Patel (2016) describes the need to decolonize educational research and move away from settler colonialism and the harming effects that it has over Indigenous and other minoritized populations. One of the core tenets of settler colonialism is that it equates knowledge as property and the possession of that property above everything else (Patel, 2016). When viewing knowledge as property, it inherently becomes something that

should be protected and researched by those who hold the most power (Harris, 1993; Patel, 2016). This is problematic as it reinforces another fundamental investment and impulse of settler colonialism: the erasure of non-dominate cultures, in particular, Indigenous peoples (Patel, 2016). Settler colonialism also directly conflicts with the notion of Indigenous methodologies as it does not adhere to the aspect of reciprocity Recognizing that much of Western research and educational research is rooted in a system that is a direct antithesis to the wellbeing and validation of Indigenous peoples' knowledge, many Indigenous scholars have called for the decolonization of research and the reclamation of Indigenous research within the academy (Kovach, 2009; Smith, 2012; Minthorn & Shotton, 2018).

Western research is not neutral by any means (Smith, 2012; Patel 2016). The story that unfolds between research and Indigenous people is often one of betrayal and mistrust. To many Indigenous communities, the term research is "one of the dirtiest words in the Indigenous world's vocabulary" (Smith, 1999). This refers to the rocky relationship that Western research has had with various Indigenous communities across the world. For centuries, scholars have used research as justification to come into communities and observe and study various attributes of Indigenous cultures. Many times, the reciprocal relationship to the community is never taken into consideration and rarely, if ever, does the community receive any benefits of the findings of the research. In some cases, knowledge has been *taken* and then manipulated and twisted to harm communities in direct and indirect ways (Smith, 2012). This has caused a level of mistrust in many Indigenous communities when it comes to research.

Indigenous communities have employed Indigenous methodologies for generations. One Indigenous scholar writes that it is "a new way of knowing and being that is so old that it looks new" (Emerson, 2014 p. 58). However, because Indigenous methodologies are still relatively

“new” to the eyes of western research, there is still a definite hesitation and misunderstanding when it comes to using Indigenous methodologies in research.

Indigenous methodologies center Indigenous people and support the process of sharing Indigenous thought and knowledge that in turn brings new knowledge and realizations that are rooted in Indigenous ways of knowing and understanding (Kovach, 2009; Smith, 2012). As an Indigenous scholar who has been trained in Western research, I have found it difficult at times to see where this methodology and I fit in the academy. As a Keetoowah man, I do not see myself represented in the dominant paradigms. I do not understand many of the ideals and values that are rooted in Western methodologies. Furthermore, because my research is centered on Indigenous men and their stories, I cannot internally justify using anything other than an Indigenous approach to ensure that a reciprocal relationship is built, and their stories are shared respectfully.

Minthorn and Shotton (2018) write about the call by Indigenous scholars that have laid some of the foundational pieces that guide Indigenous research today to build, create, and fill the gap in the literature when it comes to working with Indigenous students in higher education. While many have heard that call, there is still a need to conduct further research from the perspective of Indigenous peoples. As such, Deloria, Jr., (1969) wrote: "academia and its by-products continue to become more irrelevant to the needs of the people" (93). He wrote these words regarding the developing research about tribal communities and much of the research that is conducted on Indigenous communities are done so from a western perspective without the benefit or wellbeing kept in mind. Even today, Western methodologies do not fully grasp the concept of the relationality between the research and researcher, the research and the research participants, and the connection between all three. These connections are where Indigenous

methodologies play a critical role. Indigenous scholars such as Smith (1999), Brayboy (2005), Wilson (2008), Kovach (2009), and Minthorn and Shotton (2018) have laid the foundation for the advancement of Indigenous ways of knowing. These scholars have created pathways in which current and future scholars can reclaim research spaces from their Indigenous perspective.

Indigenous Storywork

"Words are medicine that can heal or injure …" (Johnston, 1990 p. 12).

Since the beginning of creation, there have been stories that interact with the storyteller and listener to teach and inform us both about the way of the world and our place within it. So, too, is that relational aspect attributed to research. Merriam (2009) argued, "stories are how we make sense of our experiences, how we communicate with others, and through which we understand the world around us" (p. 32). Kovach (2009) also reminds scholars that "stories are vessels for passing along teachings, medicines, and practices that can assist members of the collective" (p. 95). By utilizing a methodology that is rooted in gathering the personal stories of individuals, it allows for a portal for holistic way to view and understand knowledge opens.

Kovach (2009) goes on to say that by understanding and using these stories is the most effective way to encapsulate this form of knowing within research. As such, the act of telling, listening, understanding stories is similar to the method and the meaning of research. Both are engaged in an indivisible relationship that provides meaning. Tachine (2015) stated to gain insight into the lives of Native students, listening to their stories is a central and vital tool. Using stories as an Indigenous methodology brings a sense of balance to researching the experiences of students in higher education. Therefore, utilizing a methodology that is centered and focused around story becomes a natural and appropriate fit.

Indigenous storywork was developed by Jo-Ann Archibald (2008), a member of the

Stó:lō Nation. She developed the storywork method from working with her Stó:lō elders to create a process in which stories could be used to provide pathways between storytelling and educational context and research. By looking at storytelling as a methodology, there has been an established connection between the meaning-making of storytelling and its validity in various societies. Kovach (2009) writes that "the interrelationship between story and knowing cannot be traced back to any specific starting time within tribal societies, for they have been tightly bound since time immemorial as a legitimate form of understanding" (p. 95). To belong and relate to the story world places a person in a state of cultural privilege. Stories provide a place in which we can learn and unite with one another (Tachine, 2018).

The term storywork, or more directly the term work, correlates to research in action. The term *work* refers to the intense effort that revolves around listening, analyzing, and sharing the stories of Indigenous people (Tachine, 2015). Part of Archibald's (2008) Storywork engages the seven theoretical principles that are used to guide the methodology. These seven principles are respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy. Each of these seven principles not only guides the research in how they connect and engage with the act of research but with the storytellers in the research as well.

To demonstrate how the seven principles of Storywork engage and work with my theoretical framework of Keetoowah Identity, I have created the following model depicting the balance between Indigenous Storywork and Keetoowah theoretical framework. As stated earlier, the main tenet of a Keetoowah theoretical framework centers on utiyehi or balance. In Keetoowah culture the number seven is considered to be the sacred number. It is representative of our traditional seven clan system of government, the seven traditional trees we use for our ceremonial grounds, and the seven traditional directions.

The center of the model is representative of the traditional seven-pointed star. The seven-pointed star is used to represent the seven traditional clans of the Keetoowah: Anisahoni (Blue/Bear Clan), Aniwaya (Wolf Clan), Aniawi (Deer Clan), Anitsisqua (Bird Clan), Anigotagewi (Wild Potato Clan), Anigilohi (Long Hair Clan), and the Aniwodi (Paint Clan). The clan system is the heart of Keetoowah culture so centering the seven principles of Indigenous Storywork around the seven-pointed star symbolizes the balance between the methodology and framework.

Placed at each of the points of the star is one of the seven principles of Indigenous Storywork. The seven principles are the focal point of Indigenous Storywork; in that regards, they are in balance with the seven clans. A Keetoowah community cannot exist without representation of each of the clans. The same is true with the seven principles and Storywork. They are connected in a circular fashion that is representative of the natural state of the world. Within a Keetoowah perspective, there is no linear thought process. All things within the metaphysical and natural world are in relation to each other. It is understood that there is no beginning and there is no end; there is a continued cyclical system that governs how the world work.

For Keetoowah people that cycle flows in a counterclockwise fashion. Everything Keetoowah people do revolve around a counterclockwise direction. We follow this in our ceremonies, the way we dance, and our traditional practices. That is why the direction of the arrows are in a cyclical counterclockwise motion. There is no linear hierarchy when it comes to understanding the principles of Indigenous storywork. Instead the principles could be seen in cyclical rotation. All principles are equally important in Indigenous Storywork.

The colors of the arrows are representative of the seven directions: north, south, east,

west, above, below, and center. These seven directions are used to represent the physical and metaphysical worlds of the Keetoowah people. Each color holds a different meaning for the direction that it represents:

Tsuyvtladitla (North): Sagonige (Blue)- represents the place in which the cold comes from.

Tsuganawvditla (South): Unega (White)-represents the place in which the warmth comes from. The color white also symbolizes the path of peace.

Dikalvgvi (East): Gigage (Red)- represents power and life. The beginning of a new day and life. The color red also symbolizes the path of war.

Wudaligvi (West): Gvnige (Black)-represents the death or darkening lands. The end of the day and life.

Galvladitla (Above): Dalonige (Yellow)- represents the world above and symbolizes the suns.

Eladitla (Below): Uwodige (Brown)- represents the world below and symbolizes the earth.

Ayetli (Center): Itseiyusdi (Green)- represents the world we live on, or the world of utiyehi (balance) and symbolizes life.

These various components combine to create a physical representation of a cultural mindset and balance between a Keetoowah researcher, the natural, and the metaphysical world. By placing the seven principles of Indigenous Storywork within the context of the seven directions, one can see how the balance between Indigenous Storywork and a Keetoowah perspective draw upon each other to provide guidance and understanding for gathering, listening, and understanding stories. That understanding begins at the center of the model and progresses outward.

The final piece of the model lies in the balance between the colors red and white. As I mentioned above, the color red represents the path of war and white is the color associated with

the path of peace. In Keetoowah culture, there is a teaching about walking the right road and how there is an internal struggle of walking the red road and white road. To have a good journey one must come to an understanding that one needs to accept the good with the bad and that both peace and chaos will be a part of the journey. This held true in the stories and lived experiences that are shared through Indigenous Storywork.



Figure 3.2: Integration of Keetoowah Theoretical Framework and Indigenous Storywork: The above visual depiction shows how the Seven Principles of Storywork balance each other, which in turns provides an Indigenous methodology that is rooted in an Indigenous theoretical framework.

Understanding the seven principles and how they interact with a Keetoowah perspective allows me to engage in a more meaningful way with the storytellers and their stories. By using Indigenous Storywork, I was able to approach this research in a more culturally appropriate way that falls in line with my identity as a Keetoowah researcher. By utilizing Storywork, I became a good relative, or was capable of creating a strong bond, to the storytellers which allowed me to

interact with the research and make significant meaning to the stories they shared with me.

I intentionally used Indigenous Storywork as a way to center Indigenous thoughts and to reclaim Indigenous ways of understanding knowledge within the study. Archibald (2008) talks about the importance of coming into the circle or a place in which to share story, that she learned from many of the Stó:lō elders. The role of the circle in storywork is to bring forward the notion of equality and mutual respect and reverence for what is said and the knowledge that is transmitted orally to those within. While everyone within the circle might not have agreed with each other, there was an understood respect given to anyone and everyone who wished to talk.

Archibald (2008) states that one of the factors of doing storywork is to understand the comfort of the participants. It is inevitable that when a group of Indigenous peoples gather together, there will be laughter and teasing. It is a way to show community. Even while some of the subject matter may be intense or revolve around serious incidents and personal issues, from an Indigenous perspective humor in itself provides healing. Archibald (2008) writes,

> "Humor has a healing aspect for both the storyteller and the listener in that those who have lived through difficult circumstances and who can share some humorous aspect of the experience have achieved some emotional or spiritual healing and resilience. Those who hear and appreciate the humor are given hope for healing if they need it" (p. 68).

She goes on to explain that one should be worried if humor becomes absent within the research sessions as the lack of humor within these sessions may indicate that the participants were not entirely comfortable with the researcher or the research setting (Archibald, 2008). One primary tenet of Indigenous knowledge is humor. For many cultures, humor is what binds family and communities together (Deloria Jr., 1969; Archibald, 2008). Using Indigenous

Storywork grounds the research in a traditional framework. It allows a researcher to understand and stories as data and use that to inform and expand the literature. By utilizing storywork as the methodology of this

Data Collection

I employed the use of sharing circles as my main tool of inquiry for gathering the stories of Native men. Sharing circles are an Indigenously centered open-structured method that has been used in tribal communities for multiple generations. Sharing circles are utilized to share stories through a respectful contextual tribal protocol (Kovach, 2009; Tachine, Yellow Bird, & Cabrera, 2016). Even though Indigenous communities have recognized this method as a way in which to communicate stories and knowledge, it has rarely been described or utilized in academic peer-reviewed spaces (Kovach, 2009; Tachine et al., 2016).

From a western perspective, sharing circles may be seen as nothing more than focus groups (Tachine et al., 2016). However, they are far from that. Within sharing circles, the researcher plays a more fluid role than the western counterpart. Tachine et al., (2016) explains how the role of the researcher is not the primary role or responsibility of the person conducting the study. During the sharing circle, the researcher may have to take on the role of a confidant, a mentor, an older sibling, an auntie or uncle role, or simply just a listener. Being able to navigate these roles allows the research to build a strong relationship with the participants. Within sharing circles, three primary anchors are vital to aligning with cultural nuances and protocols. These three anchors are recognition, responsibility, and relationships (Tachine et al., 2016).

Recognition is key to showing value and respect for cultural protocol. Archibald (2008) defines cultural protocol as the actions, petitions, and statements in a cultural manner that someone completes to create a relationship with others. To show appropriate recognition, I

ensured that I diversified my participant's tribal backgrounds by employing the sharing circles in various regions. The responsibility piece was ensured when I approached and culturally structured the sharing circles by introducing myself in an appropriate tribal way and ending each sharing circle with a blessing ceremony. To be held responsible to the storytellers and to Indigenous ways of knowing, I approached these methods as being sacred and infused the traditional modalities of respect and reverences (Archibald, 2008; McCann, 2008; Wilson, 2008; Kovach, 2009). In essence, I approached this research as a type of ceremony and used sharing circles as a means of establishing relationships with the storytellers. Relationships are a fundamental tenet of sharing circles as they are needed for participants to feel welcomed and safe within the circle.

My original intention was to conduct a series of individual interviews as follow-ups to the sharing circles. However, as I began to conduct the sharing circles are at the various sites it became clear that the individual interviews were not needed as I was hitting a saturation point in each circle, except for one. In this sharing circle, there was a particular member who consistently spoke over the other participant. So, to allow both their stories to be heard I did conduct one individual interview with the latter participant.

At each sharing circle, I provided food for the storytellers. Providing food is a key element to many tribal customs and protocols. Adhering to my own Keetoowah framework, providing food is a way in which to make the storytellers feel welcome and to give of myself to provide for others. This concept of providing food is a common cultural practice, especially if people are giving their time and exchanging stories or ideas (Marsiglia, Cross, & Mitchell-Enos, 1999; Tachine et al., 2016). I provided food not as a way of compensation, but to adhere to my chosen Indigenous methodology and conceptual frameworks. Along with the food, each

storyteller was given a prayer bundle that contained various traditional medicines from my home in Oklahoma and the Keetoowah's traditional homeland in North Carolina. Each bundle was made by me and used as a way to show my appreciation from a cultural standpoint.

Each sharing circle was allotted two hours. However, another component of sharing circles is allowing for extended time (Tachine et al., 2016). Time is a concept that should be respected but should not dictate the duration of the sharing circles. Understanding and recognizing the western concept of time is often illusive to an Indigenous understanding. From an Indigenous viewpoint, time is often irrelevant. Things will happen as they need to happen. The same applies to stories. The meaning of the stories will be told when the storyteller is ready. However, understanding that many of the storytellers may have western constriction I did allot two hours for the initial sharing circle. Only two of the sharing circles neared the two-hour mark. At the beginning of each sharing circle, I introduced myself in my tribal language and discussed what the research study was about. Then, in order to establish a relationship and provide a sense of relationality between my storyteller and myself, I told my own story of my journey to and through higher education.

Once this was done, I turned on my recording devices and began with my guiding questions. I developed a set of seven guiding questions (see Appendix E) to help situate the circles around their colligate stories. These guiding questions gave us a starting place to allow the participants and me to journey together. Not all seven questions were asked during each sharing circle, as some circles developed naturally and ebbed and flowed in their direction. While some sites just had one participant per sharing circle, I continue to use the term sharing circle versus interview because we still developed a conversation and I still adhered to the multiple roles that I may have needed to play. With interviews, I would be restricted in my role

as a researcher to Western standards which would be in direct contrast to the foundation of this research study.

During these sharing circles, I kept minimum field notes as to not disengage from the participants and their stories. Each sharing circle was audio recorded using both an iPhone 8 plus and an iPad Pro. The recordings of the sharing circles were transferred to my personal computer and placed in a password-protected folder labeled under the sharing circle number and site number. Each of these recordings was transcribed either by me or through the use of a Rev.com transcription company. The choice to use the transcription service was made in order to focus more on the analysis of the data. The utilization of the transcription service allowed me to better engage with the data without the anxiety of transcribing. Once I received the finished transcripts back from the transcription company, I reviewed each transcript while listening to the recording to check for accuracy.

In the transcriptions, any identifying markers that could potentially compromise the confidentiality of the participant were removed, and a pseudonym was provided to each transcription and their corresponding members of the sharing circle. Each pseudonym was created using the names of people of influence in the researcher's communities that have no ties to the participants. These pseudonyms were used to project the voice of the storytellers within the findings without revealing their identity (Minthorn, 2014). To ensure the validity of the research, I emailed copies of the blinded transcriptions to each of the participants along with their pseudonym to allow the participant to member check the transcription to ensure that the transcription captured their voice. This was not used merely as verification, but more to improve the accuracy of the study and to ensure their voices were heard (Jones, Torres, & Arminio, 2014;

Yin, 2016). This is used as a way in which to ensure that the participants' stories were also recorded appropriately.

In total, I had over 600 minutes of recordings, which transcribed to 13 transcripts ranging from 10 to 30 pages long. Along with these sharing circles and one individual interview, I completed some research memos as a way to chronicle my journey in relation to the research (Jones, Torres, & Arminio, 2014; Yin, 2016). The researcher memos were used for me to focus my own story as an Indigenous scholar in relation to this research. These memos were written and also kept on my personal computer. These memos did not include any identifying information of the participants but allowed me to focus my thoughts about the stories that I have gathered through this process.

Place and Storytellers

People and place are two vital components of Storywork (Archibald, 2008). The location of my sharing circles and interviews were conducted at five institutions across multiple regions of the United States. The regions I selected were the Southern Plains Regions, the Southwest Region, and the Western Region. I decided to use these regions in part since these are the standard recognized regions used by the Bureau of Indian Affairs (BIA, 2018).

Before the launch of the study, the idea of hosting a portion of the research at conferences and college and university setting was brought up as a point of discussion. Upon reflection of this, I chose only to hold my research session within higher education institutions. I did this to align my study with Indigenous Storywork. Archibald (2008) states that the need for those who share stories to feel comfortable and welcomed. Creating spaces that feel welcoming and safe is critical to establishing a positive relationship with the storytellers. This was also a significant factor to physically traveling to each site versus using technology to video conference. By

conducting the research in person and spaces that the storytellers felt comfortable allowed me to form and establish a better relationship (Archibald, 2008; Wilson, 2008; Tachine 2015; Chow-Garcia, 2016).

The criterion for the storytellers in the study was aimed to engage and include a wide variety of tribal identities. It was imperative I seek a diverse population of storytellers to bring the stories of Native men from across various regions to the table. As stated earlier in chapters two, there are studies conducted that focus on the experiences of Native men from institutions from a specific region, from a specific tribal affiliation, or graduate student experiences. To ensure that the study was an exploratory study of undergraduate Native men, the diversity of the storytellers was critical (Grahovac, 2012; Salvador, 2015; Poolaw, 2018). There is a gap in the literature concerning the experiences of Native men in college. The few studies that have been conducted around this topic have focused primarily on Native men either from specific regions, specific tribes, or specific institution types (Grahovac, 2012; Salvador, 2015).

This study brings together the stories of men from various areas to provide a clearer understanding of what it means to be a Native man in higher education. By including storytellers from several regions, it gave a more extensive breadth to the study and provided a broader range of backgrounds, experiences, and stories, which in turn gave a more in-depth insight and richer data. One of the main reasons for choosing these specific regions was that within these areas are institutions that have high enrollments of Native students on their campuses. These regions also represent several different types of institutions.

For this study, I have employed purposeful sampling as it works well with individuals that have shared experiences being studied (Creswell, 1998). Potential storytellers for this study were enrolled full-time undergraduate students at public four-year Non-Native Colleges and

Universities (NNCU), Minority Serving Institutions (MSI), or Tribal Colleges and Universities (TCU). Storytellers were at least eighteen years old and enrolled members of a state or federally recognized tribe. Each participant signed a research consent form approved by the institutional review board (IRB).

To inform the reader about this terminology, I have briefly defined the institution types in which the participants from this study are enrolled. Non-Native Colleges and Universities (NNCUs) is a term utilized in this study as a way to identify institutions that are traditionally acknowledged as predominately white institutions. However, this term is used to help center various experiences from a Native perspective (Shotton, Lowe, & Waterman, 2013). I use Minority Serving Institutions (MSI) as a way to describe institutions of higher learning that meet the requirements set by the United States Department of Education. These requirements vary based on the percent of the minoritized population that attend the institution. MSI's are usually composed of Historically Black Colleges and Universities (HBCUs), Tribal Colleges and Universities (TCU), Native American Serving Non-Tribal Institutions (NASNTI), Hispanic-Serving Institutions (HSI), and Asian American and Pacific Islander Serving Institutions (AAPIs) (Baez, Gasman, & Sotello Viernes Turner, 2008). Finally, I use Tribal Colleges and Universities (TCU) as a way to describe tribally charted institutions of higher learning. One of the primary differences between TCUs and MSIs are TCUs operate and infuse cultural philosophies and teachings of their individual tribes to appropriately accompany an Indigenous educational system (Rhyner & Eder, 2004; American Indian Higher Education Consortium, 2012).

For this study, I chose five institutions to serve as my research sites. Each of these institutions was selected based on their high Native student enrollment and proximity to or

within Indian Country. The relatively high numbers of enrolled Native students on these campuses enabled me to recruit more storytellers to share their experiences in the study.[1] The first research site was a Research 1 NNCU flagship institution in the Southern Plains Region. The second research site was a NASNTI regional institution located in the Southern Plains Region. The third research site was a four-year TCU located in the Southern Plains Region. The fourth site was a Research 1 NNCU flagship institution located in the Western Region. The fifth site was a Research 1 HSI flagship institution located in the Southwest Region.

Recruitment of the storytellers came from various contacts with Native practitioners and faculty that I have at institutions within each of the described regions. I purposefully used my connection to ensure that the inherent relationality of Indigenous Storywork is met. These professional contacts were asked to forward a pre-constructed email that I wrote and was approved by IRB. Sending these emails through connections that I put my professional and personal trust into gave an initial sense of creditability and trustworthiness for my study to those who they identified as potential participants. These emails covered a brief background and introduction of myself, a brief background of my research, participant's criteria, the dates and times of the sharing circle, along with my contact information. Upon receiving any correspondence from potential participants, I placed these correspondences in a separate folder outside of my regular inbox in my password protected institutional email account. I ensured these steps are completed as one of the layers of security for the privacy of the storyteller.

[1] Native students were between 4% and 33% of the student body at each of the research sites except the TCU. This is in contrast to the less than 1% of college students nationwide.

In total there were 22 storytellers that represented over 25 tribal nations from across the country. These 22 Native men covered a spectrum from first semester freshmen to graduating seniors and represented a wide age range from 18 years old to mid-forties. Participants also included traditional age and non-traditional age college students.

Type of Institution	Number of Students
NNCU	10
TCU	7
NASNTI	3
MSI	2

Table 1.1: Number of Students at NNCU, TCU, NASNTI, and MSI.

Positionality

While I have shared my positionality in the form of my own story in chapter one, I think it is important to provide a brief reminder of my positionality as it pertains to using Indigenous methodologies. It is important that from a researcher's perspective their positionality is conceptualized and described. To tell you who I am, I can only do so in a way that is appropriate for my home community. Before I continue, I intentionally suspend the American Psychological Association (APA) style of writing and do not italicize the use of the Keetoowah language, as it is part of my identity. I do not prioritize English over Keetoowah or vice versa and therefore refuse to separate or delineate from the use of my first language. Osiyo, Kiyuga daquadoa. Tsigaduwa. Agitsi Stella Still-Campbell dudoake agidoda Darrell Campbell dudoa. Uquiteno ogalahoma digega. Anisahoni dagiyvwi. Ale talsgo(hi) gal(i)quogi iyadetiyvda. Agilisi Betty Still udoake agidudu John Still dudoa. My name is Corey Still, and I am Keetoowah. My mother's name is Stella Still-Campbell, and my father's name is Darrell Campbell. I come from

Cookson, Oklahoma and a member of the Bear (Blue) Clan. I am 28 years old and the grandson of Betty Still and John Still. I introduced myself in my traditional manner as it answers the question of "who I am."

My positionality in relation to the research is entrenched with the question that guides the project, as I am an American Indian man who not only holds a bachelor's degree but also has persisted on to obtaining a master's degree. I have my own lived experiences in an undergraduate collegiate environment and do draw on those experiences as a guiding force behind this study. I come from a family and community that are rooted in Keetoowah culture, traditions, and spirituality. I position myself not as a researcher who is perceived to come from the outside, but rather an insider from Indigenous communities (Brayboy & Deyhle, 2000). This insider position privileges me in a way since I am an Indigenous man who has my own story of persisting and succeeding in higher education. These privileges allow me to understand my co-researchers at a relational level and enable me to conduct the research with the storytellers and not on them. That same positionality provides the lens through which I viewed the data and analyzed the stories of Native men. In order to tell the stories of other Native men I needed to ensure that I understood my own journey. Using my own life experiences to inform how I view the stories allowed me to place myself in a mindset that built a relationship and understanding between me as the researcher and the stories as the data.

Data Analysis

"We have three hearts to listen with, two on the sides of our head and one in our heart" (Archibald, 2008 p. 76). One of the key components of Storywork analysis lies in understanding how to listen. As Kovach states "to attempt to understand tribal stories from a western perspective is likely to miss the point, possibly causing harm" (p. 97). This is Kovach's reminder

to the history of Indigenous communities and western researchers. For a researcher to make meaning of a story, one must bring the heart and mind together as one (Archibald, 2008). Story listening is critical to the meaning-making of stories and requires the simultaneous involvement of the auditory and visual sense, the emotion, the mind, and patience (Archibald, 2008).

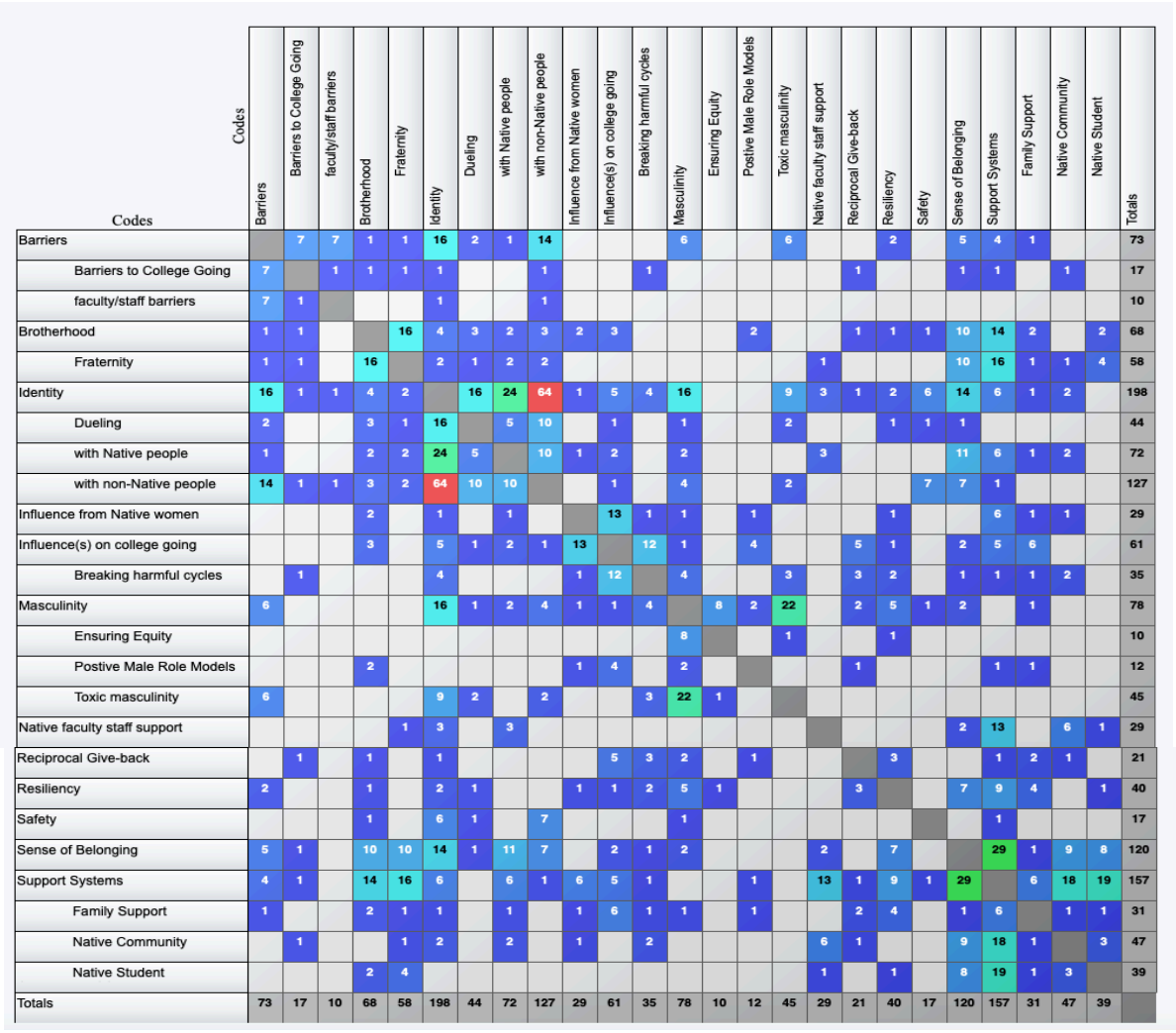
To prepare for story listening, the researcher must center their mind. When Indigenous people gather together, it is common and appropriate to start with a cleansing of the mind, body, and spirit. Many times, the idea of centering your mind is provided by a prayer, a song, or a type of smudging or cleansing ceremony (Archibald, 2008; Wilson, 2008). Once I centered myself, I began by reading the transcripts from each region. I started with reading the sharing circle transcript so that I could refresh my mind on the stories that were shared.

To help with the organization and the functionality of the analysis process, I utilized the web-based platform known as Dedoose. Dedoose is a research tool that I was able to upload my transcripts to and begin the process of coding digitally on my computer. I used Dedoose to help me organize the codes and themes that I assigned to my transcripts. Using this program helped me understand the relational ties that were being drawn from these Native men's stories and the experiences of higher education.

I utilized what Yin (2016) refers to as Level 1, or open coding. During the open coding process, I read through the transcript and began to go through and look for keywords and phrases of significance from each participant's story. I defined significance as words or phrases that brought a sense of great power, success, weakness, or setbacks to the participant during their undergraduate journey. Open coding requires the use of thematic open coding that begins to organize the surface thoughts and allowed me to see how the stories in their most raw and genuine state related to broader themes.

Once I went through the transcripts and open coded the entire document, I listed out significant similarities that follow and align themselves with broader themes. Once I had one region's transcripts completely coded through Level 1, I continued to the next region's sharing circle and individual transcriptions. Upon completing opening coding for all the regions, I separated the themes that emerged from the open coding phase and began to build up through the stories of Native men to look at the broader categorical themes that arose. These larger themes provided the foundations of my study's findings.

When using Dedoose I selected large quotes from the transcript and applied one or more of the 25 codes that I created to help organize the various themes that emerged from the stories. Doing this allowed me to manage the amount of data I had and to help focus the scope of the stories. I chose to code large excerpts rather than smaller quotes to capture and tell the broader experiences of the storytellers, in line with my methodology. The following is a chart that depicts the 25 codes that I created to help organize, manage, and analyze the data; it also shows the code co-occurrence.



Codes	Barriers	Barriers to College Going	faculty/staff barriers	Brotherhood	Fraternity	Identity	Dueling	with Native people	with non-Native people	Influence from Native women	Influence(s) on college going	Breaking harmful cycles	Masculinity	Ensuring Equity	Postive Male Role Models	Toxic masculinity	Native faculty staff support	Reciprocal Give-back	Resiliency	Safety	Sense of Belonging	Support Systems	Family Support	Native Community	Native Student	Totals
Barriers		7	7	1	1	16	2	1	14				6			6			2		5	4	1			73
Barriers to College Going	7		1	1	1	1			1			1						1			1	1		1		17
faculty/staff barriers	7	1				1			1																	10
Brotherhood	1	1			16	4	3	2	3	2	3				2			1	1	1	10	14	2		2	68
Fraternity	1	1		16		2	1	2	2								1				10	16	1	1	4	58
Identity	16	1	1	4	2		16	24	64	1	5	4	16			9	3	1	2	6	14	6	1	2		198
Dueling	2			3	1	16		5	10		1		1			2			1	1	1					44
with Native people	1			2	2	24	5		10	1	2		2				3				11	6	1	2		72
with non-Native people	14	1	1	3	2	64	10	10			1		4			2				7	7	1				127
Influence from Native women				2		1		1			13	1	1		1				1			6	1	1		29
Influence(s) on college going				3		5	1	2	1	13		12	1		4			5	1		2	5	6			61
Breaking harmful cycles		1				4				1	12		4			3		3	2		1	1	1	2		35
Masculinity	6					16	1	2	4	1	1	4		8	2	22		2	5	1	2		1			78
Ensuring Equity													8			1			1							10
Postive Male Role Models				2						1	4		2					1				1	1			12
Toxic masculinity	6					9	2		2			3	22	1												45
Native faculty staff support					1	3		3													2	13		6	1	29
Reciprocal Give-back		1		1		1					5	3	2		1				3			1	2	1		21
Resiliency	2			1		2	1			1	1	2	5	1				3			7	9	4		1	40
Safety				1		6	1		7				1									1				17
Sense of Belonging	5	1		10	10	14	1	11	7		2	1	2					2		7		29	1	9	8	120
Support Systems	4	1		14	16	6		6	1	6	5	1			1			13	1	9	1	29		6	18	19	157
Family Support	1			2	1	1		1		1	6	1	1		1				2	4		1	6		1	1	31
Native Community		1			1	2		2		1		2						6	1			9	18	1		3	47
Native Student				2	4													1		1		8	19	1	3		39
Totals	73	17	10	68	58	198	44	72	127	29	61	35	78	10	12	45	29	21	40	17	120	157	31	47	39	

Figure 3:3 Dedoose Code Co-Occurrence. This is a depiction of the code co-occurrence of the codes used to help analyze the data. Please see appendix for full code table.

As I looked through the codes and listened to the stories, there were several important themes that were brought to light. However, I saw that there was a heavy correlation between a number of the codes and that not all codes were present at all five sites. Taking this into consideration I analyzed the similar codes such as the parent code of *support systems* which encompassed the child codes of *family support*, *Native community*, and *Native students* and combined them with other codes such as parent code of *brotherhood* and its' child code of *fraternity* to create the communal story, which I expand upon in chapter four. Using this

process, I created two communal stories that provided a number of sub-stories, or as I call them lessons, that give insight into the experiences of Native men.

As a reminder, the purpose of this study is not to generalize the stories of Native men in higher education, but rather bring their stories to light. In doing so, I also understand and acknowledge the wide range of data that emerged from the stories. As I began to go through, I did not want to do injustice to the stories of Native men by trying to discuss every theme. Therefore, I chose two themes that occurred the most throughout the stories to highlight in writing. These themes will be discussed further in the coming chapters.

While analyzing the transcriptions, I also analyzed and reflected over my research memos and field notes to incorporate my positionality and experiences. I did this not to influence the research from my perspective, but to interact with the data in a relational way. As a reminder of the relationship that I share with the research, Brayboy and Deyhle (2000) and Minthorn and Chavez (2013) state that as an Indigenous researcher, I cannot and should not separate myself from this research. The concept of an outsider and insider researcher both dwells inside of me.

I am very much an insider research because I am an Indigenous man who has journeyed through an undergraduate program. I can more than likely relate to many of the stories that will be shared through this experience. While I do come to understand my insider perspective, I also acknowledge my role as an outsider. I am a graduate student who has completed his undergraduate journey. I have experienced life in a way that many of the storytellers have yet to experience. I am the researcher that is investigating their experiences and have to be cognizant of staying true to the design that I am creating in this very document.

It is here that I relied heavily on my tribal conceptual framework. During the analysis phase of my research, I ensured that I stayed in and walked a path of utiyehi, or balance. I

ensured that I balanced my own identity as an insider and outsider, but more importantly, I ensured that I had balanced myself as a researcher and a relative. In a perfect world, I would never have to worry about these two identities conflicting. However, in the academy, there is still a considerable distinction between the two. There has to be an understanding that during this study were times that I needed to be the researcher, but there will also be times that I had to remove myself from that perspective and be a relative. There were times during this research that required me to remove my researcher identity for me to be a big brother, a confidant, or simply a listener to be responsible, respectful, and hold reverence to their stories.

Chapter Summery

In this chapter, I spoke about how I developed the study. I described how I situated the theoretical framework in Wilson's (2008) Indigenous Research Paradigm coupled with my own Keetoowah perspective and how those relationships informed and shaped how I approached the study. I continued to talk about the role of Indigenous methodologies and their connection, or lack thereof, to western research. I described when doing work with Indigenous communities; it is imperative to approach that work from an Indigenous mentality.

I introduced Archibald's (2008) Indigenous Storywork as my guiding methodology for the study and spoke to why I chose to use storywork versus an accepted western approach such as Narrative Inquiry. I also provided a model that shows how I approached storywork from a Keetoowah perspective. I went on to talk about my positionality and how it relates to the study before discussing my data collection process. I spoke about how I conducted sharing circles and one individual interview from five different sites with twenty-two storytellers representing over twenty-five tribal nations. Finally, I discussed how I approached analyzing the data to create the

two communal stories we will discuss in chapter four. I ended by discussing some of the limitations that arose while I conducted the study.

In chapter four I will introduce you to the twenty-two storytellers. I will tell you two stories. One that talks about perception of Native identity and masculinity and one that discusses support systems for Native men. As you read through these stories, listen to the voices of the Storytellers and hear their experiences as they journeyed through higher education.

Digoweli Nvgine: Uninunotlvnvhei

(Chapter Four: Their Stories)

In the past three chapters, I have told you the story of representation of Native men in higher education, what the literature has had to say about Native men in the academy, and how I structured the study. In this chapter, I introduce you to the communal stories and provide a brief introduction of the storytellers that lent their voices to the research. I continue to talk about establishing the broad communal stories of the research. These stories are experiences that stretched across all the participants. These include Identity and Masculinity and Support Systems of Native Men.

As a reminder, the guiding research question for this study was, "what can the stories of Native men reveal about their experiences in post-secondary undergraduate education?" As chapter one stated the purpose of this study was to explore the stories of Native men. As a result of this, I am choosing to present this chapter as three communal stories that have lessons to tell. I did not approach the analysis of these stories in a way to uncover a hidden truth. I approached the analysis as a vessel that is being used by these young men to tell a story that is rarely heard by institutions of higher learning.

I am using this chapter as a stage to tell you a collective story that was told to me by twenty-two men. I use their words to guide you along their journeys, their struggles, their supports, and their identities. For me, this is what the research is about. It is about bringing their voices to the table so that we as scholars and practitioners can better understand who Native men are and develop ways in which we can better serve them.

Introduction of the Communal Stories

When thinking about how I wanted to approach the findings of these stories I did not know how to encapsulate their entire experiences within a single document. As was discussed in chapter three, many findings emerged from the various stories. As I began to listen and read through the transcripts, there were a few themes that began to emerge from various stories. These findings ranged from influences and motivations for applying and attending college, the influence of Native women on the journeys of Native men, and the unique barriers that some faced while at college. I could spend time talking through and expanding on the different findings, but it would not do justice to the stories to try and talk about every piece in one setting.

From an Indigenous perspective when we listen to stories, we learn lessons about life or how things have come to be. I knew that I needed to talk about how similarities were beginning to intersect in the stories. As I listened, I began to hear two distinct findings emerge. While there were various findings throughout different sites, two consistently emerged across all the sites. These two findings built the foundation of this chapter.

I have chosen to title these findings as communal stories. I use this term as a way to describe how the various stories begin to intersect not just within the various sites but throughout the various sites. These findings are representative of the community of Native men as a whole. I identify the communal stories as Perception of Native Identity and Masculinity and Support Systems of Native Men. Within each of the communal stories, I unpack two to three lessons were unpacked. These lessons are intended to help us understand the experiences of Native men in higher education. Listen to their stories and let the students' voices provide you with the lessons that higher education has yet to learn.

Hi'a Degagoga: These are the Storytellers

Before I begin to discuss the findings that emerged from the various storytellers, it would be appropriate for me to introduce and provide a brief background about those who chose to take this journey with me. In Keetoowah culture our storytellers are highly respectable people. They are the keepers of our knowledge and our connection to the past. They are the connection to our unique ontological and epistemological connection to the world around us.

However, our storytellers are so much more than that. As Native people, we often find comfort in humor with our stories. Even in the Keetoowah language, there is humor in how we talk about our stories and the one who tells them. For instance, in Cherokee the word for storyteller is Gagoga, which can translate to "he who lies." When I think about this concept of a storyteller being a liar, at first, it is a little off-putting. How can someone we respect so much that holds so much of traditional knowledge be considered a person who lies? Once I set and thought about it though I began to understand why it is we would use that term to describe our storytellers.

Stories at their fundamental core are unique to each of us. I think about the stories I heard growing up and the stories I tell my nieces and nephews. I think about how I tell them. In many aspects, I have made those stories my own. I have told them in a way that is unique to my family and me. How Keetoowah people tell our stories is beholden to our ancestral narratives. While the core values of the stories remain, small details might change as time goes one. Those storytellers make those stories their own. Within the context of Keetoowah culture, the term lying has many different meanings. Keetoowah culture considers lying as stretching the imagination beyond belief (Teuton, Shade, Still, Guess, & Hansen, 2012). A group of Keetoowah elders talked about it like this:

> "When people hear the stories of a gagoga they often say, 'That can't be true.' Stories of the ancient time when animals could talk and when monsters roamed the earth may be believed by Cherokee listeners, but their veracity depends on an element of faith in the teachings of elders, which ultimately must be validated through personal experiences. Whether stories are truth or lies, Shade points out, depends upon how they are interpreted and what they come to mean to the listener" (Teuton et al., 2012 p. 7-8).

When I think about what Shade had to say about stories being truth or lies depending on how the listener interprets them, I think many shared truths relate to the stories of Native men in higher education. I do not consider myself the primary storyteller of this study. I am merely the instrument that the true storytellers have used to make their truths known. Therefore, it is imperative for me to be able to provide a brief introduction about the degagoa who are sharing their stories about their college experiences.

Below you read through an introduction that provides a small amount of context on the twenty-two storytellers. However, these introductions have been crafted to ensure that their identities are kept confidential. As I stated in chapter three, I have assigned a pseudonym to each of the men as to help keep their identities secret, but to also provide a way for their voices to be brought to light in this chapter. When beginning with our stories, Keetoowahs often say "Kohi tsigesv" which can roughly translate to "they used to say." We use this in a way to call attention to the storytellers and signify the importance of what they are about to say. So, to signify the importance of the storytellers and what they have to say I merely begin with…Kohi tsigesv.

James

James is a traditional age college student that comes from a rural community in the southern great plains. He currently is a junior and attends a non-Native state flagship university. He is a member of one of the four Native fraternities and has been an active member and leader of his campus community. James talked about how he comes from a reasonably large family where education was an expectation. He talked about how he strives to use his experiences in college as a way to help inspire his younger siblings and the youth back in his community. James holds many positions in various organizations and has been the recipient and participant of institutional scholar programs and Native scholars' program. James' personality is one that is often relaxed and together. He is a student that both faculty and staff know and recognize as a vital member of the Native community.

John

John is a traditional age college student that comes from an urban city in the southern great plains. He currently is a junior and attends a non-Native state flagship university. He is a member of one of the four Native fraternities and has been an active member and leader of his campus community. John family upbringing taught him the importance of striving to succeed. He has been a prominent member of the Native community and has held positions in both his fraternity and Native student organization. He has been a participant in the institution's Native scholars' program. While shorter in stature of the storytellers at this site, when John spoke the fellow storytellers headed his words. When looking at John one does not see the trials that he faced to get to college. His demeanor is one of collectiveness and calmness that others around seek out.

Darrell

Darrell is a traditional age college student that comes from an urban suburb in the southern great plains. He currently is a senior and attends a non-Native state flagship university. He is a member of one of the four Native fraternities and has been an active member and leader of his campus community. When Darrell first arrived on campus, he did not feel like he should try and connect with the Native community. He felt that he should push himself and made friends and connections within the non-Native community. However, he admits that he felts as if he was missing something and during his junior year began to make connections with the Native community on campus. He has been a leader in both non-Native and Native student organizations and is a participant in some institutional scholars' program and Native scholars' program.

Billy

Billy is a traditional age college student that comes from a rural community in the southern great plains. He currently is a sophomore and attends a Non-Native state flagship university. He is a member of one of the four Native fraternities and has been an active member of his campus community. Billy comes from a community that is predominantly populated by non-Native white members but has kept ties with his cultural upbringing. Billy talked about the transition to college being somewhat easier because he came from a primarily white community. The transition to an NNCU was not as traumatic as other Native students who come from tribal communities. Billy demeanor is very inviting. He is very open about talking about his experiences but is also a great listener. He has become a solid pillar in the young Native community on his campus and is well known and well-liked by all. He is very much community driven and tries to help wherever he can be of service.

David

David is a non-traditional age college student that comes from an urban city in the great plains. He currently attends a non-Native state flagship university, but previously attend a small regional institution in the southern plains and various tribal colleges and universities located in the southern plains and the great plains. David is a member of a non-Native fraternity and active in many religious organizations on campus. David had ties to institutions of higher learning with both his parent being educators working for one of the local colleges. After leaving the urban city due to his parents losing their employment, he began going to school in a rural community. One of the most significant barriers that David faced was losing his father before he turned 19. That loss sent him on a journey to find himself and to learn how to engage with the greater world. David spent time at two TCUs and a regional NNCU before finally coming to his current institution where he plans to finish his degree.

Travis

Travis is a traditional age college student that comes from a rural tribal community in the southern great plains. He currently a Junior and attends a non-Native state flagship university. He is a member of one of the four Native fraternities and has been an active member and leader of his campus community. Travis has also been active in service to his tribal community. Travis is also a recipient of a highly competitive and nationally recognized scholarship program. While Travis did come from a Native community, he has struggled with coming to terms and understanding his Indian identity. Growing up with both Native and Asian decent he was often labeled as non-Native and found it difficult to connect with his Native culture and traditions. This struggle continued for Travis as he began school. When he first began college, he was still trying to find himself and what it meant for him to be Native.

Donald

Donald is a traditional age college student that comes from a rural tribal community located in the southern great plains. He is currently a junior attending a Native American Serving Non-Tribal Institution (NASNTI). Donald did not immediately connect with the Native community at his institution and talked about how he did not perceive himself to fit in with the college until he began to reach out and connect with the Native community. Donald is a member of a Native fraternity and has become an active leader and participant on his campus. Donald talked about how he grew up in both the Native and white world with one parent being Native and the other white and how that kind of helped him navigate college in the beginning. Donald talked about how his initial struggles were trying to communicate with professors. Because of his inquisitive nature many professors he came across would reprimand him for being too "aggressive."

Greg

Greg is a traditional age college student that comes from a rural tribal community located in the southern great plains. He is a member of a Native fraternity on campus. Greg is currently a junior at a NASNTI in the Southern Plains. He is a member of the living-learning community program that supports Native students on campus. Greg professed that he did not have any aspirations to attend college. He had a middle school teacher create an assignment about what it was the students wanted to do with their lives. He began to look at his options and received a great deal of help when he began at a Bureau of Indian Education high school and learned more about college and how to apply. One of the things about Greg is that he is deeply invested in his culture and traditions. Throughout his story, Greg talked about trying to connect with other

students but often felt isolated because of his perceived disconnect of culture with other students he came in contact with.

Oliver

Oliver is a traditional age student that comes from a rural tribal community located in the southern great plains. He is currently a freshman and attends a NASNTI. Oliver is a member of a Native fraternity and has become active with various Native organizations on campus. Oliver comes from a community that is considered to be the most impoverished and high drug traffic area in the region. Coming from this community played a significant role in Oliver's perspective on education. While his family life has been tumultuous in the past his relationship with his maternal grandmother grounded him and helped him find a solid foundation to pursue higher education. One of the biggest obstacles that Oliver faced when preparing to apply for college was cost. Coming from a relatively sizeable low-income family, the financial burden of college was one that weighed heavy on this mind. While Oliver is just now beginning his collegiate journey, his story brings a fresh and unique perspective to the broader conversation.

Henry

Henry is a non-traditional age student who comes from the southern great plains. Henry comes from an urban city area with a small Native population. During his high school career, he always felt that Native students were not taken as seriously as non-Native students. He talked about while his white friends had discussions about college with the teachers when it came to the discussion with Native student the idea of college was replaced with the idea of trade school. He originally started college at the age of 21 at a local community college but found that it was not for him. At the age of 22, he left home at the influences of his uncle and started at a tribal college in a different state. Henry talked about how he finally felt like he belonged and how

supported he felt because he was around other Native students, faculty, and staff that he could relate to.

Caleb

Caleb is a traditional age student that comes from an urban city on the west coast. He currently attends a TCU in the Great Plains. Caleb talked about how he never saw himself leaving the west coast. When he heard about the TCU, he began to research it and thought that he would be a good fit. Coming from a densely populated intertribal community, he was able to connect with many people when he first arrived. However, he has had to take a small leave of absence from school to care for his grandmother, but that experience only pushed him to succeed and persist with his studies. Caleb found belonging in physical activity and used that to shape how he interacts with his college surroundings. Caleb has been instrumental in sustaining a number of organizations on his campus. Caleb has a presence to himself when he walks into a room, but often his calm and collected attitude lets him connect with others.

Nathan

Nathan is a non-traditional age student who comes from a rural reservation town in the Northern Plains. Right after high school, Nathan went directly into the workforce for his tribe. Nathan worked for his tribe making his way up the ranks through his mid-twenties. When his department was closed Nathan was not sure what his next move was going to be, so he began to think about college. He entered college in his late twenties and talked about how he felt a disconnect with his fellow students. Younger students always wanted to go out, but because he considered himself an older student, he felt he had already had his "wild" days. During his time at college, Nathan came to connect with his traditional craft skills. He talked about how he uses what his grandmother taught him to help other students when they need help with their regalia or

other cultural items. Those skills have helped him transition himself to become a team member for many community impact and wellness grants the college has.

Justin

Justin is a traditional age student from the tribal community on the west coast. He is currently a junior attending a TCU. Justin has become a highly recognizable member of campus as he serves as an institutional representative for his TCU. He talked about how he grew up in what some might call a semi-hermit lifestyle, but that lifestyle taught him the importance of family and community. He decided to go to a TCU to reconnect with his Native roots. Justin is an active member of a number of organizations. While most of his time is taken up with his institutional representative role, he uses that role to bring the voices of his fellow students to the attention of the administrators, faculty, and staff. Justin has a unique personality and is very welcoming and geared toward service.

Fred

Fred is a non-traditional age student who comes from the southern great plains area. He is currently a sophomore at a TCU where he is completing his associate degree with a plan to continue for his bachelor's and master's degree. He attended high school at a Bureau of Indian Education high school. However, he talked about how he felt that he was not supported in school. He is a self-driven student who has gone on to become a member of various student organizations on campus and has been elected as a student leader in many of the clubs he is a part. He talked about how scared he was to leave home and travel to go to college but found comfort in support of the Native faculty and staff he encountered on campus. Fred talked about how coming to college was difficult for him because he left virtually all that he knew behind but has come to find a sense of belonging in a temporary home.

Gabe

Gabe is a traditional age college student attending a TCU. He is originally from the Southern Great Plains. Before attending a TCU, Gabe spent two years at an NNCU in the Southern Great Plains but talked about how he felt that he did not see himself represented on campus. While he made connections amongst the community, he felt that his Indigeneity was not respected or cared about at the institutional level. He decided to transfer to the TCU his junior year and has found the community he connects with and supports him. He is a member of a Native fraternity on campus and has become a prominent member of many student organizations on campus. Gabe talked about how he comes from a long line of educated Indigenous people. Gabe attitude to education seemed to be based in the sense of community and engagement. He is a very open and dedicated person that works for the betterment of himself and his fellow Native students.

Carson

Carson is a non-traditional age student who comes from a strong cultural foundation. He began by introducing himself in his Native language. He is currently a senior at a TCU located in the Southern Great Plains. He attracted to college due to athletics. He talked about how he was not sure where he wanted to go to college, but that he wanted to attend somewhere that he could play football. After going to a Native All-Star game in the Northern Plains, he learned about the TCU he currently attends. He had never heard about this school but was recruited by two coaches. Carson came to his TCU playing football, but he talked about when he got to campus, he felt like he was at home. He became active with a handful of organizations and ended up becoming a member of one of the Native fraternities on his campus. He talked about how honored he was to be the first member of his tribe, to his knowledge, to become a member of the

fraternity. Even though he is a slightly older student compared to his fellow storytellers (mid-late twenties), he became active on campus to become a big brother of sorts to other Native men.

George

George is a traditional age college student from the Southwest who also attends an NNCU located in the Southwest regions as well. He grew up on and off various reservations until he began his middle school years. George talked about how when growing up he was not very cognizant of his Native identity. He spoke about how his mother never really brought up his identity or talked about what it meant to be a member of his tribe. He recalls asking about when they were going to move home, or back to the city. His mother told them he was home, but he mentioned how there were so many brown people around, and his mother had to explain to him that he was living amongst his people. George talked about developing a sense of Native identity as he grew up and becoming connected to his cultural traditions. He professes that he sees himself as a traditionalist and does not fit in with many of the Christian religious beliefs in his home area and his institution. George's personality is very open. He is not afraid to reach out to new people and learn. He talked about that during his journey there have been times where he has felt out of place, but they are few and far between.

JB

JB is a traditional age from the Southwest who attends an NNCU also located in the Southwest region. JB came into the sharing circle very relaxed and "chill." His attitude is very relaxing and calming. JB's story started with him talking about how he grew up on and off the reservation. While growing up he felt more at home and connected on the reservation, but because of his experiences, he considered himself acting to "city" to fit in truly. When he would live off the reservation, he felt like he was an outsider because of Native and reservation

background. He talked about how he felt like he was an outsider in both worlds. That feeling, he said, followed him to college. Even on campus, he feels like he is an outsider because he never sees other Natives outside of the center or in the student organization. He grew up with younger sisters and worries about them while he is off at college. He talked about how he never really got too involved with clubs but primarily focused on his studies.

Jerry

Jerry is a non-traditional age student from the Southwest region. He is a junior who attends an NNCU located in the southwest region. Jerry identified as a member of the LGBTQ community[2] and talked about how he and his partnered moved and lived all over the country before he decided to come back home to go to school. Jerry had tried to go to community college after college but talked about how his attitude and behavior at the time hindered him. Instead, he decided to join the Peace Corps and spent many years in the service there. Due to his service, he received two scholarships that he could at any time if he chose to attend college. He talked about that after living from paycheck to paycheck he decided it was time for him to go and utilize the scholarships he had to finish a degree. Jerry talked about how he does not connect with the younger students on campus. He said he really just goes to class and goes home to study. He talked about how he lived his "wild" days and is there to focus. He has his circle of friends that he can hang with and do not know how other students could study with their friends. He remarked how all he would be able to do was talk if he tried. Jerry has a very open personality and was eager to talk about his experiences. He talked about how he grew up outside the Native community but often visited his relatives on the reservation multiple times a year.

[2] Jerry's LGBTQ identity came up organically in our sharing circle because it was an important part of his identity. I did not ask questions regarding sexual orientation, so I have included the information only about Jerry, because of its personal salience. My hope is that this is not seen as reinforcing heteronormativity.

Ray

Ray is a traditional age college student from the Southwest who grew up on and off the reservation. He is currently a junior and attends an NNCU. Ray comes from a college educated family. Both of his parents and two of his older siblings have all received college degrees. He talked about how that was a deciding factor for him to attend college. He talked about how due to health issues with his parents they had to move to the reservation when he was younger. He talked about how he wants to strive to complete his degree so he can help take better care of his family. In fact, his parent both moved to live with him and his brother so they could support and take care of each other. Ray was very emphatic when he mentioned that his parents lived "with" him and he did not live with them. Ray has a very reserved presence to him. When the circle began, he was very quiet at first, but once he became more comfortable, he opened up and began to share his experiences in college more freely.

Tobe

Tobe is a sophomore who attends an MSI. He is a traditional age college student who comes from the southern great plains. He grew up in an urban suburb away from his traditional homelands but was still raised with a cultural upbringing. He is a member of Native fraternity on his campus and has been a participant in a Native bridge program. He is an active member of campus and holds leadership positions in a few Native organizations. Tobe is a very approachable and communal person. He credits many of those traits to how he was raised. He talked about growing up heavily involved with his traditional practices and how that instilled in him a sense of community and being of help to those around him. When talking about what he does on campus, those attributes were very prevalent as he talked about how when he first arrived on campus he reached out to various organizations and asked how he could help. While

he has found many support systems since he has been on campus, that did not exempt him from facing a difficult time. Tobe talked about how he encountered issues that affected him to his very begin. While he did not want to go into details about some of the issues, he used those experiences to help drive him to persist and continue with his education.

Lane

Lane is a non-traditional age college student who attends an MSI. Lane did attend some community colleges right out of high school and during his time in the military but could never quite find the right fit and dedication to his studies until now. He comes from an urban community near a reservation. He is currently a senior who plans to continue on his studies in a master's program. Lane talked about his home life growing up and his dad being fairly strict and at time excessively rough. While his mother was college educated her job often required much of her time. That left Lane to be raised primarily by his grandparents and father. He talked about how he tried to attend a community college right out of high school but found that at the time college was not for him. He met and talked with a recruiter and decided that the structure that he needed in his life would best come from the Navy. After joining the Navy, Lane recalled a number of his experiences that he had that help shaped how he views the world and himself. After retiring from the Navy, Lane used his GI Bill to attend college. He talked about how he wanted to attend because he still felt like he was a college dropout and wanted to change for his growing family.

Perception of Native Identity and Masculinity

The first communal story that emerged from the experiences of the storytellers revolves around how they navigate their own Native identities and masculinities with the non-Native world around them. As I discussed in chapter two, Native students are often invisible on their

college campuses. The invisibility of Native students can lead to many misconceptions, stereotyping, and other negative issues related to how Native students can view themselves and holds true with Native men. As the stories continued, many of our storytellers talked about how they view themselves and engage with non-Native peers. They also begin to talk about how they view themselves as Native men and how those perceptions play a role in their masculinity.

In this section, I present three separate lessons that fall under identity and masculinity. The first lesson that I talk about is navigating Native identity with non-Native people. Here I share the stories of how Native men are perceived and question by non-Native peers and the effects that it caused on their wellbeing. Secondly, I speak about the unique perspectives of tribal college students and how their interactions with their identity differ from those that have attended NNCUs or MSIs. Finally, I address masculinity and how the storytellers view their sense of manhood in relation to the world around them.

Navigating Native Identity with Non-Native People

When sharing their stories, many of the storytellers felt comfortable enough to talk about their emotions and perceptions about their Native identity. For some engaging with non-Native people brought feelings of isolation, misunderstanding, fear, self-doubt, and harm. The storytellers explained how that projection of being emotionless and stoic was sometimes necessary to survive at their institutions. As I was going through and listening and reading through the stories, I thought it was appropriate to start with James's experience with a scholarship program and how that led to him having to hide who he is to fit the perspective of others.

When James matriculated into college, he received membership into a university scholarship program that identifies and develops future campus leaders. At first, the excitement

of being selected for the program was overwhelming, and he was happy to not only be identified as a future leader but also receiving a scholarship to help him pay for college. One of the main requirements for the scholarship program was attending weekly meetings. During these meetings, James quickly felt out of place. Thinking about the first couple of days with the program he remarked about how this was "the oddest subculture of white suburban life" he ever encountered. The only time he had been in suburban areas he was the minority. The closest he ever came to this type of culture was when he would hang out with some of his "white affluent friends."

Even when talking with them, it sounded like they were speaking a different language. When I asked about what James meant by this, he said

> "They bring up weird games and instantly they can go one, two, three, four and then start saying stuff. They'll start saying I'm this and this, a few letters and this number and that's who I am. Well, I'm left brain, and I do this.
>
> I'm creating here, and I'm this and that. I'm like, what does that even mean?"

James discusses the various level of engagement and preparation for college between what he describes as "affluent" non-Native student and himself. This notion that it felt as if they were speaking an entirely different language than him is indicative of the access the non-Native peers had to leadership training and other support and development systems that are prevalent in many mainstream high schools.

As we talked about how that first couple of days made him feel about his future college experiences, James described it as feeling like he was trapped. He knew that he did not fit in with the other participants, but also knew that if he wanted to get the money the scholarship provided, he had to stay in the program. There were a couple of options that ran through his

head about how to handle the situation. The first was he could try and express himself and engage with his fellow students, or he could project an image that he knew they would understand and could relate with Native people.

He would stay stoic. He decided he would not talk a lot and when he did talk it would exclusively focus around his tribe and being Native. He never told jokes, which is out of character for those that know him and never talked about anything outside of what he wanted to do with his tribe. He kept this façade up for an entire year, denying his own identity to fit an image of how others expected him to act. At the end of the year, that changed. At the end of the year, the program participants had the opportunity to travel to Italy together. James participation in the program was about to come to an end. He was going to be free, so he decided that during their time overseas he would be himself.

During their trip, other program participants immediately began to comment on how different James was. They commented on how different he acted compared to how he portrayed himself in their weekly meetings. He chuckled when retelling this story. He remembered commenting and telling them “you guys are different because now we're not focusing on me being Native.” He explained that from the moment that he began to engage with people the conversation would turn to his Native identity. He told them how he felt, and he decided to show them that there was more to him than just being Native. James brings to light behaviors that his fellow storytellers brought up. Knowing James and his personality, it is difficult to imagine him as someone who is never smiling or cracking up. However, here James felt that he had to project this image of Native men being stoic, quiet, and somewhat reclusive to his scholarship cohort.

Billy brought up a good point about navigating institutions of higher learning, especially NNCU and MSI. He remarked that "Natives struggle at college because universities are very

much a western thing; it is exclusive for a specific group of people." Institutions of higher education have had a troubled past with Native people. Even young scholars like Billy still feel those effects of those histories in what we think are diverse mainstream institutions. Billy relates being in college as something that is grinding up against you. It conflicts with how Native men are raised and their understanding of the expectation of their behaviors and values. He went on to explain how he does not see himself or the way in which he was taught reflected in institutions of higher education.

> "It's very different for Natives that come to higher education. It is very isolating because, outside of the Native community, it's really hard to find anything in common. So, I think that's what I've struggled with. Once you get out of that Native community, it's really hard to get your bearings because that's just how you live your life every day."

Billy feels that when he is outside of the Native community on his campus, or in his community, he has theses feeling of isolation. Consistently engaging with a space that was not built to support or even have you exist within is extremely difficult. It does not provide a sense of belonging that is needed to make higher education feel welcoming to Native men. The notion of isolation and a sense of belonging that Billy brought up echoed in many other storytellers' experiences.

John brought up his first experience walking around campus at the NNCU he attends. He grew up around other minority people, but when he got to campus, he commented, "I don't know if I'd ever seen that many white people in one place in my entire life, like real shit." He would walk around campus and see the absence of minority students and questioned whether or not he

belonged here on campus. Just by being on campus, not even engaging, within a place that is visibly exclusive, or blind to the existence, of Native people John felt immediately out of place.

Gabe talked about some of the same issues. Gabe first attended an NNCU before he left after two years to attend a TCU. Part of the reason that he left was he did not feel a strong sense of community. Instead, he saw himself isolated through multiple parts of campus. During his time at an NNCU he was around so many different people, but he commented on how mainly it was white people. Coming from a Native community moving into the dorms that were mostly composed of white students who did not acknowledge him, or his culture isolated him. Not only did he feel this way in the dorms, he felt the same in the classroom. "Being the only Native out of 200 and something students in a classroom, it's pretty isolating." Imagine feeling so alone in a room of 200 people. That is often the reality of Native men who attend large NNCUs. Feelings of isolation were not only felt at large NNCUs; even within smaller colleges and universities feelings of isolation arose.

Donald shares, "sometimes I kind of feel singled out I guess, in classes because there's not a large majority of Native men here." The irony of Donald's statement is that he attends an institution that is designated NASNTI. However, Donald goes on to share that "I was singling myself out because I was kind of different. I had a different background than most of them [other students]." He could not relate to his classmates. He could not see himself as being deserving to sit in that class with his classmates as he felt that he did not belong.

Like we see in Donald's story, the feelings of isolations can often time lead to thoughts of not belonging in a space. However, that can lead to even worse, or sometimes harmful thoughts. When talking with Travis, he opened up about how his transition to higher education took a significant toll on his emotional, mental, and even physical state. Travis talked about how

transitioning to college made him experience a feeling of isolation, but also self-doubt and depression.

> "It made me feel useless and powerless like I was unable to do anything. I was just kind of paralyzed by it. Being paralyzed, all these thoughts brought upon me. I thought I'm just a poor little Indian. I don't know what I'm doing. I look ridiculous. I don't have all these fancy clothes like these other people do. I don't know how to interact in this certain way. I don't know what I'm doing. I have a small-town education. I'm kind of lost in these classes. I'm the bottom of the barrel. I'm like the dumbest person at the university…All those thoughts compiled while I was paralyzed in shock and fear. It went downhill pretty fast. I felt hopeless. No matter what I did, it wouldn't matter. Sometimes I couldn't distinguish my good thoughts from the bad thoughts, or logical reasoning versus blowing things up out of proportion."

When Travis first arrived on campus, he immediately felt isolated and like he did not belong. His first year was traumatic and had a profound impact on his physical and mental wellbeing. However, the impact of that trauma extended beyond his first year. Travis described how painful that trauma was:

> "I ruined the first two years of my college career. It was very emotionally exhausting. It just wore me out, staying up till late to make up for what I didn't wake up for. Just taking a nap, finding out, I had to go to bed, but I also had to do this before tomorrow. Just a constant cycle of not getting enough sleep, not enough social engagement, socializing. Not taking care of my body, exercising, eating right."

The experiences that Travis went through and where that led him mentally, physically, and emotionally encapsulates the hardship that so many Native men go through.

When Travis began talking about how that isolation affected him he was somewhat reluctant to discuss it, however after we continued talking about various things, he opened up more and discussed how he thought he needed to share his struggles to help others. If you were to look at Travis, you would not see a young man that is struggling you would see someone that is engaged and highly involved with his community on campus. This reminds us as scholars that we can never be sure the trauma, struggle and strife that our community members are experiencing.

Hearing these traumas, struggles, and strife raises the question of how many of our Native men are holding in similar feelings? How many have struggled like Travis did and never had the chance to talk with someone, or receive help? It concerns me to think about how many Native men left college thinking that it was their only option and to escape their feelings. These questions bring the need for further study. However, there was even more that some of the storytellers had to say about how they feel they are perceived and viewed by non-Native people.

One of the other troubling components of this lesson is the general stereotyping of Native people and tokenism that occurs when engaging with non-Native students and community members. The storytellers talked about some of the interactions they have had with non-Native people as they navigate campus, whether that be in the dorms, the classrooms, student organizations, or just walking around campus. For instance, Billy told us “I've been in organizations that aren't Native, and I felt some tokenization from people. It’s almost like as they don't know how to act around Natives, like no, they definitely treat you like you're really different.”

He goes on to talk further about how he has engaged with people about his name. Billy's name comes from his tribal language and when engaging with non-Native people that can bring to light some issues around cultural understanding. He talked about how he has experienced people trying to pronounce his name and how often they fixate on it. Non-Native people ask him if they could call him something else besides his name or they comment on how they think it is weird. He got angry as he was thinking about the encounter he had. He commented, "It's my name. It's not weird. It's in my language; that's my culture." Even though he was angry, he acknowledged that much of the confusion of non-Natives comes from pure ignorance. When I use the term ignorance, I am not talking about willful or intentional ignorance. Billy agrees, he commented: "They might not know how to react around Natives. They probably haven't been around a lot of Native people or haven't talked about many about Native things." Billy could recognize when he interacted with people who did not know how to talk to or be around Native people

While Billy was telling this portion of his story, I got the feeling that this has occurred more than once while he has been in college. The notion that non-Native community members can perceive that they have some ownership to try and rename him speaks to the continued invisibility and dehumanization of Native people. The sentiment of dehumanization went even further with Billy as he talked about a traumatic experience of his own. When living in the dorms, he left his room to head out to class. When he walked through his commons area, there were a couple of "frat dudes" that he had never seen before. When he left his hair down instead of putting his hair back like he normally would. As he walked by one of the fraternity men asked Billy if he was Native. When Billy told him he was, the fraternity member responded with "you guys grow your hair, right?" After Billy confirmed that some Natives do, he was presented with

a question that he did not know how to respond. "What would you do if someone just cut it or shaved it?" Billy was speechless. He had never really been comforted with the idea of someone just walking up to him and cutting his hair. Billy felt anger and uncertainty when trying to answer the question. He did not know how to respond and could only come up with "I don't know man, I'd probably fucking fight them."

While telling his story, Billy recalled his feelings of anger and shock. As he continued to speak there was a silence that fell upon the room as other storytellers were visibly getting angry too. To have someone come up to you and question if they could cut something off your body is bold and outright disrespectful to any person. This interaction brings the conversation of a dichotic perspective that afflicts Native men. Native men are often romanticized as the "noble brave" or fear and deprived as the "brute savage." These stereotypes are often perceived by non-Native through mainstream imagery and literature.

Tobe talks about how he heard some of these stereotypes at his institution. "I don't know; just I've heard a lot of stereotypes about Native men in college. I've seen that on campus, not only this campus but other campuses as well." Tobe talked about how the students that he has come in contact with do not come from Native communities but predominately white schools. They do not know how to engage with Native people and communities.

One could attribute the issue of stereotyping and tokenizing Native people as pure ignorance, but I fear that there is a larger systemic problem when it comes to the representation of Native people in mainstream society. Tobe was not the only person who experienced the notion of stereotyping and tokenization. James talks about how he has been "used" by his institution as a way to show the diversity and Native culture on campus. James grew up

participating in his traditional dances and being a part of his ceremonial communities. Those connections have become an integral part of identity.

While at college he found that he was getting asked to dance at various events on campus. He wondered if he was being asked to dance because the hosts wanted to learn about his culture or if they wanted to see Natives dance and hear the "hey yahs." He feels that he is just a token to be used to demonstrate the Native culture on his campus. He feels that he is just a performer and that he has come to hate it. He sometimes feels like an exhibit put on display by his college to display their diversity.

When non-Natives think about Native people, they conjure images of their minds about powwow culture. These notions come with the idea and images of fancy feathers, colorful regalia, and large drums. However, they rarely understand the ceremonial component. In fact, in most of the country, the idea of powwow culture has been taken and transformed into a pan-Indian subculture that disrupts and deforms Native culture.

James speaks to an issue that many mainstream institutions have. In a reflection of my journey, I have seen how institutions can fly a flag of diversity and inclusion. Institutions make a grandiose statement about how diverse and inclusive their campus in, but the truth is there is nothing behind that flag or those statements. Instead, there is the reality that institutions use their students of color to show off and parade their so-called "diversity programs" while not making any institutional policy changes. James experiences echo that of my journey. Many times, Native men are put on exhibit to dance and sing without real understanding.

While this notion of tokenism is harmful to the identity of Native men, another aspect of the brutal savage arose. John talked about various looks that he would get from non-Native community members on his campus. It was never something direct, but it came in the forms of

weird looks he would get walking around campus. He combated it with humor by saying, “I don't know if it's because I'm ugly or if it's because I'm different looking. I guess I got a, what do they call it, a resting bitch face.” He did not know if the looks he got was because of his face or his identity. The looks made him feel like he was some foreign object on campus which in turn made him feel alienated from his institution.

Being alienated is something that I can relate to in my story. As Native men, you get looks of both interest and concern. John speaks to this when he talks about passing non-Native people while walking on campus. John was not the only storyteller to make mention of this. Both James and David mentioned the notion of looks they get when walking on campus.

James even made mention of how people change the side of the street or path they are walking on to avoid getting near him. When asked about how these interactions affected them, they began to laugh and agreed that "it is what it is." The fact that these young Native men have to shrug off that some people are innately scared of or put off by them is scary to imagine. Is it because they are men of color or does it lend reason to other societal problems? However, this does bring to light the conversation over-representation and understanding of Native men not just on college campuses, but within the greater community.

This representation, or misrepresentation in some cases, plays a role in how Native men identify with non-Native people in their community. Ray talks about the misrepresentation that he faces on campus. He is often misidentified as someone who came from Asian descent. He commented that “I think without the long hair, people just are confused or like, are you Filipino? I've had a Chinese TA come up to me and say like, ‘Are you Filipino?’ I was like, ‘no.’” These interactions led him to question if he was accurately depicted in the spaces around him. He concluded that he was not. He did speak about how he has seen people from his community

trying to break the stereotypes and negative perceptions of Native men. He found comfort in knowing that there were Native professionals on his campus that were working on making his campus inclusive.

Ray talking about being accurately depicted on his college campus brings together similar ideas that other storytellers highlighted. One of the significant lessons that come from stereotyping, misrepresentation, feelings of isolation, and feelings of not being worthy or belonging within higher education, is that there is an actual deficit when it comes to practitioners' and scholars' understanding on how Native men negotiate their identities within non-Native spaces and with non-Native people. We can see that there are factors that lead Native men to isolate themselves and many times those factors tie to the community in which they engage. As I stated previously, I worry about how many Native men have fallen between the cracks of support only because they felt they did not connect with the community around them or that they perceived that there isolated and shunned due to factors and influences outside their control.

The Perception of Native Men and Masculinity

The next lesson in this communal story revolves around Native masculinity. As we talked about in chapter two, there is very little scholarship that talks to Native or Indigenous masculinity. Much of that has to do with the erasure of Indigenous masculinities with early western contact (Antone, 2015). While their stories might not be able to create a full picture of Indigenous masculinity, it can help us get some perspective of how they feel they engage with higher education from a masculine perspective.

When talking about how Native men are viewed or perceived in higher education, Henry's perspective hit home. He said,

> "I feel like as a man you're not supposed to be as smart as much as you are supposed to be strong and things like that. It's a little different. Like if you're a male athlete, you'll probably get more praise than say a male scholar."

Henry's words made me think about the current status of men in higher education. What I mean by this is often time men must often show or prove how strong they are. Strength in many aspects comes not just from physical attributes but emotional ones too. Henry talks to this by verbalizing the fact that he is seen as being stronger than he is smart. While attending college, he has broadened his academic understanding of the world and engages with literature and scholarship on a level that he never knew he could. However, he talks about how this has made him a target in a sense back home as it sometimes perceived that he thinks he is better than those in his community. He talked about how he does not think of himself as better than anyone else but reiterated that was the mentality of male peers and family members. In some sense, he was no longer as strong as he once was.

For Native men, being strong finds its way into the ability, or inability in most of these cases, to seek out help and assistance with coursework. Let us begin with Tobe who talks about how even in his first year he struggled with trying to reach out and find help with his course work. "My first year I wasn't good in this one class and was struggling in another. I attempted to reach and get help, but it was always in my mind that I had to do this on my own." That mindset of self-sufficiency at all cost was already in Tobe's head. Having to do things on his own was instilled in him at a young age. He was raised to do things on his own. Having to seek out help made him feel less than what he was. In the end, he ended up not doing well in both courses, but slowly learned that he needs to find a way to get help.

Similar to Tobe's story, Ray talked about how hard it is to ask for help. Regarding how he tackles some of his engineering courses he said,

> "I know other people who tackle their activities differently. They go to tutors, and they go and ask questions, and they ask for help. I don't. I would go to tutoring centers and sit there. I would just try my best. As a male, it's kind of seems hard to ask for help. Because it feels that I should at least know how to utilize resources."

Ray echoes some of the same sentiments that Tobe talked about when trying to get help with course work. Both perceived that asking for help in some sense made them weak. They thought they had to know everything or at least figure it out on their own. I can relate, going through my undergraduate journey I did not come to terms with asking for help until late in his sophomore year.

Many of these young men mention how it was an issue of pride when it came to asking others for help. However, it was just not in asking for help with their studies; some of the men also expressed how they were too prideful to ask for help in their everyday lives. JB talked about a situation he faced after losing his wallet. It was during a holiday weekend and school break. During the break, all he had was a jar full of change. He was ashamed and scared of how others would think of him if he had to use change. It went further than just buying things with change. JB mentioned how he had family who lived in the same city as him, but he could not come to terms with himself to ask them for help. He confessed that he was too prideful to ask for help.

Even with JB having family who lived in the same town, he still felt ashamed to ask for help. When asked about how he survived while he didn't have money, he went on to talk about how he went five days on a few packs of ramen noodles and waters. He said there were times he

was starving that he was in physical pain, but it did not feel right for him to go and ask for help. He lived like this until he was able to get his new id and get access to his bank account. Again, there is this notion of pride and perception of being weak that not only leads to emotional and mental anguish but can sometimes lead to physical discomfort.

While all of these are attributes and expressions of toxic masculine, there is even further evidence of toxic masculinity when it came to talking about their emotional wellbeing. Fred talked about how he was raised and how that plays a significant influence on how he looks at himself as a Native man. He said it was hard because he was taught to be stoic and to be unemotional and as an emotional human being, he felt that he had no outlet, and because of that he kept to himself. That kept him from making connections to other people. When I asked how he thought that affected him and other Native men he responded, “it hinders us in a way. We hinder our growth, but until we can actually get past that, then we start to grow and figure out who we actually are.”

Fred talked about the pressure that made him feel hindered. He thought it was a societal pressure. He believed that because colonization has greatly influenced Indigenous peoples, it has affected how his communities view masculinity. For example, how it is seen as unacceptable to show your emotions and feelings. Fred was raised to be tough. When I asked what that meant to be "tough," he explained: “To be tough you should never show pain, which in turn you could never really show any emotion. So, because of that, I kept myself within a box, and that kept me uncomfortable."

Fred continued to talk about being in a place of discomfort due to him not being able to show his emotion. He felt he did not have any type of release and described how bad that was for his emotional wellbeing. He talked about how he felt Native men could not be their true self

because they hold themselves back from accepting their emotional side. This also came from his family. He felt that if he were to cry in front of his family, they would see him as weak and be ashamed. However, being around other Native men in college he began to change his mindset. He said, "it takes a real man to be able to cry because we're actually showing who we really are." Fred acknowledges the effects that toxic masculinity had on his life, and he brought to light a piece of the story that was echoed by others.

While Henry struggled with the idea of having to be seen as being stronger rather than smarter, he also talked about how there were services on campus that, in retrospect, he thought he should have used. However, he did not utilize many of those resources because he was a man. He knew there were counseling services on campus that were available to him. He often thought that he should go and utilized them, but he always stopped himself. He stopped himself because he was a man. He had the mentality that he was not supposed to talk about his feelings because of his manhood. He commented that:

> "You ain't supposed to talk about your feelings. You suck that shit up. You're a man. You ain't got time to cry and none of that shit. No matter what you went through, you a man. Men, suck that shit up. So, I probably turn down counseling services and stuff like that just because I'm a man."

Here Henry talks about how he felt like he had to "suck shit up." The idea that of having to suck it up resonated with me.

Growing up I was told that a lot when faced with issues. I think that is something that many young men have to face. When I asked Henry where he got the notion that he had to suck it up, he began to talk about the influence that his father had on how he was raised and how he perceived others to be raised from his interactions with other Native men. He talked about how

he recognized that Native men go through a multitude of experiences. He remarked that chances are, most Native men have a father who went through worse experiences then they did. He talked about how his father went through "shit," so when it came to Henry and his negative life experiences, he knew that his dad would listen. He described the advice he had growing up: "Some boys hitting you at school, you better hit 'em back, or I'll take you to their house. Shit, you better go fight him." While I may not agree with this sentiment, he does bring up a fair point about how as Native men we are raised to think that we are expected to be these alpha masculine men who fear working through our emotions and admitting that we do not know everything.

All of these stories bring up and reinforce many of the tenets of toxic masculinity. These include the idea that as Native men we are not only supposed to be stronger rather than smarter. We are supposed to know everything and not ask for help. We are supposed to be in control and not show our feelings. We are not supposed to appear weak. This is the effect and the reality of toxic masculinity. In many cases, it contradicts what it means to have an understanding of identity as men from an Indigenous perspective. However, I think Fred's last statement shows the power of understanding and having a sense of Indigenous masculinity when talking about the expression of emotion. "It takes a real man to be able to cry because we're actually showing who we really are."

Fred's word begins to build a foundation on Indigenous masculinity. He talks about being able to have a release for one's emotions to accept and explore one's manhood. As many of our storytellers have stated, often there is a feeling that they have to hide or withhold their emotions from the world. Fred is not the only storyteller who has talked about building a foundation for Indigenous masculinity. Nathan found a release for his emotions with his grandfather.

> "My grandparents were traditional people, so I had the luxury when my grandpa was alive to be talked to a lot and to go through ceremony with him. So that ultimately gave me a release to cry, to actually talk one on one with my grandpa."

Nathan talks about how he utilized his cultural teachings that he gained from his grandfather and their ceremonies to find ways to embrace and express his feelings. This is a prime example of how as Native men we can look to our cultural teachings and understandings to help us navigate and negotiate our masculinity. Utilizing different traditional modalities can help young men navigate and understand their masculinities through an Indigenous lens.

When speaking about using these traditional modalities to understand Indigenous masculinity, there is the reality that some tribal communities may not remember those ways. Lane's story reflects that. He talks about growing up and finding what he calls "coping mechanism" with his day to day life within his tribal context. For his people that came in the form of running. Growing up he listened to his grandma about his traditions. He was taught he was supposed to run every day. For two and a half years he ran to try and find balance in his life. For a time, he did, but he also found that the roles of men in his tribal communities were not clearly defined when compared to the roles of women. While he believes in the matriarchal society that is the cornerstone of his communities, he felt that he needed to bring up the issue of the roles of Native men.

Lane begins to speak to a critical issue in understanding Indigenous masculinities. That issue is clearly defining the roles of Native men in Native society. While he relied on many of his cultural teachings to provide him an outlet for his emotion release, he does state that there were also no clearly defined roles when it came to him trying to frame his masculinity. He gives

a great comparison to how his culture has defined coming of age ceremonies for women, but when it comes to men, he was surprised by his family's and community's answers.

> "Our women, our young girls, whenever they have their first cycling, they go through a ceremony. This ceremony lasts an entire week. The entire week, the medicine man prays over them. You have the family pour into this young woman and give her everything she needs to know, these life lessons that she needs to know to run her family, to be a leader, to carry herself well into the future sets the tone of how she needs to conduct herself and establishes her role.
>
> I asked my mom the question, 'Hey, mom you guys have an awesome ceremony for the women. What do we do for guys? I want to do it. What is it?' I was all about it. I thought I was going to do something really cool. I thought she was going to say, 'You gotta hike up a mountain and bring down a feather,' or something like that or tackle a bear or something, high five a bear.
>
> But I was disappointed because she goes, 'I don't know. I don't know what you guys do. I'll ask, I'll find out.' I said, 'Okay.' And she came back to me maybe two, three days later and she goes, 'There's not much. I asked around.' She said, 'The only thing that I know of is you can do a ceremony when medicine man comes, but he's just going to tell you to go down to the river and carry some ice back.' Go to the river, get some ice from the river and bring it back without a shirt. I was like, 'That's it?' And she goes, 'Yeah.' I said, 'Oh, okay. Are you guys gonna do that for me?' 'No, no. It's a small ceremony, and I don't know any medicine men.'"

Antone (2015) has talked about how Indigenous masculinity has been attacked and dismantled by western colonial masculinities. Lane's story is a prime example of how these dismantling of masculinities has taken a toll on how modern Native men view and navigate their masculinity. I have a similar experience when understanding my masculinity from a tribal context. From a Keetoowah perspective to my knowledge, we no longer have those ceremonial or traditional means to acknowledge an entrance to manhood. I have had conversations with family members and community members about what to do with their sons and nephews when they begin their transition into manhood. However, with reaching out to our elders and our ceremonial leaders, no one could define or think of a ceremony that would guide these young men into the next phase of their lives.

This is an issue when understanding and navigating Indigenous masculinity. A subject arose amongst a number of our storytellers that aligns with Indigenous thoughts. This idea majorly disrupts the traditional concept of masculinity that has been established by western standards. This subject revolves around the equity and equality of balancing men and women's roles in society. Many of the storytellers talked about how they thought it was vitally important for the voices of Native women to be heard just as much, if not more than those of Native men. Again, we start with Lane and how he talks about the importance of women within his community and tribal government.

He feels that Native communities have moved away from traditional teachings. He believes that the creator placed women in the world as the natural caretakers. He sees that equality in Native communities has become unbalanced, even within his tribal government. He commented: "Having a male [tribal] president, it doesn't really sit well with me. I feel we should have a woman [tribal] president in the past and in the future."

Lane gave a greater understanding of the role of women in his life: “The women in my family they are ranchers, they're the herders. They know exactly what to do. They know the pulse of the livestock better than I do. They have a lot of power in my family, and I respect that and admire that.” Lane speaks to the power of women in balance with and not less than the role of Native men. Lane acknowledges the balance that needs he feels needs to be present in tribal communities, but he worries that communities have lost that sense of balance.

This same ideology of balance has been seen in other stories. Nathan said, “I always keep in my mind the need to learn more, especially when we talk about gender inequalities and the checks and balances between men and women.” He talks about the need for balance between the roles and relationship of men and women from an Indigenous perspective. From my tribal perspective, this notion of balance is vital to creating spaces that are rooted in an Indigenous environment. However, the reality is that the relationship between men and women in modern mainstream society is not balanced. Fred spoke about the importance of ensuring that the females' voices in his community to be heard.

> “As a male, I know that I'm more likely to be heard than females. So, whenever we're doing small group discussion, other males are trying to talk over everybody, but the females in the group aren't able to voice their opinions, so I use my voice to help others hear their voices.”

By using his voice to help others hear the voices of the women in his community, Fred is trying to build that balance back. To provide equality to both Indigenous men and women balance is needed between the voices of men and women. However, there is still much work to be done.

JB goes on to talk about the work that needs to be done within our communities. He talks about how he sees the imbalance. He reflects over how his mother has been treated while using her voice and how men have been treated while using their voice.

> "I grew up around women. My Dad always worked far away so my mom would be the one like yelling at the chapter officials and everyone would be like, 'Get out, take the microphone away from her.' However, at the same time, the chapter president is yelling at her back, but they don't take the microphone, they don't send him out. When she yells, and he yells back, she gets sent out, but nothing happens to the male. I notice females are getting stronger leadership and I think that's really good. As a male, we should be able to step down or not even step down but help elevate them to the same level."

So even within the context of Native communities there is still work that needs to be done. However, the fact that some of these young men have seen that need and have talked to how they can leverage their masculinity and their identity to help bring that balance to bring hope for that re-emergence of Indigenous masculinities. I would describe the role of Indigenous masculinity in the same way that Emerson (2014) explained Indigenous methodologies; it's so old that it looks new. These young men are already beginning to understand and position themselves in a place of masculinity that expresses an Indigenous thought and lifeway.

The Unique Perspectives of TCU Students

I designed this study to examine the experiences of undergraduate Native men in higher education. Within that, I designed a series of sub-questions that were geared to look at how these men navigate and experience college based on the type of institutions they attend. These institutions include Non-Native Colleges and Universities (NNCUs) and Minority Services

Institutions (MSIs). However, under the umbrella of MSI are also Native American Serving Non-Tribal Institutions (NASNTIs) and Tribal Colleges and Universities (TCUs).

As I began this study, I imagined that the experiences of these Native men would vary drastically. Therefore, I needed to separate how they engaged with their various institutions as a way to do justice to their experiences. However, what I found were the stories that were presented aligned with each other regardless of where the storytellers attended college. Native men shared similar experiences regarding the influences of going to college, in the representation of their masculinity, in how they engage with non-Native people in their community, and the support systems they utilized to navigate college.

As I began to listen through the stories, there was one specific area in which the stories began to diverge and take a unique shape of their own. This revolved around how Native men who went to TCUs interacted and found solace, comfort, and belonging at their institution. It was interesting to see that in the larger story of Native men, there was an internal conflict of sorts with how the storytellers engaged with the campuses. As we heard from earlier remarks, this often leads to feelings of isolation and the idea that they did not belong in the space of higher education. This notion was echoed throughout those who attended MSIs and NNCUs. The divergence begins when we listen to the stories of Native men who attend a TCU. These men found a place in which they could relate and find a sense of self and belonging. Part of the mandate of TCU is to provide a space of higher learning that is rooted in Indigenous thinking and knowledge. Because of this some of the men found that coming to a TCU was their saving grace.

From their stories, I learned that apart of the reasoning they felt so comfortable at TCU was the sheer fact that they saw students, faculty, and staff that, first, looked like them and,

second, they could relate to. This is echoed in a number of their stories. For instance, Henry remarks that “I don’t know how I would have done at a college where there were no Native people there. I don’t know.” Here we see Henry directly tying his success as a college student to being surround and engage with other Native people. Henry went on to say: “I think it's like when you go to a place where people understand you as an Indigenous person then they can teach you in that manner.”

Henry found it hard to explain. He believed that non-TCUs did not understand Native communities. They do not know how to reach out and connect with Native students. He felt that going to a place where the instructors understood him would increase his chances to succeed. He recalled walking into class and feeling different. The feeling of not just being a student but becoming a member of a community overwhelmed him. He talked about the importance of having instructors that were the same tribes as he was and that created a level of understanding. When I asked him how big of an impact coming to a TCU had on his life he commented: “I think it was a good decision to come here. I think it changed my life getting an education. I'm on a totally different path now.” Henry’s words tell a story of the resiliency, survival, and success of Native men when surrounded by an environment that is understanding and familiar. No other storyteller at a non-TCU expressed the kind of joy and appreciation for their institution and instructors than what I heard in these stories.

Within campus, there is a level of trust between the students and the institution that is often unheard of in higher education. Some of the storytellers remarked about how the thought they could never trust teacher or administrator the way they could at this campus. That trust allows the student to let their guard down and begin to interact with other parts of campus more positively. When listening to Caleb's story, he remarked about coming to a TCU. He said, "It's

been a pretty positive experience because you're around a bunch of Natives, which is so awesome." The fact that Caleb can have such a positive outlook directly correlates with the fact that he is surrounded by and engages daily with students who share a similar background and mindset. However, Justin also found some solace in attending a TCU. Justin remarked, “I came out here, well, just to reconnect with myself as my Native roots." Even for students who are not thoroughly grounded in their traditional ways, coming to TCU provides them with a way in which to become connected.

Furthermore, that positive outlooks extend to a number of their academics as well Nathan commented: “I really feel that I have truly found my voice in [my department] and in networking and meeting different people, just talking to people. That has been positive, not just my peers or colleagues, some of the staff here, laugh with them, wave to them.” Nathan was able to engage on a personal level with faculty and staff that further empowers him and allows him to succeed.

Carson goes on to echo the feelings that Nathan had about his instructors by saying that was one of the most significant attributes that he admired about his TCU. That was what he loved about his institution. To him, the instructors made it feel like a community. To him, they went out of their way to make the campus and classroom feel warm and welcoming. When asked why he thought this, Carson said: “at one time they might have been in our shoes. They might have been in our seats. And, I think that's where a lot of understanding comes from.”

Such strong and positive comments were not heard at other institutions, in fact, Gabe, who transferred to the TCU from an NNCU gave an excellent comparison of his experiences.

> “I just feel empowered here. I feel like I can do anything, and I know I can. Beforehand I don't know I just compared [the NNCU] and [the TCU] all the time. At [the NNCU], I felt like another person like another number. One out of I don't

know thousands. I didn't feel like I was making any progress towards anything other than myself, but here I feel I can definitely help people out or I can learn more and share more."

This comparison provides clarity to the experience of Native men at both NNCUs and TCUs. The value and importance of TCU within our tribal communities are unparalleled. I think Carson expressed the connection between TCUs and the impact they have on Native men the best when he said,

> "This place is alive; this place is energy. I'm thankful that all these students here are Indigenous. I'm thankful that we have an Indigenous curriculum. I'm thankful people don't feel out of place. People don't feel insignificant. You find people here that love you. They love you unconditionally not for what you do, but just because of who you are."

As I listened to Carson reflect on his time at his TCU, it made me think about how I engaged with my undergraduate institution.

I do not think I could provide the same sentiment that he did when discussing his experiences. In all essence, this TCU has become a home for the students there. It has become a place where these men can find themselves and how they can impact their communities. While there may be some negative experiences they face, be that on campus in the broader community, they have a support system to be able to confront and navigate through those difficult time. I could sit here and continue to write, but I know my words could never do justice to the voices of the men who attend a TCU. I think Carson's last words sum up the power that TCUs have to influence and support our Native men.

"They love you unconditionally. Not for what you do, but just because of who you are." -Carson

Support Systems of Native Men

When looking at the general culture of higher education, we understand that our students regardless of their identity need support. However, there must also be an understanding that not all support looks the same for every student. There is no doubt that there is a full breadth of literature that has been written when it comes to supporting students in college. But that breadth diminishes slightly when we begin to talk about support systems that are in place for Indigenous students in higher education.

While there has been many articles, chapters, and entire books dedicated to understanding and supporting Native students, colleges and universities are often slow to react, implement, and change how they operate concerning the recommendations that have been made by scholars and practitioners. For the second communal story, I found myself listening to the experiences that were shared. I could hear echoes from what the literature had to say about supporting Native students. Many of the support systems that were talked about in the stories catered to both men and women. There did not seem to be any specific supports systems that catered to men specifically. That was until some of the storytellers began to talk about the support they received through brotherhood and how they found that in their fraternities.

What makes this interesting is that the majority of these fraternities were identified as Historically Native American Fraternities and Sororities (HNAFS) (Oxendine, Oxendine, & Minthorn, 2013; Still & Faris, 2019). As we looked at the literature, there is very little written on HNAFS and how they influence their members. Therefore, for this communal story, I share with you first some of the general support systems that were echoed in the stories then continue to dive in on what the storytellers had to say about finding brotherhood through fraternity life.

General Support Systems

When it comes to support systems of Native men, our storytellers talked about some systems they found in their respected institutions, from around their community, and from their family. However, many of these systems fall in line with what other scholars have discussed, but we still need to listen to what the stories have to tell us. I decided to break down this first lesson of the final communal story into three sections. The first section talks to the support systems that the storytellers had from Native student support offices, faculty, and staff on campus. The second looks at the support systems these men found in their peers in the shape of student organizations on campus. The third system is the external support system which includes family and community support systems.

The first system that emerged from the stories surrounded Native student support offices, faculty, and staff. Each of the five sites that I hosted the sharing circles had either institutional or grant-funded offices or centers that were designed to support Native students on their respected campus. Many of the storytellers talked about how they utilized programs that are offered through these offices and how they have been supported by the faculty and staff of their institutions.

Tobe talked about how he initially got connected to his institutional office on campus because of programming that it offered to incoming first-year students. He talked about being a participant in a five-week summer bridge camp. During the program, he was introduced to a support office on his campus that works primarily with Native students. They introduced him to different resources and services that the campus offered. Tobe talked about how the program, "introduced me to other resources and connections that helped me build a good foundation with

certain parts of campus." The connections he made with the staff and faculty during the program provided Tobe with a strong foundation to begin his colligate journey.

We see how Tobe used programs that have been offered and tailored to Native students to help them find a sense of community on their campus. The importance of these support offices on campus is crucial to the success and persistence of Native students. This study would not have been as successful without the help of these offices at the research sites. The connection that these campus offices create with their students is an invaluable resource. They provide places and spaces on campus where students can feel they belong and that they are to be who they are. That sense of belonging and safety was seen in how the storytellers physically relaxed when they began to tell their stories in their own spaces, but these offices do not run themselves.

The faculty and staff that run and support these offices are some of the true heroes of the stories. Many of the storytellers talked about how staff and faculty on their campuses have influenced and supported their journeys through higher education. Interactions between faculty and staff on campus are crucial to the supporting students. For Native students though, they find a great deal of comfort in interactions with Native faculty and staff. These faculty and staff members become integral parts of the student's communities from advisors and sponsors of their organization to being considered extended members of their family.

That idea of being supported by sponsors are echoed in some of the stories. Carson talks about how he has connected to sponsors of the organizations that he has been a part of. Carson said, "The sponsors are what makes the club go around. Some of these sponsors go out of their way to make sure that the people in that club are taken care of. It's more of a family feeling." This was also echoed about administrators when Henry talked about how "the administration and

the instructors know that you might not know that much about college and they'll sit down, and they'll talk with you. They'll help you. They really want the best for you."

Both Carson and Henry spoke with great passion and admiration about the faculty, staff, and administrators they have come in contact with. When thinking about support systems, the onus is often placed on those practitioners that work within student affairs. The literature, on the other hand, provides an understanding that support does not just come from those in student services but should be available from all different functions of campus.

Fred continued to talk about how that support translated to being able to learn and attain knowledge better. During his journey, Fred had the opportunity to take classes and learn from Indigenous faculty. He commented: "We have many discussions and insights that are from Indigenous backgrounds. They're able to relate different types of information to us and make it relatable to us where we can understand it."

I can relate to the power of support from Native faculty and staff. Reflecting on my journey, I would never have made it this far in my academic career without the support and the guidance of the Native faculty and staff that went out of their way to create a sense of community and place in which I could belong. The same goes for many of the storytellers. Those relationships that are built between support centers, faculty, staff, and the students they serve are foundational building blocks of community. That idea of community is something that we see play out as we talk about support systems.

While there is a plethora of support that can be received from faculty and staff, the storytellers talked about the importance of relying on and having a supportive group of peers. Often this is found in the form of student organizations on campus. As I sat and listened to the stories of these men, their experiences resonated with me at a core level. Many of the men talked

about receiving and feeling supported by their peers and the organizations that they were a part of. One of the characteristics of these organizations that they found a majority of their support in was the fact that they were predominantly Native focused.

> Greg talked about when he first started looking for students like him.
>
> "When I started looking for Native Americans. I found that in Native American student organization on campus. I started hanging out with them. We started playing stickball and doing stuff for the school. That helped me get through a lot. It was just stuff like hanging out, playing games, or playing stickball. That helped me get my mind off a lot of school whenever I was struggling with it. I really helped me out a lot."

Greg talks to the importance of finding a place that he can sometimes remove himself from the academic environment. He talked about how he needed a place that he could find that Native connection.

George echoed what Greg had to say about the power of the Native connection when it comes to creating relationships within organizations and how sometimes those relationships may not be able to be made with non-Native organizations. George was primarily active in many of the Native organizations on his campus. He felt those were the ones that he could access with the least struggle and strife. He commented on how it was an "easy transition" to Native organizations. He attributed that easy transition to what he called the "Native connection." He enjoyed it because he was able to make more friends. When asked about his experiences with non-Native organizations, he described feeling weird and off center. "But there's one non-Native organization we went up and was like, oh, this one was weird. Like, this feels like it was weird. I was a bit off."

George talked about that "weird" feeling that he had when navigating and engaging with non-Native organizations. That echoed in stories that were shared, but George had a unique way to put it. In our conversation, he talked about having two selves, his “colonized-self” and his “Native-self.” He talked about how he was most comfortable with his Native self which he felt he could only express within a Native environment or community. The way that George feels resonated within other stories. Within Native organizations, there is a broader sense of belonging, but outside those spaces, many of the men felt that they had to put on a “self” that better fit the mainstream status quo.

Billy talks about the positive effect that joining a Native student organization has had on his college experience.

> “Joining the Native community here on campus has been one of the biggest positives since I got to college. Like the classes are great and I like being here but I think without the Native community, I don't know, I definitely wouldn't like being here as much. It'd be a whole fish out of water situation. I think everything with the Native organization's help has been positive. But I think when you get outside of the community, you know, with some positive or negative, your positive or negative experiences, I think all depend on people's perceptions of you.”

Billy shares that joining Native organizations have made a positive impact on his experiences. When talking about the organizations he joined you could see the passion that he has for being a part of these organizations. Billy’s story reinforces the idea and the importance of providing for and expressing their Native-self. Native focused student organizations provided a space for these men to express their Native identity within a safe place in a colonized institution.

However, as I was listening to their stories, it was Travis's story that brought to light the importance of having these spaces for Native men to lean on as they navigate college.

> "I was a little scared. I hid in my room for a week because I was just afraid. I just felt like I was just some poor brown person. What am I going to do here? Why am I here? But I saw other Natives that I could relate to. They grew up similar to me, so I just clung on to them as a support system."

Travis's talked about the importance of support systems on the holistic health and welfare of Native students in college. We talked about that sense of isolation earlier in the chapter. Those feelings and emotions of being alone and alienated can lead to feeling dislocated from your sense of self and place. However, students find anchors in faculty, staff, and organizations that can help them connect and find self in these foreign institutions we know as college.

That connection that many of the storytellers spoke about is rooted in the idea of community. Throughout the stories, there is an underline theme of community and how that plays in relations to the experiences of Native men. Within an Indigenous mindset, the community is a critical aspect of life. Community and Native culture are often in balance with each other. The community is built by a number of physical, cultural, and spiritual relationships. By looking at these communities from a theoretical perspective, we know that Wilson (2008) states, an Indigenous epistemology, and ontology are built on multiple realities that are formed through relationships between the physical and metaphysical world.

Those same relationships are found in and built through Native communities. The balance in research, the lived experiences, and functions of Indigenous communities are crucial to maintain and understand. To disconnect Native people from community would be like taking the proverbial fish out of water. The same is true for Native men and the connection they have

with higher education. If there is no community established on or around campus, then it will be that much harder not just for Native men, but for Native students in general.

Throughout the stories, these support systems could be applied to both men and women. However, there was a system that over half of the storytellers utilized and talked about influencing their persistence and supporting them as they journeyed through college. This system revolved around finding brotherhood from the inclusion and participation in fraternity life.

Brotherhood Support through Fraternity Life

When one thinks about fraternities on college campuses most would probably bring up thoughts that are similar to those portrayed in mainstream movies such as *Animal House*. The idea of constant parties and hormonal crazed young men on campus being belligerent and not going to class. However, many of the storytellers who are members of fraternities talked about the sense of support through brotherhood they found in these organizations. Out of the 22 storytellers 12 of them identified as members of some fraternal organization. From those 12 that identified as being members of fraternities, 11 were members of organizations that were identified as being a part of the Historically Native American Fraternities and Sororities (HNAFS) movement. However, for this chapter, I use the term Historically Native American Fraternities (HNAF) to center the stories of Native men.

Historically Native American Fraternities (HNAF)	
Sigma Nu Alpha Gamma, Inc.	6
Phi Sigma Nu, Inc.	4
Beta Sigma Epsilon	1
Non-Native Fraternities	
Sigma Tau Gamma, Inc.	1

Table 4.1: Membership breakdown of storytellers and their affiliations with fraternal organizations.

I found it interesting that so many of the storytellers identified as being members of HNAFSs. These organizations are often overlooked or considered to be a social club mostly due to their respected ages and sizes. The first HNAFs was founded in 1996, so in relation to some of the larger non-Native fraternities, HNAFs are quite young in their establishment (Oxendine et al., 2013; Still & Faris, 2019). Even so, with half of the storytellers being members of HNAFs there must have been a connection in terms of support and persistence.

As the storytellers spoke about their experiences, many strong correlations began to emerge between HNAFs and supporting men. The first being the sense of belonging through brotherhood that these men found when joining and interacting with Native fraternities. The second was the sense of support they received from HNAFs. The third correlation revolves around the action of becoming vulnerable with amongst their Brothers and breaking the cycle of toxic masculinity.

When talking about providing a space or place in which one can belong, many of the storytellers talked about how they found their sense of self when joining and participating with

Native fraternities. Donald talked about how he struggled with trying to find a space in non-Native fraternities which ultimately led to him reaching out and joining a Native fraternity on his campus. When asked about being approached and recruited by non-Native fraternities he commented: “I’ve been asked to join fraternities before; I told them no. I don’t do fraternities, because I don’t really like the hazing. I don’t like the humiliation that they do.”

However, Donald also spoke to what it felt like when we surrounded himself with people that he could identify with and relate to.

> "Like when you get around other Natives your real self comes out. It’s like being around other family members. There’s Natives that kind of laugh at everything, there’s some Natives that are just pretty quiet. You can kind of relate to them like your own family members cause that’s how they are and that’s how I am. I can tell the difference in my personality when I get around people who aren’t Indian versus people who are Indian.”

Donald spoke to that sense of being around a space in which he could feel like himself. He talked about how he did not feel like his true self when around non-Native people which pushed him away from joining a non-Native fraternity. However, when he began to look at the HNAF that was at his institution, he found a place in which he could relate and find that sense of self.

Donald was not the only storyteller to talk about this notion of a sense of belonging within Native fraternities. Gabe, Greg, and Travis all had similar reflections about their journey to joining an HNAF. Greg talked about how finding his HNAF on his campus was one of the overall positive experiences of his journey. He said, “I think some of the positives moments have been joining the fraternity here and finding that Native American brotherhood.” Greg gets that

sense of a positive self from that notion of brotherhood that he receives from his interactions with his fraternity.

Gabe's story builds on that has he described first getting involved with the fraternity on his campus. He was excited to be around people that understood him and his Native identity. He talked about the opportunity to meet people from the area that he shared common thoughts and values. That idea of mutual understanding between members is what drew a number of the storytellers to their organizations. That connection between members results in feelings of belonging within a space that was reiterated in Travis stories,

> "I didn't really grow up with that whole father figure thing. So, definitely being around and learning from other guys with the fraternity is a really good experience for me. I can be around more like-minded individuals that share the same common goals and interests, and it helps me be more involved and pursue what I want to do and what I want to be. Because they provide that support system that's there if I need them."

Again, we see that notion of like-mindedness and providing a sense of belonging and self when it comes to Native men joining HNAFs.

Donald, Greg, Gabe, and Travis all brought up strong perspectives when talking about the importance of navigating and finding that sense of belonging and self. This idea of community is something that is woven throughout this chapter, but I would echo the point that for Native men to connect to their academic environments, they need to find a place or space within the campuses that they feel like they connect too. Whether that connection is in the form of like-mindedness, communal and area connections, or simple the connection that is formed through shared experiences of being Native in a society that often views Natives as invisible.

Historically Native American Fraternities are showing to be that system that provides that sense of self for these storytellers.

While we can see that HNAFs have provided places for their members to connect to space and have a sense of belonging to a portion of campus, these fraternities go beyond just providing a sense of place. They provide a real system of support for Native men to persist through their undergraduate journey and complete their degrees. These stories of support resonated amongst those that identified as members of Native fraternities. This notion of support was seen through many different perspectives but were all tied to brotherhood.

Gabe, Tobe, and Travis all brought up interesting thoughts when it came to their appreciation and the effectiveness of the support they received from their HNAFs. Gabe started by talking about how the similarities that he shared with many of the men in the fraternity was a great support system for him. He went on to say, "I think that the fraternity is definitely a good support system. Just having a lot of other men that are going through similar things or in some way we share a similar issue." Again, these similarities amongst the men are being utilized to understand each other to provide a sense of support from a group of like-minded people.

While members of the fraternities can find commonality in their shared experiences of navigating higher education, those commonalities can create a deeper bond and relationship. It creates a sense of family. When talking about his experiences with his fraternity, Tobe spoke his fraternity brothers as extend siblings.

> “I became a member of the Native Fraternity on campus. It was a good group. It's not a big fraternity, but it was a size that I feel like fit me. I'm not really about knowing many people right off the back. I've gotten to know all my brothers, and you don't get to do that in bigger fraternities. You only meet with like a certain

> group. You're all involved with each other, but not like [Tobe's fraternity], we're all working together all of the time. We build a stronger connection between us and activities that we go out and do together. It's like we are extended siblings. Just staying involved with these groups I think is my key to help keeping myself going and everything."

Here we see Tobe talking about how he connects with his brothers on a deeper level, and he sees them as being members of his family. Tobe brings up a valid comparison between non-Native fraternities and HNAFs. I can relate to this in my journey. I am a member and currently serve as the National Chairman of one of the four recognized Historically Native American Fraternities. When Tobe talks about how he felt he could not get to know all the members of a larger fraternity, it resonated with me as I held similar feelings when going through my undergraduate program. However, when I found my HNAF those members became more than just my fellow members, they became my family. If you recall from chapter one, they also became my saving grace to finish my undergraduate program.

When that level of connection happens the effectiveness of the support increase exponentially. When asking Tobe how joining and participating in his fraternity supported him, he had this to say.

> "They've been very vital. I found myself in dark places and without those support systems, I don't know what would happen. I mean, I'd probably be lost as a person, maybe more lost as a student. I would've been lost without the fraternity. I know I wouldn't have been whole."

To see how brotherhood informs that idea of familial bonds shows how fraternity, through brotherhood, plays such an essential function as a support system in these men's lives.

In many aspects, it is providing an outlet and support that many of the storytellers, like Travis, may not have known they were missing. Travis continued expressing this when he talked about how he found that support systems in the friends and brothers he made by joining his fraternity. Travis had a high expectation of himself and described how he was trying to find this sense of virtuous manhood that he failed to find in the organization he was a member of. However, he did say, "I found friends, a support system that could check on me. While I did not find what I wanted in other organizations. I found what I kind of needed to get me through." While Travis might not have found the support that he wanted, he did find that support that he did not know that he needed.

The final aspect of brotherhood support through HNAFs deals with the emotional outlets that it provides to its members. Earlier in the chapter, we discussed how Native men often exhibit specific attributes of toxic masculinity by not having healthy options in which to express themselves. One of the lessons that emerged is how Native men use Native fraternities as a way to create brotherhood to express themselves in healthy ways. In four of the sharing circles, all the storytellers were members of one of the HNAFs. Within that space, there was a great sense of comfort and trust amongst the storytellers. I found that within these spaces the storytellers were more open with their stories and experiences.

It was in these spaces that many of the conversations that were had allowed for an emotional release for some of the storytellers. There were some conversations that ended with a sharing and shedding of emotions that did not occur in other circles. One of the reasonings for this was explained perfectly by some of the storytellers. They talked about how through their brotherhood they had a connection that transcends simple friendship. The relationships that were

built amongst the storytellers allowed them to express themselves in a healthy manner. James commented on this and received positive affirmations from other storytellers presents. He said,

> "There's not too many guys that I can share emotions with. The first time I cried in front of another guy wasn't until I was in college. Even my family, I didn't let them see me cry. People are like guys don't do that with men, you don't cry normally in society. But this is the only outlet I've ever had for that. Usually, I just leave the room and hang out in the bathroom for an hour."

That level of trust and comfort within the context of brotherhood allows for a positive and healthy release of emotions that many of these men never had access to in their day to day lives. When living with the notion that the simple act of crying is deemed unacceptable and unmanly in what James calls "normal society" is anything but normal.

John echoed the feeling of comfort in physically expressing his emotions, but also went further and talked about how his relationship to these other men through brotherhood also allowed for him to talks about his feelings in a place and manner that he felt safe. John said that,

> "I'm over here shedding tears with all four of you. You're my brothers, and you are probably the only people I feel comfortable doing that with. You know if it was some other guys sitting here, I probably wouldn't say half the stuff I even said today. And it's not like I have these in-depth conversations about my feelings all the time with my brothers, but I know I can. That's really big, knowing that I can have those conversations."

Often the simplest things in life can be overlooked and ignored. For some of the storytellers just having the option to talk about their emotions and how they feel is the comfort and support they

need. John's statement brings forward the reality and living proof that the connections and support through brotherhood are crucial to the emotional wellbeing of Native men.

Outside of allowing and providing space for Native men to have conversations about their experiences and the emotions that are attached to their experiences, HNAFs provides a space for codependent relationships to form. Within the context of western higher education, there is an impetus placed on an individualistic mindset. Often that mindset also infers that students must face obstacles and challenges head on and alone. Couple those obstacles with the perspective of toxic masculinity that many men in higher education exhibit, provides the environment in which men, specifically Native men, believe that they must navigate college alone. However, within the HNAFs the relationships that are created can provide the sense and the knowledge to their members that they are not alone. That there are others who think like them, that look like them, and that share similar experiences as them that are navigating college as well. Billy says it best when he said,

> "I can do a lot of thing by myself. I know what works for me. But, when it does get tough when there are problems that I don't know how I'm going to deal with, I have my brothers. I have people that I know, and I love that have been through this. This is something that we can share. This is an experience that I'm going through that I know some of them have gone through too. That's a support system, a place where you can come to with your problems, and they can come to you with theirs. It helps out people."

Historically Native American Fraternities provide a space for Indigenous brotherhood to thrive. While I am not saying that brotherhood for Native me can only be found within this space, the storytellers have shown that within HNAFs there is space in which men can shed

many of the western societal tenets of toxic masculinity. They have found a place in which they can share stories of their experiences and use them in a way to support each other. They can use that support to build relationships with each. In turn, they can use those relationships to strengthen the bonds of Indigenous brotherhood to help resist toxic western influences and persist in bettering their communities through education.

Chapter Summary

In this chapter, I guided you through two communal stories that provided lessons for those that work and live in the realm of education. The first communal story talked about how Native men perceive their identity and their masculinity. The first lesson that emerged through the voices of the storytellers was how Native men navigate their identity with non-Native people. We saw that often it was difficult to engage with non-Native people in their environment. That often this led to them feeling less-than, isolated, and alienated from their campus. We also learned in this lesson the notion of stereotyping and tokenization of the Native men and how mainstream society still has the dualistic identity of the "noble brave" and the "brutal savage." Furthermore, we also learned about the difference in the experiences of the men who attended a Tribal College and University versus those who attend Non-Native Colleges and Universities and Minority Serving Institutions. There is a difference in how men who attend TCU engage with their campuses, their faculty and staff, and even their administrators that is starkly different than how men from NNCU and MSI engaged.

Finally, there was the second communal story that guided us through the support systems that many of these men found during their journeys. While many of the support systems were not specific to men, the main lesson was the learning and understanding of brotherhood through Historically Native American Fraternities. These lessons help us better understand the holistic

stories of Native men in higher education. Listening to the journeys of these Native men, I am reminded of a role that is reflected in our traditional stories. The trickster, or Tsisdu the rabbit in relation to a Keetoowah perspective, is the character that often teaches the listener essential lessons. In chapter five, I will identify how the trickster has emerged in the stories and the role that the tricksters play in the further discussion of how the stories and lessons we learn from Native men influence higher education.

Digoweli Hisgine: Kanohelvsgi Unatseli Unisqaudvgi. Gadousdi Anadvnehesdi Naquu Anitsisdu?

Their stories are finished. What are the Tricksters going to do now?

(Chapter Five: Discussion, Implications, Recommendations, & Conclusion)

I conclude the story I started four chapters ago. I begin by introducing the reader to Tsisdu, the trickster. I situate Tsisdu and his role in the stories of Native men and provide an understanding of how Tsisdu's relation to the stories helps practitioners and researchers understand the lessons deeper. The role of the trickster is crucial in storywork and by identifying the trickster of the stories will help with the discussion of the findings.

I continue by providing the reader with a series of implications and recommendations for the Anitsisdu of the world. I dive deeper into the individual lessons and begin a discussion on how the lessons of the stories tie back to the broader literature. I have divided this section of the chapter into various parts. The first part will discuss understanding Native identity with non-Native people. The second covers indigenizing spaces in higher education. The third section explores Indigenous masculinity. Then the final section looks at finding and creating spaces of brotherhood.

Identifying Tsisdu (The Trickster)

Within Indigenous stories, there often lies a character that is not inherently good or bad. This character can be the protagonist of the story. The character that the listener roots and cheers for as they go about their epic tale. This character can be the antagonist of the story. The character that the listener roots and cheers against. Within either role, we see the character as the Trickster, or from the Keetoowah perspective Tsisdu. Kovach talks about tricksters and the roles

that play in stories. She describes how within Indigenous stories there are "tricksters and a tragic element at work" (Kovach, 2009 p. 97).

While in the previous chapter I wrote about the lessons that emerged from the stories, I have yet to identify where those lessons came from. For some, those lessons may appear to come from the storytellers themselves. However, from a Keetoowah perspective, there is a balance in the stories between the two sides. The first side is the storytellers and their experiences in higher education. The second side is how trickster engages with the storytellers and their experiences in college.

The struggles and misguiding's of Tsisdu provide the opportunity to bring balance back to the experiences of Native men. Thomas King describes the role of Tsisdu in the greater balance of Storywork. "The trickster is an important figure…it allows us to create a particular kind of world where Judeo-Christian concern of good and evil and order and disorder is replaced with the more Native concern for balance and harmony" (King, 1990, p. xiii). By understanding Tsisdu, the trickster, one can find the key to understanding the larger story.

Since the beginning of time, Indigenous peoples have had stories. As long as there have been stories, there have been tricksters (Archibald, 2008). Different tribal nations view tricksters in a variety of forms. For some, the trickster comes in the form of Coyote, Spider, or even Tsisdu, the rabbit. For this story, I give Tsisdu the title of the trickster as he is the trickster from a Keetoowah way of knowing. Trickster plays a pivotal role in stories. Acoose (1993) speaks about how tricksters can teach about the very meaning and nature of the natural world. The listener hears about tricksters' deeds and antics and can draw lessons about how we are to engage with the world around them or understand how things come to be. Tricksters often find

themselves in trouble because they do not heed cultural rules and practices. As Archibald says, "Trickster[s] seem to learn lessons the hard way and sometimes not at all" (2009, p. 5).

When discussing the trickster, Vizenor (1987) writes that the role of the trickster is more of "doing." He positions tricksters not as a being or essence, but rather the action of "doing" (Vizenor, 1987; Archibald, 2008). By taking away the "being" aspect of the trickster, the actions, or doing, of the trickster can be translated, heard, and reflected on to gain a better understanding of a situation. By thinking of trickster as a doing the reader does not have to think or be troubled with what the trickster physically looks like. In a doing state, the trickster can live and change throughout time depending on how people engage and interact with trickster through stories (Archibald, 2008). As I stated earlier in chapter three, when approaching and trying to understand Indigenous stories, one cannot do so from a western perspective. By trying to understand Indigenous stories from a western perspective, the reader could misinterpret the meaning of the stories (Vizenor, 1987; Kovach, 2009).

From the findings of the communal stories that came from the experiences of the Native men in the study, there was a character that engaged with the storytellers. This character's involvement was seen throughout each of the storytellers' journeys. The character engaged with the storytellers' experiences and helped provide insight and show the lessons that needed to be learned. This character was the institution of higher education. Framing higher education as the trickster that is a character of doing and not a physical being can show how colleges and universities take on the role of trickster and provide a platform in which one can learn from (Vizenor, 1987; Kovach, 2009).

College and universities have much to learn when it comes to understanding Indigenous students. In many ways, the literature that has been produced over Native students in college is

based on how higher education has treated students on campus. I am simply calling out and giving a name to colleges and universities that make sense from a traditional perspective. Colleges and universities teach lessons to practitioners and scholars based on how they ignore cultural rules and teaching that have been provided to them, but still try and engage with Native students from a western mindset.

Knowing the trickster means knowing the lessons and nature of stories. Reiterating what Kovach (2009) said about trickster sometimes being a tragic element of the stories, storytellers spoke about how they viewed their identity with non-Native people on campus. Campuses are designed to be places where students come to learn and develop, a place they are meant to feel welcomed and included and be who they are. In the findings, the storytellers described how they acted differently around non-Natives on campus for them to feel accepted. While the main interaction in many of these stories was between the storyteller and non-Natives, the interactions still occurred within colleges and universities that are supposedly diverse.

Diversity has been identified as a prominent issue in higher education (Shotton et al., 2013). However, most Non-Native Colleges and Universities (NNCUs) approach diversity as a free-standing policy and do not necessarily change the underline foundation of the university (Brayboy, 2003). As James' story shows, often that level of diversity at NNCUs, when discussing Native students, is to bring students out in public to sing, dress out in their regalia, and dance. James brought up the idea of performance in his story. He described being left with a feeling as if he was an exhibit for the university to showcase. Diversity within Native communities is not recognized or attended to by non-Native institutions and communities, which enforces the issue of invisibility of Native students on campus (Brayboy et al., 2012; Shotton et

al., 2013; Bitsói, 2016). Furthermore, Brayboy and Searle (2007) describe how mainstream white society aims to control the imagery of a "real Indian."

> "The image of the 'Indian' is invented and does not exist within tribal communities, but has been produced by Whites in the dominant society to fulfill their need to create and own a 'real Indian' they can control and manipulate" (Brayboy & Searle, 2007, p. 177).

The notion of owning a "real Indian," or the imagery of an Indian, is what James and others speak to when talking about issues of tokenism and stereotypes on campus. The trickster asks students to come and dance to show the diversity of their campus when in fact that diversity is a façade. Misleading and misguided notions of diversity are a main tenet of the trickster in the stories of Native men. Practitioners and scholars should learn a lesson from the trickster; namely, that while many institutions might fly a flag of diversity and inclusion, those institutions are rooted in western foundations and ideologies (Patel, 2016). Therefore, one would be doing an injustice to their Native student population if they did not question the validity of institutions' commitments to diversity. Listening to the stories of Native men, I contend trickster creates an illusion of institutional commitment to Native students.

The trickster teaches other lessons about the environment of colleges and universities. While understanding diversity and creating real diversity commitments and programs are vital to an inclusive campus, the stories also provide insight to tragic elements of support for Native men. Strayhorn (2012) describes that students need to feel like they belong on campus to succeed and excel. He argues educators should work to create spaces and places of belongingness for students (Strayhorn, 2012). However, the trickster rarely provides these

spaces for Native students on their campus. Bitsói (2016) calls on practitioners to challenge the level of commitment that institutions have to support Native students in higher education.

While the storytellers talked about the support they received from community, faculty, staff, and Native support offices, that support did not come from the institutions. Four of the five sites had offices that focused on Native students. However, one of the offices is only a Title III Department of Education grant office that has not received institutional backing or support. One office is composed of one staff person and a student worker to support nearly 3000 Native students on their campus. While the last two may be the most supported offices out of the five sites, with multiple staff and a physical space or center on campus. The literature beams with scholars who speak to the need to support Native students through both physical and metaphoric space that elicits comfort and belonging (Brown, 2005; Martin & Thunder, 2013; Shotton et al., 2013; Bitsói, 2016).

Even though these sites had higher percentages of Native student enrollment and some had offices that were aimed at serving Native students, the experiences the storytellers shared showed how the tricksters failed Native men in their journeys. The tricksters failed in understanding how to engage with Native men on their campus. The tricksters failed to recognize that far too often how they engage with Native students on their campus does not make it an inclusive environment, but rather furthers isolates and alienates Native students. The tricksters failed in assuming that they could engage with Native men like they do with non-Native students. The tricksters often failed in serving an entire population of students on their campus. However, the question remains: did the tricksters themselves care or did they leave it other on their campus to work with Native students?

The stories of Native men further show that they received support from the Native faculty and staff, students, and organizations on campus. Often the Native faculty and staff on campus take it upon themselves or are expected to mentor Native students, outside their job responsibilities because they are Native (Brayboy, 2003; Pewewardy, 2013). This is part of the diversity that institutions of higher learning boast about. However, instead of providing institutionalized support, the trickster often places the responsibility on the members of the Native community.

One can see how the trickster has situated himself not as a physical or metaphysical being, but as a doing in the stories of Native men. In the experiences that have been shared, the trickster has fooled the storytellers into believing that they are attending institutions that are supportive of them as Native students. Through their interactions with the tricksters, it is shown that the storytellers' support systems may not necessarily come from the institutions, but rather from individuals within the institutions.

By framing the institution as the trickster, I situate it as one of the tragic elements in the stories of Native men (Kovach, 2009). I use the term tragic to illustrates how Native men have engaged with NNCUs and Minority Serving Institutions (MSIs) as institutions. I do not situate Tribal Colleges and Universities (TCUs) as tricksters because of the foundation of TCUs and how the storytellers describe their interactions with TCUs. As I described in chapter four, the way storytellers who attended TCUs engaged with their campus was vastly different than how storytellers who attended NNCUs and MSIs engaged. Due to this, TCUs tended to not be the tragic element or a hindrance to Native men, but rather systems of support and in some cases rejuvenation for the college journey. Therefore, they do not fit the role of the trickster that I describe here.

Within traditional stories, the tricksters are characters that learn lessons from their actions or teaches the listener a lesson (Kovach, 2009). Colleges and universities serve the role of the trickster in the stories of Native men because they provide lessons and inform men of the realities of western education. They also provide lessons for scholars, researchers, and practitioner. These lessons come in many different forms, from institutionalized support to creating and advocating for changes to existing policies that move to a more inclusive environment for Native people. One of the trickster's roles is ensuring that the listener and the storyteller are always aware of what is going on in the story.

Trickster plays an important role in Indigenous stories. He is often the one that provides lessons that need to be learned about many situations. However, it must be understood that not all lessons that the trickster teaches are good. Often time the trickster teaches us how not to act. This is often the case when it comes to the higher education and its role as the trickster in the stories of Native men. Scholars and practitioners should be wary of the lessons that tricksters teach. Those lessons may not always hold the best intentions for Native students. After learning those lessons, there should be a discussion with the listener of the stories about how to avoid, or in this case teach, the trickster in the future. In the following section, I provide discussions, implications, and recommendation for the trickster of the world.

Discussion, Implications, and Recommendations for the Anitsisdu (Tricksters) of the World

By identifying the anitsisdu of the world, it provides a platform to begin to have a discussion and speak about the implications that emerged from the study. I have divided this section into two parts. The first section discusses understanding the lessons that arose from the communal stories. The second section discusses the Native men searching and finding

brotherhood. The first section covers understanding the lessons that surfaced from the combined communal stories. The stories of the Native men brought to light several experiences. In understanding the communal stories, I provide implications for practitioners, scholars, and researchers. I have separated the discussion into the following categories: Native Identity with Non-Native People and Learning from TCUs to Create Indigenized Spaces.

Native Identity with Non-Native People

By listening to the stories of Native men, there are implications that arose that are needed for the tricksters of the world. The first implication for the tricksters is accessing institutional climates and the representation of Native students on campus. Scholars have identified a common theme across higher education of generalizing Native students on college campuses (Lowe, 2005; Waterman, Shotton, Lowe, & Brown, 2013). Generalizing Native people often leads to enforcing stereotypes that are often placed upon Native students on campus (Lowe, 2005). James, John, Henry, and Billy were a few of the storytellers that brought up how stereotypes have affected how they project themselves around non-Native students, faculty, and staff. Many of the storytellers discussed how they felt they needed to play the role of the stereotypical Native to fit in with their non-Native peers. Colleges and universities need to avoid generalizing Native students and should instead focus on supporting and developing Native Identity on college campuses (Lowe, 2005).

One of the steps that scholars have identified in helping avoid generalizations is being cognizant of negative, harmful, and static imagery on college campuses (Waterman et al., 2013). The imagery of Native people that is displayed on many campuses depicts people who do not live or belong in the present. That same sentiment of not being in the present can be projected

onto non-Native students, faculty, staff, and administrators on campus. This, in turn, can lead non-Native people on campus to stereotype and misunderstand Native people in college.

Another implication for the tricksters of the world relates to diversity in higher education. Scholars have written that institutions should strive to understand tribal diversity and hold institutions accountable to diversity commitments (Waterman et al., 2013; Waterman, Lowe, Shotton, & Bread, 2018). As I described earlier, this is an area that tricksters are often willing to use as a ploy to deceive Native communities into thinking that higher education is a place that is built for and welcoming to Native students (Brayboy et al., 2012; Patel, 2016). The word diversity can be detrimental to the unique legal status of Native people (Brayboy et al., 2012; Waterman et al., 2013). Not only is it harmful to their legal status, but also enforces and continues to make Native students invisible as they are often not considered or discussed when issues of diversity arise. Institutions of higher education overlook the political status of Native people and try to use the term diversity to equate the status of Native people on their campuses to a simple racial classifier. This in turns denies and diminishes the sovereignty and treaty rights of tribal nations and their citizens (Brayboy et al., 2012; Waterman et al., 2013; Waterman et al., 2018).

Scholars and practitioners should have an understanding of what tribal diversity is and, at the very least, recognize the differences of the tribal nations within their area (Waterman et al., 2013; Waterman et al., 2018). As we saw in the stories of Native men, there is a lack of knowledge in higher education about the diversity of Native people. The storytellers spoke about how they navigate their identities around non-Native people who have no understanding of tribal diversity, therefore, erecting a false sense of self to persist through their day-to-day lives. This is caused by higher education, as a whole, not embracing or trying to understand the

complex diversity of tribal nations, identities, and communities. Within this study alone there were over twenty-five tribal nations that were represented. That number is not representative of Native people as a whole. However, if a non-Native student, scholar, faculty, staff, or administrator did not understand or try to learn about the tribal diversity of Native peoples they would use this representation of twenty-five tribal nations to try and generalize their approach for all Native students. Tricksters must recognize that not all Native people are the same and those that work with Native students should be willing to listen and learn from the experiences of Native people.

However, one cannot expect practitioners to simply become experts on Native students by interacting with Native people in a colligate setting. Doing so would place the responsibility and pressure on Native students to teach the professionals who are charged with supporting them. One cannot expect, albeit evident in the stories, Native students to hold that responsibility to teach college professionals about Native people's lifeways. While in most graduate program there has been a considerable shift in focus to diversity in higher education, is not very inclusive on the experiences of Native students (Shotton et al., 2013). The third implication for the tricksters lies in including Native centered curriculum and literature in student affairs graduate programs (Ecklund & Terrance, 2013).

Part of the curriculum should echo what scholars have said about supporting Native students in higher education. Teaching the values of being humble, authentic, and sincere when working with Native students can help non-Native practitioners and scholars understand the danger in assuming all Native people are the same (Martin & Thunder, 2013). Not only does this help avoid assumptions, but it also helps Native students feel at ease when reaching out and engaging with the faculty and staff. Carson and Gabe are two of the storytellers that talked about

how engaging with faculty and staff who genuinely cared and were sincere in their action made such a dramatic impact. It allowed them to build a better support system for them on their respected campuses. It allowed them to open up and connect with services they would never have had access to previously. By simply humbling oneself and being sincere can open the possibility for faculty and staff to build and strengthen relationships with Native students on their campus.

Recommendation 1: Implementing Native based curriculum into student affairs graduate programs. Student affairs graduate programs should put more focus on incorporating Native curriculum and research in their coursework. While higher education has seen a large push to include diversity within student affairs programs, that curriculum is very rarely diverse in the various communities they discuss. Some of the work that needs to be implemented is understanding the relational mindset of Native people and how to build meaningful relationships with students to help them adjust, explore, and thrive on college campuses. While there has been little research done on Indigenous masculinity, program leadership and faculty should consider incorporating what literature has been written about Indigenous masculinity and Indigenous feminism. Programs would be able to offer a holistic and balanced approach to understanding the experiences of both Native men and women in higher education.

Recommendation 2: Building relationships with Native populations on campus. A guiding tenet of the entire study revolves around the building and strengthening of relationships. Native people are often community-based and place-based people. Understanding and building a relationship with those communities will build trust and respect between the institutional faculty and staff and students. By building these relationships, Native students may feel more open to talking about the issues they are facing. As seen in the stories of Native men, they opened up to

faculty and staff about issues affecting them on campus after the men felt they had a relationship with them.

Recommendation 3: Avoiding the generalization of Native students. Practitioners and scholars should avoid generalizing statements or remarks about Native people on their campus. Assuming that all Native people are homogenous is detrimental to the relationship building with Native students. Within human nature, it is easy to assume general assumptions however those assumptions are often wrongfully informed or misguided. Native people come from diverse cultural, traditional, spiritual, geographic, and socioeconomic backgrounds. Understanding and acknowledging that diversity is key to avoid generalizing statements. Generalization cannot only lead to stereotypes of Native people but can reinforce Native stereotypes already held by non-Native people on campus. Those negative stereotypes can become mentally and emotionally harmful to Native students.

Recommendation 4: Understanding tribal diversity and institutional accountability. Over the past ten years, institutions of higher learning have come under greater pressure about diversity inclusion. However, Native people are often left out of the conversation of diversity, or simply seen as one homogenous group. Even worse, to some institutions, the inclusion of Native people in their diversity goals is to have them come, dance, sing, and perform at events on campus to create the illusion that their institution is a culturally accepting place. Administrators that oversee diversity inclusion offices need to incorporate training that discusses tribal diversity and the issues of the Native students in higher education. They need to work with student and academic affairs to help foster relationship building with Native communities on their campus. Furthermore, student and academic affairs practitioners, Native communities, and Tribal nations

need to hold institutions of higher education accountable to their statements and policies of diversity and not used as a simple ploy to present a façade of diversity on campus.

Learning from TCUs to Create Indigenized Spaces

While many experiences were shared across all five sites, how Native men who attended TCUs drastically differed from those who attended NNCUs and MSIs. Those men who attend TCUs were engulfed and surrounded by a space that was centered and around their Native identities. They engaged with college on a different level than non-TCU students. They interacted with a space that made them feel comfortable. Scholars have repeatedly called for the idea of creating spaces where students feel they belong and have a place to be (Lowe, 2005; Ecklund & Terrance, 2013; Martin & Thunder, 2013; Tachine & Francis-Begay, 2013; Waterman et al., 2013; Bitsói, 2016).

The literature and the stories of Native men have all spoken about the need for a space that provides an understanding of their Native identities. It has been discussed that indigenized spaces must be created and supported by mainstream institutions to support Native students (Martin & Thunder, 2013; Bitsói, 2016). However, I question if those spaces can indeed be created and coexist at NNCUs. Within the current structure and climate of higher education, the creation of truly indigenized spaces is not possible. When looking at the foundational structure of mainstream institutions versus TCUs, there are vast differences that make replicating those spaces found and described at TCUs nearly impossible at mainstreams colleges and universities. The simple fact is that NNCUs are firmly rooted in a western perspective (Wright, 1988; Patel, 2016). It was not created with Indigenous peoples in mind. While an argument could be made that the early United States' higher education system was partly centered on the education of Native men, one would only need to look at the matriculation and graduation rates of the time to

see that façade for what it is, false platitudes and empty remarks (Wright, 1988; McClellan et al., 2005). In the 380 plus years that there has been an established institution of higher education in the United States, that there has been only a slight improvement when it comes to providing spaces and understanding Indigenous students in college.

However, when examining tribal colleges and universities, there was an entirely different foundation that was used to create these institutions. Since the creation of TCUs, one of the central tenets was service to Native students (Stein, 2009). The early organizers of TCUs saw that Native students were not being culturally supported or adequately served by mainstream institutions (Littlebear, 2009; Stein, 2009). They formed institutions that placed the needs of students and the needs of their respected community in balance. In turn, these campuses became an extension of the tribal communities that the TCU served (Stein, 2009). That space that was created was a college that was rooted in tribal needs and service to Indigenous peoples.

I challenge that we cannot truly create institutionalized indigenized spaces within mainstream institutions that can replicate what is found at TCUs. Even in the stories of men who attend MSIs who were designated as Native American Non-Tribal Serving Institutions, they still felt as if they were second class students on campus. However, scholars and practitioners can strive to create spaces in which we can provide support, service, and a sense of belonging to Native students. These spaces must be created in a way that allows Native students to express their true selves and help them journey through higher education to complete their degree.

Recommendation 1: Creating spaces of belonging for Native students. Creating spaces for Native students on campus does not require the building of a new multi-million-dollar facility. While that would show an unheard commitment to Native students and could be a large recruitment factor, it is highly improbable for an institution to do so. However, creating space

for Native students can mean a plethora of different things. While I stand by my aforementioned statement about not being able to truly create an indigenized space for students as we see at TCUs, scholars and practitioners can use what resources they have available to them to create pockets of Indigenized spaces on mainstream campuses. These spaces need to provide a place in which Native students can be themselves and let down their guard of trying to fit the Native imagery projected onto them by the non-Native community. These spaces need to provide an open place for Native students to speak their mind and voice their issues, concerns, and complaints without fear of retaliation from the institution.

These spaces should have a physical place situated on campus. By providing that physical place, it shows the physical representation of Native students on campus. While ideally that space would be envisioned as a support center or living-learning community, not all campuses have the resources or Native population to sustain those types of places. A more feasible approach would be a lounge or transformed office space for students to use to be amongst other Native students or used as an escape when they need to disconnect from the non-Native community. This space should be available for Native students to use at their discretion and priority. By providing these pockets of indigenized spaces, it would help build the relationship with Native students on campus which could, in turn, could lead to higher retention and graduations rates for the institution.

Exploring Indigenous Masculinity

Identifying and defining Indigenous masculinity has continually been difficult because of various tribal perspectives. Understanding how Indigenous masculinity manifests itself in Native men is something that is still emerging in the literature. What is known is that Indigenous masculinities have been assaulted, dismantled, and disrupted by colonialism since western

contact (Tengan, 2008; Innes & Anderson, 2015). Our storytellers shared how they navigate their masculinity in higher education. However, many of the storytellers shared experiences that describe how the influences of toxic masculinity have affected their identities.

Masculinity amongst college men is still in flux. However, there has been a strong entrenched influence of toxic masculinity on men, and Native men are not exempt from these influences. Throughout the stories we see issues of toxic masculinities arise. One of the ways in which it emerged from the stories supports what Poolaw found in his dissertation (2018). The storytellers told a story about how they felt asking for help made them feel as if they were perceived as weak. It made them feel that they could not ask for help from their family, support systems, or in some cases even admit to themselves that they needed help. Tobe and Ray both talked about how they were unwilling to seek out academic help.

Henry offers a plausible suggestion as to why it was hard for so many to seek out assistance. He talked about how society viewed being a man as being stronger than a man is smart. That idea of strength can be seen as accomplishing things on your own free of help or assistance. Toxic masculinity drew this out even future when it came to expressing emotions and seeking out help with mental illness and overall emotional and mental wellbeing. Storytellers also supported this when speaking about not utilizing support systems on campus that cater to their mental and emotional state because they felt it would make them less than a man.

Another aspect of exploring Indigenous masculinity was the act of bringing the roles of men and women back into balance. When colonialism took hold in Indigenous communities, it not only took the toll of dismantling and disrupting Indigenous masculinity but also threw the traditional balance between the roles of Native men and women into chaos and confusion (Tengan, 2008; Antone, 2015; Poolaw, 2018). However, many storytellers spoke about trying, in

their way, to bring equality and balance back to those roles. Scholars have begun to create foundational work that begins to tell the stories and the experiences of Native women in higher education (Tippeconnic-Fox, 2009; White Shield, 2009; Tippeconnic-Fox, 2013; Waterman & Lindley, 2013; Shotton, 2017; Shotton, 2018). There needs to be understanding of how both Native men and Native women engage, interact, and experience higher education at all levels. We saw how Native women rely on their commitment to their community and loyalty to their family to navigate college. Even though they faced several challenges including microaggressions, racism, and isolation, they were able to continue. For Native men, they too faced similar obstacle and challenges and found solace in their community, but more importantly found support in brotherhood, which will be discussed in the next section.

Recommendation 1: Committing to further research about Indigenous masculinity. The reality of the matter is the literature surrounding Indigenous masculinity is still missing significant gaps. To tell a full descriptive story these gaps need to be addressed by researchers. Indigenous scholars, including myself, need to commit to learning, exploring, and studying Indigenous masculinity from an Indigenous perspective to help institutions and communities understand Native men. However, we also need to expand the research to include the experiences Indigenous men in the LGBT community while holding ourselves accountable to include our transgender and non-binary brothers. Scholars should also continue to expand the research on the Indigenous women and Indigenous feminism. To fully understand the lived experience of Native men we have to bring balance to the role of Native men and women.

Searching and Finding Brotherhood

There has been a small amount of research conducted with Native men, and many scholars agree that more research is needed (Brayboy et al., 2012; Grahovac, 2012; Bitsói & Lee,

2014; Salvador, 2015; Poolaw, 2018). Throughout the stories of Native men, the notion of brotherhood kept emerging. The storytellers found this sense of brotherhood in spaces and organizations on their campuses. But the idea of brotherhood goes deeper than just the typical organizations or fraternity life that is seen in higher education.

James, Gabe, Billy, John, and Darrell were some of the storytellers that discussed the importance of brotherhood and the influence it has had on their collegiate journeys. Through the stories, brotherhood is seen as a tool in which these young men could engage with their masculinities in a deep and healthy manner. Native men had found ways to express their emotions in a setting that was theirs. They did not have to worry about outside influences but knew that they could rely on each other to overcome obstacles and barriers. Within brotherhood, Native men create a place where they were supported and felt as if they belonged. Brotherhood was created and fostered within the Native community and not through the institution. Brotherhood promotes the growth of positive and healthy masculinity. There was a correlation that was drawn between the experiences of Native men and how they talked about their emotions amongst others.

When speaking about brotherhood one cannot deny the role that Historic Native American Fraternities play in fostering and housing Native brotherhood on campus. Historic Native American Fraternities are still relatively new in comparison to those organization who hold membership larger councils such as the North American Interfraternity Conference (NIC) (Oxedine et al., 2013; Still & Faris, 2019). Historically Native American Fraternities and Sororities (HNAFS) were formed in the mid-1990s in response to there being not fraternal systems that were rooted in and catered to Indigenous people (Oxendine et al., 2013; Still & Faris, 2019). When these organization came into creation, they provide a space where their

members could express their identities in a healthy and safe way through cultural values and teachings (Oxendine et al., 2013; Still & Faris, 2019).

Historic Native American Fraternities provide spaces for brotherhood to thrive. In that space, brotherhood begins to transform and build familial bonds. Some of the stories talked about becoming extended siblings to each other. This sense of extended family helps supports Native men and help them navigate college together. Out of the twenty-twenty storytellers, half of them were members of HNAFs. The sense of trust, support, and strength they pulled from their organization provided the sense of brotherhood that Native men needed to journey through higher education. HNAFs provides spaces to foster brotherhood which in turns help develop and promote healthy Indigenous masculinities.

Recommendation 1: Expanding the research on supporting and developing Historic Native American Fraternities (HNAFs). While the research on Native men in higher education is limited in scope, the research and literature on Native fraternities and sororities are nearly non-existent. There are only a handful of articles that discuss issues pertaining to Native fraternities and how to support them (Oxendine et al., 2013; Still & Faris, 2019). I challenge scholars to begin expanding the breadth of research that covers Historically Native American Fraternities and Sororities (HNAFSs). There needs to be literature that covers the experiences of being members of HNAFSs, the role HNAFSs play in persistence and graduation rates of their members, and how HNAFs affects the development of Indigenous masculinity.

Recommendation 2: Establishing and developing established chapters of Historic Native American Fraternities (HNAFs). Through this study, it is seen how brotherhood has manifested itself within HNAFs. However, in relation to non-Native fraternities, HNFs have only been in existence for less than twenty-five years. They do not have access to the same

social capital as non-Native fraternities in higher education. Practitioners should work toward fostering and developing Native fraternities and sororities on campus to where they exist. This could be ensuring they are represented in the appropriate Greek Council, having access to resources they need on campus, and helping with expanding pre-existing chapters. At institutions that do have established HNAFSs but do serve Native students, my recommendation is to look into the establishment of a NAFSs on campus to help provide a sense of space and support for students to engage with.

The Story's Conclusion (for Now)

In chapter one I introduced myself and told you the story of my undergraduate journey. I told you about the struggles and barriers I faced growing up and how going to college changed the trajectory of my life. I provided you with the current trends of Native men in higher education and discussed the declining enrollment numbers of both Native men and women in college. I laid out the roadmap of the study and addressed the overall guiding question of the research. As a reminder, the research question for this study is: what can the stories of Native men reveal about their experiences in post-secondary undergraduate education?

In chapter two I discussed what the current literature has to say about Native men in higher education. I provided a brief history of the relationship between Western education and Native people. I told the story of the traumatic and tumultuous history that is shared between both groups (Waterman, 2011). I unpacked the literature written about Native students in higher education. I finally discussed masculinity and the roles of Native men and women in higher education.

In the third chapter, I told the story of how I designed the study. I have approached this Indigenous qualitative study from an Indigenous perspective and lens. I utilized Wilson's (2008)

Indigenous Research Paradigm as the guiding theoretical framework. Coupled with the Indigenous Research Paradigm, I used my own traditional Keetoowah perspective to help guide and understand the relationship between the research and an Indigenous perspective. In this study, I used Archibald's (2008) Indigenous Storywork to encapsulate the stories of Native men. I traveled to five colleges and universities and positioned them as the research sites. From the five sites, I had twenty-two undergraduate Native men who chose to participate in the study. I employed the use of sharing circles as the primary method for gathering the stories. I utilized sharing circles as it provided a sense of space and community for the Native storytellers to share their experiences in a safe and open environment. I proceeded to record, transcribe, and analyze each of the sharing circles.

In chapter four, I listened and analyzed the stories of the Native men and how they experienced college. As I listened to their stories, there were findings that emerged and related to the influences of college going, the influence of Native women on the journeys of the Native men, and the resiliency of Native men in college. However, there were two themes that I called communal stories that arose from all five sites. These two communal stories were Perception of Native Identity and Masculinity and Support Systems of Native Men.

Within the communal story of Perceptions of Native Identity and Masculinity, there were three lessons that were for practitioners and future researchers. The first lesson spoke to how Native men engaged with non-Native people in their environment. The second lesson dealt with how Native men engaged with their masculinity, and the third lesson focused on the difference of how Native men interact and experience TCUs versus those that attend NNCUs and MSI. The second communal story, Support Systems of Native Men, gave two primary lessons for practitioners and future scholars. The first was a general understanding of supports systems that

have been considered best practices by many Indigenous researchers. The second lesson was a unique lesson that spoke to the brotherhood that many of the Native men sought.

Finally, here in this chapter, I challenged readers to view institutions of higher education as tricksters. Within storywork tricksters are the characters that learn or teach lessons. I guided the discussion around the lessons that the tricksters of the world need to learn about Native men in higher education and provided several implications and recommendations for the trickster. This story has been one of trials and strength. The stories of Native men have often gone unheard but gathered here are the stories of success and failure, of angry and happiness, and understanding and generalization.

From a traditional perspective, when a story is told it never really ends. Others hear the story and retell it, and the cycle continues. This is true of the stories shared in this dissertation. They do not end here. This was merely a beginning. These stories will go on to be retold and built upon to create a better understanding of Native men in higher education. There is no "the end" to these stories. No cartoon pig will burst from the page and yell "that's all folks." I struggled with this concept because I know I am supposed to have a solid conclusion to the study, but I cannot draw one. I cannot end the story, because that is not my place. That is not right to end something, because to me there is no end.

From a Keetoowah perspective, there is always a next phase. In my language, we have no word for goodbye. Just like our stories continue, so do the relationships we have with each other as human beings. We simply say don(a)dagohvi. This roughly translates to "until you and I see each other again." That notion is an appropriate stopping point for this dissertation. While I say don(a)dagohvi to all of the readers, I know these men's stories will be told many times over. Wado.

References

Acoose, J. (1993). Post halfbreed: Indigenous writers as authors of their own realities. In J. Armstrong (Ed.), *Looking at the words of our people: First Nation analysis of literature,* 27-44. Penticton, BC: Theytus Books.

Adam, N. (1992). My grandmother and the snake. In A. Garrod and C. Larimore (Eds.), *First person, first peoples: Native American college graduates tell their life stories (pp. 27-40).* Ithaca, NY: Cornell University Press.

Antone, B. (2015). *Reconstructing Indigenous masculine thought*. In. R. A. Innes & K. Andersons (Eds.), Indigenous men and masculinities: Legacies, identities, regeneration. Winnipeg, Manitoba: University of Manitoba Press.

Archibald, J. (2008). Indigenous storywork: Educating the heart, mind, body, and spirit. Vancouver, BC: UBC Press.

Aud. S., Hussar, W., Kena, G., Bianco, K., Frohlich, L., Kemp, J., & Than, K. (2011). *The Condition of Education 2011 (NCES 2011-033),* Washington, DC: U.S. Department of Education, National Center for Education Statistics.

Baez, B., Gasman, M., & Sotello Viernes Turner, C. (2008). On minority-serving institutions. *Understanding Minority-Serving Institutions*.

Bass, W. P. (1971). Formal education of American Indians. *Journal of Research and Development Education, 4, 21-32.*

Begaye, M. (2018) Monty's story. In S. Waterman, S. Lowe, & H. Shotton (Eds.), *Beyond access: Indigenizing programs for Native American student success.* Sterling, VA: Stylus.

Bitsói, L. L. (2007) *Native leaders in the new millennium: An examination of success factors of Native American males at Harvard College.* (Unpublished doctoral dissertation). University of Pennsylvania, Philadelphia, PA.

Bitsói, L. L. (2016) Native American college students. In M. Cuyjet, C. Linder, M. Howard-Hamilton, & D. Cooper (Eds.), *Multiculturalism on campus: Theory, models, and practices for understanding diversity and creating inclusion.* 164-185. Sterling, VA: Stylus.

Bitsói, L. L. & Lee, L. (2014). Ahistoricism in the Native American experiences. In R. Williams (Ed), *Men of Color in higher education: New foundations for developing models for success.* Sterling, VA: Stylus.

Bray, B. (1992). Refuse to kneel. In A. Garrod and C. Larimore (Eds.), *First person, first peoples: Native American college graduates tell their life stories (pp. 27-40).* Ithaca, NY: Cornell University Press.

Brayboy, B. M. (1999). Climbing the ivy: Examining the experiences of academically successful Native American Indian students in two Ivy League universities (Unpublished doctoral dissertation). University of Pennsylvania, Philadelphia.

Brayboy, B.M. (2003) The implementation of diversity in predominantly White colleges and universities. *Journal of Black Studies, 52(1),* 27-44.

Brayboy, B. M. (2005). Transformational resistance and social justice: American Indians in ivy league universities. *Anthropology & Education Quarterly,* 36(3), 193-211.

Brayboy, B.M. (2005). Toward a critical race theory in education. *The Urban Review*, 37(5), 425-446.

Brayboy, B.M. (2006). *Indigenous men in higher education.* Washington, DC: The Dellums Commission and the Joint Center on Economic and Political Studies.

Brayboy, B. M. & Deyhle, D. (2000). Insider-outsider: Researchers in American Indian communities. *Theory into Practice,* 39(3), 163-169.

Brayboy, B.M. & Searle, K.A. (2007) Thanksgiving and serial killers: Representations of American Indians in school. In S. Books (Ed.), *Invisible children in the society of its schools.* 173-192. Mahwah, NJ: Lawrence Erlbaum Associates, Inc.

Brayboy, B. M., Fann, A., Castagno, A., & Solyom, J. (2012). *Postsecondary education for American Indian and Alaska Natives: Higher education for nation building and self-determination. ASHE Higher Education Report, 37(5), 1-154.* San Francisco: Jossey-Bass.

Brown, D. L. (2005). American Indian student services at UND. In G.S. McClellan, M. J. T. Fox, & S. C. Lowe (Eds.), *Serving Native American students* (pp. 87-94). San Francisco, CA: Jossey-Bass.

Bureau of Indian Affairs. (2015). Indian entities recognized and eligible to receive services from the United States Bureau of Indian Affairs. *Department of the Interior.* http://www.bia.gov/cs/groups/webteam/documents/document/idc1-029026.pdf

Bureau of Indian Affairs. (2018). Indian lands of federally recognized tribes. *Department of the Interior*. https://www.bia.gov/sites/bia.gov/files/assets/public/webteam/pdf/idc1-028635.pdf

Cajete, G. (1994). *Look to the Mountain: An ecology of Indigenous education*. Durango, CO: Kavaki Press.

Castagno, A.E, and Lee, S. (2007). Native mascots, ethnic fraud, and interest convergence: A critical race theory perspective on higher education. *Equity and Excellence in Education, 40(1), 3-13.*

Cerezo, A., Lyda, J., Beristianos, M., Enriquez, A., & Conner, M. (2012). Latino men in college: Giving voice to their struggles and triumphs. *Psychology of Men and Masculinities*. Advanced online publication.

Chow-Garcia, N. (2016). Educational pathways for Native American graduates: Stories through the STEM bachelor's, master's, and doctoral degrees (Doctoral dissertation).

Clark, D. A., Spanierman, L. B., Reed, T. D., Soble, J. R., & Cabana, S. (2011). Documenting weblog expressions of racial microaggressions that target American Indians. *Journal of Diversity in Higher Education, 4*(1), 39-50.

Creswell, J.W. (1998). *Qualitative inquiry and research design: Choosing among five traditions*. Thousand Oaks: Sage Publications.

Creswell, J. W. (2014). *Research Design: Qualitative, quantitative, and mixed methods approaches.* Los Angeles, CA: SAGE Publications.

Davis, T. (2010). Vocies of gener role conflict: The social construction of collee men's identity. In S. Harper & F. Harris III (Eds.), *College Men and Masculinities: Theory, Research, and Implications for Practice.* San Francisco, CA: Jossey-Bass.

de Brey, C., Musu, L., McFarland, J., Wilkinson-Flicker, S., Diliberti, M., Zhang, A., Branstetter, C., and Wang, X. (2019). *Status and Trends in the Education of Racial and Ethnic Groups 2018* (NCES 2019-038). U.S. Department of Education. Washington, DC: National Center for Education Statistics.

Deloira, Jr., V. (1969). Custer died for your sins: An Indian manifesto. New York, NY: Macmillian Publishing Company.

Deloria, Jr., V. (1999). Spirit and reason: The Vine Deloria, Jr. reader. Golden, CO: Fulcrum.

Ecklund, T. & Terrance, D. (2013). Extending the rafters: Cultural context for Native American students. In H. Shotton, S. Lowe, & S. Waterman (Eds.), *Beyond the asterisk: Understanding native students in higher education* (pp. 53-66). Sterling, VA: Stylus.

Emerson, L. (2014). Dine culture, Decolonization, and the Politics of H0zh0 In Lloyd Lee (Ed.), *Dine Perspectives: Revitalizing and Reclaiming Navajo Thought* (pp. 49-67). Tucson, Arizona: The University of Arizona Press.

Faris, B. (2018). Breanna's Story. In S. Waterman, S. Lowe, & H. Shotton (Eds.), *Beyond access: Indigenizing programs for Native American student success.* Sterling, VA: Stylus.

Flotte, N. (2018). Nakay's story. In S. Waterman, S. Lowe, & H. Shotton (Eds.), *Beyond access: Indigenizing programs for Native American student success.* Sterling, VA: Stylus.

Garland, J. (2007)[Review of the book Serving Native Students. New Directoins for Student Services]. *Journel of College Student Devleopment*, 48, 612-614.

Glenn, F.S. (2003). The retention of black male students in Texas public community colleges. *Journal of College Student Retention*, 5, 115-133.

Goodenow, C. (1993). The psychological sense of school membership among adolescents: Scale development and educational correlates. *Psychology in the Schools*, 30, 79-90.

Grahovac, P. (2012). An interpretative phenomenological analysis of the lived masculine experiences of North America self-identified Indigenous traditional men. (Doctoral Dissertation).

Guardia, J. & Evans, N. (2010) Factors influencing the ethnic identity develoipment of Latino fraternity members at hispanic serving institutions. In S. Harper & F. Harris, III (Eds.), *College Men and Masculinities: Theory, Research, and Implications for Practice.* San Francisco, CA: Jossey-Bass.

Guillory, R, and Wolverton, M. (2008). It's about family: Native American student persistence in higher education. Journal of Higher Education, 79(1), 58-87.

Harper, S., & Harris III, F. (2010). Beyond the model gender majority myth: Responding equitably to the devlopmental needs and challenges of college men. In S. Harper & F. Harris, III (Eds.), *College Men and Masculinities: Theory, Research, and Implications for Practice.* San Francisco, CA: Jossey-Bass.

Harris III, F. & Wood, J.L. (2013) Student success for men of color in community colleges: A review of published literature and research, 1998-2012. *Journal of Diversity in Higher Education*, 6(3), 174-1885.

Harris III, F., Bensimon, E.M., & Bishop, R. (2010). The equity scorecard: A process for building institutional capacity to education young men of color. In C. Edley, Jr., & J. Ruiz de Velasco (Eds.). *Changing places: How communities will improve the health of boys of color*. Berkley, CA: University of California Press.

Hilton, A.A., Wood, H.L., & Lewis, C.W. (2012). *Black males in postsecondary education: Examining their experience in diverse instructional contexts*. Charlotte, NC: Information Age.

Horse, P. (2005). Native American identity. *New Direction for Student Services,* 61-68.

Innes, R. A. & Anderson, K. (2015). Indigenous men and masculinities: Leagacies, identities, regeneration. Winnipeg, Manitoba: University of Manitoba Press.

Johnston, B. (1990). Summer holiday in Spanish. In T. King (Ed.). *All my relations: An anthology of contemporary Canadian fiction*. Toronto: McClelland and Stewart.

Jahansouz, S., & Oxendine, S. (2008). The Native American fraternal values movement: Past, present, & future. *Perspective*, 14.

Jones, S., Torres, V., & Arminio, J. (2014). *Negotiating the complexities of qualitative research in higher education: Fundamental Elements and issues* (2nd ed.). New York, NY: Routledge

King, T. (1990). *All my relations: An anthology of contemporary Canadian fiction*. Toronto: McClelland and Stewart.

Kimmel, M. (2008). *Guyland the perilous world where boys become men: Understanding the critical years between 16 and 26.* New York, NY: HarperCollins

Kirkness, B.J. & Barnhardt, R. (1991) First Nations and higher education: The four Rs-respect, relevance, reciprocity, responsibility. *Journal of American Indian Education, 30(3)*, 1-15.

Kovach, M. (2009). *Indigenous Methodologies: characteristics, conversations, and contexts*. Toronto: University of Toronto Press.

Lin, R.L, LaCounte, D., &. Eder. J (1988). A study of Native American students in a predominantly white college. *Journal of American Indian Education, 27* (3).

Littlebear, R. (2009). Understanding American Indian cultures. In L. S. Warner & G. E. Gipp (Eds.), *Tradition and culture in the millennium: Tribal colleges and universities* (pp. 89-92). Charlotte, NC: Information Age Publishing, Inc.

Lowe, S. (2005). This is who I am: Experiences of Native American students. *New Directions for Student Services,* 33-40.

Lopez, J.D. & Marley, S.C. (2018). Postsecondary research and recommendations for federal datasets with American Indians and Alaska Natives: Challenges and future directions. *Journal of American Indian Education 57*(2), 5-34.

Lucas, J.R. (2006) *American higher educaiton: A history* (2nd ed.). Baltimore, MD; The Johns Hopkins University Press.

Marsiglia, F. F., Cross, S., & Mitchell-Enos, V. (1999). Culturally grounded group work with adolescent American Indian students. *Social Work With Groups*, 21(1–2), 89–102.

Martin S. & Thunder, A. (2013). Incorporating native culture into student affairs. In H. Shotton, S. Lowe, & S. Waterman (Eds.), *Beyond the asterisk: Understanding native students in higher education.* Sterling, VA: Stylus.

McCann, J. (2008). Place and being: Higher education as a site for creating Biskabii-geographies of Indigenous academic identity (Unpublished doctoral dissertation).

McClellan, G., Tippeconnic Fox, & Lowe, S. M. J. (2005). Where we have been: A history of Native American higher education. *New Direction for Student Services,* 7-15.

McDonald, J. D. (1992). Attitudinal factors affecting academic succes of American Indian college students: The development of the Native American college student attitude scale (Unpublished doctoral dissertation). University of South Dakota, Vermillion, SD.

McMillian, D.W., & Chavis, D.M. (1986). Sense fo community: A definition and theory. *Journal of Community Psychology*, 14, 6-23.

Mendez, J., & Mendez, J. (2013). Student perceptions of American Indian finaicial aid. *Journal of American Indian Education, 52* (1), 45-64

Merriam, S. B. (2009). *Qualitative Research: a guide to design and implementation*. San Francisco, CA: Jossey-Bass.

Minthorn, R. (2014). Perspectives and values of leadership for Native American college student in non-Native colleges and universities. *Journal of Leaderhip Educaiton,* 67-94.

Minthron, R. & Chavez, A. (2015) *Indigenous leadership in higher education*. New York, NY: Routledge.

Minthorn, R. & Shotton, H. (2018). *Reclaiming Indigenous research in higher education.* New Brunswick. Rutgers Univesity Press.

Morgensen, S. (2015). Cutting to the roots of colonial masculinity. In. R. A. Innes & K. Andersons (Eds.), *Indigenous men and masculinities: Legacies, identities, regeneration*. Winnipeg, Manitoba: University of Manitoba Press.

Musu-Gillette, L., Robinson, J., McFarland, J., KewalRamani, A., Zhang, A., & Wilkinson-Flicker, S. (2016). *Status and Trends in the Education of Racial and Ethics Groups 2016* (NCES 2016). Washington, DC: U.S. Department of Education, National Center of for Education Statistics.

NCAI, (2017). Where are our American Indian/Alaska Native boys and young men: Understanding postsecondary education trends. *National Congress of American Indian Policy Research Center*. Washington D.C.

Patel, L. (2016). Decolonizing education research: From ownership to answerability. New York, NY: Routledge.

Pavel, D.M. (2013) How institutions can support Native professional and graduate students. In H. Shotton, S. Lowe, & S. Waterman (Eds.), *Beyond the asterisk: Understanding native students in higher education.* Sterling, VA: Stylus

Pavel, D. M. & Colby, A. Y. (1992). American Indian in higher education: The community college experiences. *Washington, DC: Office of Educational Research and Improvement*.

Parsien, T. (2015). The seven teachings: A full circle of support. In R. Minthorn & A. Chavez (Eds.), *Indigenous leadership in higher education* (Routledge Research in Educational Leadership ed.,).

Person, D., Dawson, R., Garcia, Y., & Jones, A. (2017). The intersectionality of gender and race-programs to support men of color in education. *New Directions for Community College*, 179, 67-76.

Pewewardy, C. (2013) Fancy war dancing on academe's glass ceiling: Supporting and increasing Indigenous faculty role models in higher education. In H. Shotton, S. Lowe, & S. Waterman (Eds.), *Beyond the asterisk: Understanding native students in higher education* (pp. 139-150). Sterling, VA: Stylus.

Pewewardy, C. & Frey, B. (2004). American Indian students' perceptions of racial climate, multicultural support services, and ethic fraud at predominantly White universities. *Journal of Americn Indian Educaiton, 43(1), 32-60.*

Poolaw, J. (2018). Modern day warriors: An exporaiton of Indigenous male graduates. (Unpublished doctoral dissertation). University of Oklahoma, Norman, OK.

Porsanger, J. (2004). An essay about Indigenous methodology. *Nordlit 8(1),* 105-120.

Oxendine, D., Oxendine, S., & Minthorn, R. (2013). The historically Native fraternity and sorority movement. In H. Shotton, S. Lowe, & S. Waterman (Eds.), *Beyond the asterisk: Understanding native students in higher education.* Sterling, VA: Stylus.

Reyhner, J. & Eder, J. (2004). *American Indian education: A history.* Norman, OK: University of Oklahoma Press.

Riessman, C. K. (2008). *Narrative methods for the human sciences*. Thousand Oaks, CA: Sage Publishing.

Salvador, D. (2015). A comparative exploration of the college experience of Native men in Alaska and Hawai'i. (Doctoral dissertation).

Schooler, S. (2014). Native American college student transition theory. *College of Student Affairs Leadership*, 1(1).

Shotton, H. (2008). Pathway to the ph.d.: Experiences of high-achieving American Indian females (Doctoral dissertation).

Shotton, H., Oosahwe, E.S.L., and Cintrón, R. (2007). Stories of success: Experiences of American Indian students in a peer-mentoring retention program. *Review of Higher Education,* 31(1), 81-108.

Shotton, H., Lowe, S., & Waterman, S. (2013). *Beyond the asterisk: Understanding Native students in higher education*. Sterling, VA: Stylus.

Shotton, H. (2017). "I thought you'd call her White Feather": Native women and racial microaggressions in doctoral education. *Journal of American Indian Education,* 56(1), 32–54.

Shotton, H. (2018). Reciprocity and nation building in Native women's doctoral education. *American Indian Quarterly, 42*(4), 488-507.

Smith, L. (1999). *Decolonizing methodologies: Research and Indigenous peoples.* Dunedin, New Zealand: University of Otago Press.

Smith, L. (2012) Decolonizing methodologies: Research and Indigenous peoples. (2nd edition). New York, NY: Zed Books.

Stein, W. J. (2009). Tribal colleges and universities: Supporting the revitalization in Indian Country. In L. S. Warner & G. E. Gipp (Eds.), *Tradition and culture in the millennium:*

Tribal colleges and universities (pp. 17-34). Charlotte, NC: Information Age Publishing, Inc.

Stewart, T. (2018). Predictors for American Indian/Alaskan Nativee student leadership. In R. Minthorn & H. Shotton (Eds.), *Reclaiming Indigenous research in higher education.* New Brunswick. Rutgers Univesity Press.

Still, C. (2015). Path of a modern warrior: Leadership perspectives through cultural teachings. In R. Minthorn & A. Chavez (Eds.), *Indigenous leadership in higher education* (Routledge Research in Educational Leadership ed.,).

Still, C. (2018). Corey's story. In S. Waterman, S. Lowe, & H. Shotton (Eds.), *Beyond access: Indigenizing programs for Native American student success* (pp. 117-119). Sterling, VA: Stylus.

Still, C. & Faris, B. (2019). Understanding and supporting historically Native American fraternities and sororities. *New Directions for Student Services, 165,* 51-59.

Strayhorn, T. (2012). *College students' sense of belonging: A key to educational success for all students.* New York, NY: Routledge.

Suina, S. E. (1987). *The American Indian drop-out problem: A look at Pueblo Indian freshmen, sophomores, and juniors in six colleges and universities in New Mexico*. (Unpublished doctoral dissertation). Pennsylvania State University, University Park.

Tachine, A. (2015). Monsters and weapons: Navajo students; stories on their journeys toward college (Doctoral dissertation).

Tachine, A. (2018). Story Rug: Weaving stories into research. In R. Minthorn & H. Shotton (Eds.), *Reclaiming Indigenous research in higher education.* New Brunswick. Rutgers Univesity Press.

Tachine, A. & Francis-Begay, K. (2013) First-year experience for Native American freshmen: The University of Arizona first-year scholars program. In H. Shotton, S. Lowe, & S. Waterman (Eds.), *Beyond the asterisk: Understanding native students in higher education* (pp. 24-38). Sterling, VA: Stylus.

Tachine, A., Yellow Bird, E., & Cabrera, N. (2016). Sharing circles: An Indigenous methodological approach for reseaching with groups of Indigenous peoples. *International Review of Qualitative Research*, 9(3), 277-295.

Taylor, J. (2000). *Portrait in alienation: Native American students on a predominantly white campus.* University of Iowa, Planning, Policy, & Leadership. Iowa City: ERIC.

Tengan, T. (2008). *Native men remade: Gender and nation in contemporary Hawai'i.* Duke University Press.

Teuton, C., Shade, H., Still, S., Guess, S., & Hansen., W. (2012). Cherokee stories of the Turtle Island liars' club. Chapel Hill, NC: The University of North Carolina Press.

Tierney, W. (1992). *Official encouragement, institutional discouragement: Minorities in academe-the Native American experience.* Norwood, NJ: Ablex.

Tippeconnic Fox, M. J. (2009). American Indian women in higher education: Navigating the doctorate. *Studies in the Humanities,* 36(2), 69–76.

Tippeconnic Fox, M. J. (2013). American Indian/Alaska Native women: The path to the doctorate. *Journal of American Indian Education,* 52(1), 202–221.

Torres, V., & Bitsói, L. (2011). American Indian college students. In M. Cuyjet, M. F. Howard-Hamilton, &D. Cooper (Eds.), *Multiculturalism on campus: Theory, models, and practice for understanding diversity and creating inclusion.* Sterling, VA: Stylus Publishing.

Vizenor, G. (1987). Follow the trickroutes: An interview with Gerald Vizenor. In J. Bruchac (Ed.), *Survival this way: Interviews with American Indian poets,* 287-210. Tucson, AZ: University of Arizona Press.

Waterman, S. (2011). Native American millennial college students. In F.A. Bonner, A.G. Marble, & M.F. Howard-Hamilton (Eds.), *Divers millennial students in college: Implications for faculty and student affairs* (pp. 157-171). Sterling, VA: Stylus.

Waterman, S. J. & Lindley, L. S. (2013). Cultural strengths to persevere: Native American women in higher education. *NASPA Journal about Women in Higher Education,* 6(2), 139–165.

Waterman, S., Shotton, H., Lowe, S., & Brown, D. (2013). Conclusion. In H. Shotton, S. Lowe, & S. Waterman (Eds.), *Beyond the asterisk: Understanding native students in higher education* (pp. 165-174). Sterling, VA: Stylus.

Waterman, S., Lowe, S., & Shotton, H. (2018) *Beyond access: Indigenizing programs for Native American student success.* Sterling, VA: Stylus.

Waterman, S., Lowe, S., Shotton, H., & Bread, J. (2018). Conclusion. In S. Waterman, S. Lowe, & H. Shotton (Eds.), *Beyond access: Indigenizing programs for Native American student success* (pp. 151-162). Sterling, VA: Stylus.

Weber-Pillwax, C. (2001). What is Indigenous research. *Canadian Journal of Native Education,* 25(2), 166-174.

White Shield, R. (2009). Identifying and understanding Indigenous cultural and spiritual strengths in the higher education experiences of Indigenous women. *Wicazo Sa Review, 24*(1), 47–63.

Williams, R. (2014) *Men of color in higher education: New foundations for developing models for success.* Sterling, VA: Stylus.

Wilmott, K., Raucci, M., Sands, T., & Waterman, S. (2016). Native American college students: A group forgotten. *Journal of Critical Scholarship on Higher Education and Student Affairs,* 2 (2).

Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Manitoba, CA: Fernwood Publishing Company.

Windchief, S. & San Pedro, T. (2019) *Applying Indigenous research methods: Storying with peoples and communities*. New York, NY: Routledge.

Woodcock, D. & Alawiye, O. (2001). The antecedents of failure and emerging hope: American Indians and public higher education. *Education, 121(4)*, 810-820

Worl, R. (1992). A Tlingit brother of Alpha Chi. In A. Garrod and C. Larimore (Eds.), *First person, first peoples: Native American college graduates tell their life stories* (pp. 27-40). Ithaca, NY: Cornell University Press.

Wright, B. (*1988*) For the children of the infidels: American Indian education in the colonial colleges. *American Indian Culture and Research Journal*, 12 (3), 1-14.

Yin, R. (2016). *Qualitative research for start to finish* (2nd ed.) New York, NY: Guilford Press.

Appendices

Appendix A: IRB Approval Letter

The UNIVERSITY of OKLAHOMA

Institutional Review Board for the Protection of Human Subjects

Approval of Initial Submission – Expedited Review – AP01

Date: July 05, 2018 **IRB#:** 9492

Principal Investigator: Corey Still **Approval Date:** 07/05/2018 **Expiration Date: 06/30/2019**

Study Title: An Explorative Study of the Experiences of Native American Men in Higher Education

Expedited Category: 6 & 7

Collection/Use of PHI: No

On behalf of the Institutional Review Board (IRB), I have reviewed and granted expedited approval of the above-referenced research study. To view the documents approved for this submission, open this study from the *My Studies* option, go to *Submission History*, go to *Completed Submissions* tab and then click the *Details* icon.

As principal investigator of this research study, you are responsible to:

- Conduct the research study in a manner consistent with the requirements of the IRB and federal regulations 45 CFR 46.
- Obtain informed consent and research privacy authorization using the currently approved, stamped forms and retain all original, signed forms, if applicable.
- Request approval from the IRB prior to implementing any/all modifications.
- Promptly report to the IRB any harm experienced by a participant that is both unanticipated and related per IRB policy.
- Maintain accurate and complete study records for evaluation by the HRPP Quality Improvement Program and, if applicable, inspection by regulatory agencies and/or the study sponsor.
- Promptly submit continuing review documents to the IRB upon notification approximately 60 days prior to the expiration date indicated above.
- Submit a final closure report at the completion of the project.

If you have questions about this notification or using iRIS, contact the IRB @ 405-325-8110 or irb@ou.edu.

Cordially,

Fred Beard, Ph.D.
Vice Chair, Institutional Review Board

Appendix B: Request to Sites

Below you will find the template of the email that I used to reach out to the various sites that participated I this study. These emails were sent out in late August of 2018.

Hello [Insert Contact Name]

My name is Corey Still and I am a doctoral candidate in the Adult and Higher Education program at the University of Oklahoma. My research focuses around the experiences and stories of Native American men in higher education.

I am seeking your help in obtaining permission to conduct research at [Name of Institution]. I am interested in having [Name of Institution] be a site in my study as your institution has a diverse population of Native students and is situated within or in close proximity to Indian Country. I have IRB approval from the University of Oklahoma (IRB# 9492), which is attached to this email along with the complete approved IRB packet.

I know that the start of the term is a busy, but I would like to thank you for your time and await your response. Should you have any questions, please feel free to email me at corey-still@ou.edu or my faculty advisor Dr. Siduri Haslerig at haslerig@ou.edu.

Wado, Thank You,

--
Corey Still, MS
Adult and Higher Education, Doctoral Candidate
Cell: (918) 822-3035
Email: corey-still@ou.edu

Appendix C: Recruitment Materials

Purposeful sampling was employed for this study. The study participants were identified from a number of professional networks that the principal investigators had. No participant sent the email with the attached consent form was under the supervision of the PI. The email was an open invitation inviting any person that had been identified as a prime candidate and that may have shown interest in participating in the study to contact the primary investigator to invite them to the sharing circle. The initial contact email template was as follows:

Hello,

My name is Corey Still and I am a doctoral candidate at the University of Oklahoma pursuing my doctoral degree in the Adult and Higher Education. I am currently working on my dissertation study (insert IRB number) that looks at the experiences of Native men in higher education.

You are receiving this email because faculty and/or staff on your campus have identified you as a potential participant in this study. I would like to invite you to participate in a voluntary research project. Your participation in the research project involves partaking in one of two sharing circles on your campus and the possibility of a one-on-one interview that will be scheduled on an individual basis. The first sharing circle will be held on [insert date] at [insert location] starting at [insert time] and the second will be held on held on [insert date] at [insert location] starting at [insert time]. Please note that snacks will be provided at the sharing circles as a thank you for your time. Please be aware that you will need to sign a required consent form that will be available before the sharing circle begins. I have attached the consent form to this email should you want to review the consent form prior to the sharing circle. Should you choose to participate in the sharing circle and/or individual interview, know that your name will not be associated with your story and your identity will be kept strictly confidential. Please email any questions that you might have to corey-still@ou.edu.

Criteria for participation are:

1. Students who are American Indian men, enrolled in a federal or state recognized tribe.
2. Be between the ages of 18-64
3. Enrolled in at least 12 college credit hours at a 4-year public institution.
4. Willing to participate in a sharing circle on your campus with a possibility of a follow up individual interview.

Thank you for your consideration,

Corey Still, MS
Adult and Higher Education, Doctoral Candidate
Cell: (918) 822-3035
Email: corey-still@ou.edu

Appendix D: Consent Form

CONSENT TO PARTICIPATE IN A RESEARCH STUDY

Would you like to be involved in research?

I am Corey Still from the University of Oklahoma's Educational and Leadership Policy Studies department and I invite you to participate in my research project. This research is being conducted at select colleges and universities around the country. You were selected as a possible participant because you are an American Indian man enrolled in a state or federally recognized tribe. You are enrolled in a minimum of 12 college credit hours at your 4-year public institution and you are least 18 years of age.

Please read this document and ask any questions that you may have BEFORE agreeing to take part in this research study.

What is the purpose of this research? The purpose of this explorative study is to tell the stories of full-time undergraduate Native men in higher education.

How many participants will be in this research? A maximum of 40 people will take part in this research.

What will I be asked to do? If you agree to be in this research, you will be asked to take part in a sharing circle and a possible individual interview. The principal investigator will conduct the sharing circle and interviews in a semi private location.

How long will this take? The sharing circle will take no more than two hours and the individual interview between 30 mins to 90mins.

What are the risks and/or benefits if I participate? There are no risks and no benefits from being in this research.

Will I be compensated for participating? There is no charge to participate in the study, participants will be provided with a small snack during the sharing circles.

Who will see my information? In research reports, there will be no information that will make it possible to identify you. Research records will be stored securely and only approved researchers and the OU Institutional Review Board will have access to the records. You have the right to access the research data that has been collected about you as a part of this research. However, you may not have access to this information until the entire research has been completely finished and you consent to this temporary restriction.

Do I have to participate? No. If you do not participate, you will not be penalized or lose benefits or services unrelated to the research. If you decide to participate, you don't have to answer any question and can stop participating at any time.

Will my identity be anonymous or confidential? Your name will not be retained or linked with your responses. The data you provide will be destroyed at the end of the research. Please check all of the options that you agree to:

I agree to being quoted directly through a pseudonym. ___ Yes ___ No

I agree for the researcher to use my data in future studies. ___Yes ___ No

Audio Recording of Research Activities To assist with accurate recording of your responses, interviews may be recorded on an audio recording device. You have the right to refuse to allow such recording without penalty.

I consent to audio recording. ___Yes ___ No

Will I be contacted again? The researcher would like to contact you again to recruit you into this research or to gather additional information.

_____ I give my permission for the researcher to contact me in the future.

_____ I do not wish to be contacted by the researcher again.

Who do I contact with questions, concerns or complaints? If you have questions, concerns or complaints about the research or have experienced a research-related injury, contact me at (918) 822-3035 or by email at corey-still@ou.edu. You can also contact the faculty sponsor, Siduri Haslerig, PhD, at (405) 325-4193 or by email at haslerig@ou.edu

You can also contact the University of Oklahoma – Norman Campus Institutional Review Board (OU-NC IRB) at 405-325-8110 or irb@ou.edu if you have questions about your rights as a research participant, concerns, or complaints about the research and wish to talk to someone other than the researcher(s) or if you cannot reach the researcher(s).

You will be given a copy of this document for your records. By providing information to the researcher(s), I am agreeing to participate in this research.

Participant Signature	Print Name	Date
Signature of Researcher Obtaining Consent	Print Name	Date
Signature of Witness (if applicable)	Print Name	Date

Appendix E: Sharing Circle Protocol

For this study I utilized sharing circles as the primary method of gathering my data. The sharing circle protocol consisted of the following introductory questions. These questions were the guiding group questions that were asked consistently with each sharing circle that I conduct. In conjunction with these introductory questions a series of follow up and probing questions were used to garner further insight to the experiences of the participants. I developed these questions during the sharing circles in reaction to the participant's response. The sharing questions were structured as follows: introduction and low risk questions, medium risk question, deep discussion questions, wrap up questions.

Introduction and Low Risk Questions (Building the relational tie)

1. Can you tell me about yourselves and where you all come from?
2. Why did you all decide to go to college?

Medium Risks Questions

3. Are any of you involved with any student activities or organizations on campus, if so what has your experiences been like being apart of these activities and/or organizations?
4. How do you all engage with these activities and/or organization from a male perspective?

Deep Discussion Questions

5. What has your experience been like being a Native man in college?
6. What have been some positive or negative experiences that you have faced?

Wrap Up Questions

7. Is there anything else that you would like to say about your experiences in college so far?

Individual Interview Protocol

Upon the completion of the various sharing circles I conducted one individual interview from one group. For the individual interview I will utilize a semi-structured interview protocol that consists of questions that will be developed from the responses of the participants from the groups. The purpose of the individual interviews was to gather a more in depth understanding of one of the participants experiences as a Native man in higher education.

Appendix F: Transcriber Confidentiality Agreement

TRANSCRIBER CONFIDENTIALITY MEMORANDUM OF UNDERSTANDING

An Explorative Study of the Experiences of Native American Men in Higher Education {IRB #9492}

A. I, the principal investigator named below, represent that:
   1. I have received IRB approval for the study named above.
   2. I will not provide any Protected Health Information to be transcribed.

B. I, the transcriber named below, agree to transcribe data for this study for the principal investigator signing below. In this capacity, I agree that I will:
   1. Keep all research information shared with me confidential and will not discuss or share the information in any form or format (e.g., disks, tapes, transcripts) ("Research Information") with anyone other than , the principal investigator;
   2. Keep all Research Information secure while it is in my possession. This includes but is not limited to:
      - using closed headphones when transcribing audio-taped interviews;
      - keeping all transcript documents and digitized interviews in computer password-protected files;
      - closing any transcription programs and documents when temporarily away from the computer;
      - not taking the Research Information outside of the approved site;
      - keeping any printed transcripts in a secure location such as a locked file cabinet;
      - permanently deleting any digital or e-mail communication containing the Research Information and shredding any paper copies; and
      - immediately notifying the principal investigator named below in the event the Research Information has been lost, stolen, or compromised (such as by hacked or ransomed files).
   3. Return all Research Information to the principal investigator when I have completed the transcription tasks;
   4. Erase or destroy all Research Information that is not returnable to the principal investigator (e.g., information stored on a computer hard drive) upon completion of the transcription tasks.

Cheryl Brown _____ October 18, 2018

Signature of Transcriber — Date

_____ Oct. 18, 2018

Signature of University Principal Investigator — Date

Copy to be Maintained for 6 Years