

THE UNIVERSITY EXPERIENCES OF
POST-9/11 NATIVE AMERICAN VETERANS:
STRATEGIC SUPPORT FOR
INCLUSION, RETENTION, AND SUCCESS

By

Gregory Ivan Redhouse

A Dissertation Submitted to the Faculty of the

GRADUATE INTERDISCIPLINARY PROGRAM IN AMERICAN INDIAN STUDIES

In Partial Fulfillment of the Requirements

For the Degree of

DOCTOR OF PHILOSOPHY

In the Graduate College

THE UNIVERSITY OF ARIZONA

2016

THE UNIVERSITY OF ARIZONA

GRADUATE COLLEGE

As members of the Dissertation Committee, we certify that we have read the dissertation prepared by Gregory Ivan Redhouse, titled *The University Experiences of Post-9/11 Native American Veterans: Strategic Support for Inclusion, Retention, and Success* and recommend that it be accepted as fulfilling the dissertation requirement for the Degree of Doctor of Philosophy.

Date: April 20, 2016

Dr. Mary Jo Tippeconnic-Fox

Date: April 20, 2016

Dr. Eileen Luna-Firebaugh

Date: April 20, 2016

Dr. Amanda Kraus

Final Approval and acceptance of this dissertation is contingent upon the candidate's submission of the final copies of the dissertation to the Graduate College.

I hereby certify that I have read this dissertation prepared under my direction and recommend that it be accepted as fulfilling the dissertation requirement.

Date: April 20, 2016

Dissertation Director: Dr. Mary Jo Tippeconnic-Fox

STATEMENT BY AUTHOR

This dissertation has been submitted in partial fulfillment of the requirements for an advanced degree at the University of Arizona and is deposited in the University Library to be made available to borrowers under rules of the Library.

Brief quotations from this dissertation are allowable without special permission, provided that an accurate acknowledgement of the source is made. Requests for permission for extended quotation from or reproduction of this manuscript in whole or in part may be granted by the head of the major department or the Dean of the Graduate College when in his or her judgement the proposed use of the material is in the interests of scholarship. In all other instances, however, permission must be obtained from the author.

Signed: Gregory Ivan Redhouse

ACKNOWLEDGEMENTS

I would like to thank my children, Haylei, Bradley, and Octavia for their enthusiastic support, contagious laughter, and unconditional love. Ahehee' sha-alchini [thank you my children].

I would like to thank my sibling, Tommy, for keeping an eye on the land while I focused upon my academic career. Ahehee' shinaai [thank you my older brother].

I would like to express my personal gratitude to my relatives; this includes my aunts, uncles, cousins, nephews, and nieces. Ahehee' shik'ei [thank you my relatives].

I would like to express my gratefulness to my many friends and colleagues who took the time to converse and provide me with feedback.

I want to especially thank the American Indian Studies (AIS) department, the Veterans Education and Transition Services (VETS) office, the Native American Student Affairs (NASA) office, the Graduate College, and the Financial Aid office for providing me with multiple systems of support I needed during my PhD program.

I want to thank my dissertation committee-members, Mary Jo Tippeconnic-Fox, Franci Washburn, Manley Begay, Eileen Luna-Firebaugh, and Amanda Kraus for your knowledge, guidance, and inspiration.

Most of all, I want to extend my appreciation to my fellow-Veterans, my comrades, my brothers and sisters who were willing to share their personal narratives and experiences.

And thank you to everyone else that made this dissertation research possible. Ahehee'.

DEDICATION

For my late-parents, Thomas Kinlichiiiii Redhouse Sr. & Katherine Bradley Redhouse

TABLE OF CONTENTS

ABSTRACT.....	9
CHAPTER 1 – INTRODUCTION.....	10
The Warrior Culture.....	10
Research Methodology.....	13
Logistics of the Interview.....	15
Interview Process.....	16
Analyzing the data: Individually & Collectively.....	17
Strengths and Improvements.....	19
Limits, Boundaries, & Restrictions.....	21
Research Questions.....	24
CHAPTER 2 – Literature Review.....	25
A Broad Overview.....	25
Forgotten Warriors.....	26
Native Americans: Putting Their Experiences into Context.....	28
Statistical Data on Native American Veterans.....	29
Conundrum.....	30
Transculturation, Identity, & Cognitive Development.....	32
Student Support Service.....	37
Socio-Economic Status, Habitus, and Networking.....	40
CHAPTER 3 – EPISTEMOLOGICAL FRAMEWORK(S).....	42
Amalgamating AIS & HED Together.....	42
Critical Race Theory.....	43
Decolonization Theory.....	46
CHAPTER 4 – NATIVE AMERICANS IN THE MILITARY.....	51
Historical Overview.....	51
The Legacy Of Tribal Warfare.....	52
Colonial Wars.....	53
America: A Military Nation.....	54

Indian Affairs Established Under the War Department.....	57
Indian Scouts in the U.S. Army.....	58
Civil War Era.....	60
Military Indoctrination & Assimilation.....	60
Wounded Knee Massacre: Part 1.....	62
Tribal Police: A Quasi-Military Organization.....	63
World War I & U.S. Citizenship.....	63
World War II: Exposure & Experience.....	64
Korea & Vietnam.....	67
Wounded Knee: Part 2.....	68
Disproportionate Numbers in the Military.....	70
CHAPTER 5 – NATIVE AMERICANS IN HIGHER EDUCATION.....	72
Missionaries.....	72
Ivy League Recruitment.....	73
Civilization Propaganda & Collegiate Fundraising.....	75
Federal Dependence On Christian Missionaries.....	78
Friends Of The Indians.....	79
An Indigenous Critique.....	81
Collegiate Experiences.....	82
Era Of World Wars.....	83
Bacone College: A Testing Ground For Power.....	84
Civil Rights Movement.....	86
Veterans & The Tribal College Movement.....	87
Disproportionate Numbers in Higher Education.....	92
CHAPTER 6 – NATIVE AMERICAN STUDENT VETERAN EXPERIENCES.....	95
NASV #1.....	95
NASV #2.....	103
NASV #3.....	112
NASV #4.....	120
NASV #5.....	129

CHAPTER 7 – Conclusion.....	137
Recapitulating the Research Mission.....	137
Common Issues.....	138
Collective Transitioning Experiences.....	139
On Campus Support Systems.....	142
Off Campus Support Systems.....	144
Sources of Motivation.....	146
21 st Century Warriors: Agents of Change.....	148
Medical & Social Models of Disability.....	150
Hegemony, Self-Determination, & Power.....	153
Practical Recommendations For Student Veteran Centers.....	160
Support Strategies for Inclusion, Retention, & Graduation.....	160
Implications for Policy, Practice, & Research.....	161
Appendix A.....	165
Appendix B.....	166
Appendix C.....	167
Appendix D.....	168
References.....	170

ABSTRACT

This research examines the manifold forms of support that shape and influence Post-9/11 Native American Student Veterans to enter, persist, and graduate from a mainstream institution of higher education. Moreover, it is a qualitative assessment that explores how Post-9/11 Native American Student Veterans navigate the collegiate environment and balance their military and indigenous identities within the context of higher education. Through the individual voices of five Post-9/11 Native American Student Veterans, the results of this study illustrate their decision-making processes, weighing of options, and reasons for sacrifice. Each individual had unique experiences, situations, and circumstances to consider before committing and transitioning into higher education. The confluences of situations and circumstances often determine the ability of Native American Student Veterans to engage, persist, and complete their academic endeavors; therefore, support systems are vital in helping them navigate and overcome obstacles. Respectfully, the experiences of Post-9/11 Native American Student Veterans have the power to influence future generations and to clarify their options when transitioning from a military environment to a university environment. Moreover, the findings from these experiences can inform mainstream universities and Student Veteran Centers to strategically respond and develop support systems specifically designed to recruit, retain, and graduate Post-9/11 Native American Student Veterans.

CHAPTER 1 – INTRODUCTION

THE WARRIOR CULTURE

In the modern era, the mission of a conventional military organization is to prepare for war and to engage in war. Generally speaking, the modern military is regarded as a combat profession and is structured around combat activities; therefore, warriors are organized and trained for combat (Dunivin 1994). Combat notwithstanding, the teachings derived from the military are also many and depend upon the purpose, type of society, organization, and/or institution that is training its warriors. The military can also bring warriors together in a particular space; where values are instilled, traditions are practiced, and the concept of unity reinforces shared experiences and strengthens the resilient bond between individuals and organizations. Moreover, the military has the influence to enhance the lives of warriors because it can serve as a pathway for warriors to enter higher education. The military benefits gained by warriors can be applied towards gaining a university degree; and subsequently, a profitable career.

The goal of this research project is to examine and uncover particular dynamics and influences that highlight the identity and experiences of Native American Student Veterans and their perceptions of higher education. From both identity and experience, researchers can get a better sense of what resources and/or support systems Native American Student Veterans choose to utilize while attending a mainstream university. To elucidate upon the way Post-9/11 Native American Student Veterans transition and traverse the university environment, an assessment of their transitioning experiences is provided—individually and collectively. These narratives illustrate the intricate layers that constitute the cultural identity that make Native American Student Veterans who they are. The heterogeneous experiences provide insight to indigenous

perspectives, influential dynamics of identity, and multiple-identities that disrupt the status quo. By exploring the experiences of Post-9/11 Native American Student Veterans, their individual experiences collectively come together and share visions and academic interests that come through their narratives of transitional experiences. These experiences demonstrate an unexplored indigenous identity that help an individual respond to different cultural environments, resolve socio-political conflicts, and negotiate unfamiliar realities. Hence, cultural identities are an integral dynamic of history, politics, and education.

There are three findings from this study. The first finding elucidates upon the transitioning experiences from the military to the university. For better or for worse, the individual narratives provide insight to the variegated ways Student Veterans transition into a collegiate environment. The experiences of Post-9/11 Native American Student Veterans verify some of the same challenges and issues reported by mainstream Post-9/11 Student Veterans. The second finding identifies the support systems and resources they utilized on the university campus. At one end of the continuum, the university reached out and provided services to their Student Veterans. At the other end of the continuum, Student Veterans selected and pursued which services they would benefit from. These findings also indicate the willingness of the individual to put forth the effort to engage with university officials and departments in order to gain particular forms of assistance. The third finding identifies the alternative support systems and resources Native American Student Veterans utilized outside the university. These findings demonstrate that support systems and resources, provided and not provided by the university, can be found in various forms. Furthermore, support systems and resources may or may not be utilized depending upon the way Native American Student Veterans perceive themselves.

Again, the goal of this qualitative research is to examine the experiences of five Post-9/11 Native American Student Veterans, individually and collectively. The willingness of a Post-9/11 Native American Student Veteran to share his/her transitioning experience will provide insight to what forms of support systems he/she utilizes on and off the university campus. In order to understand how a Post-9/11 Native American Student Veteran negotiates between his/her indigenous identity and military identity, the research explores how (s)he goes about seeking manifold forms of support and how his/her identity shifts under certain conditions and in different environments. The findings from this project will help inform mainstream universities and Student Veteran Centers to develop and/or improve strategies to recruit, retain, and graduate Post-9/11 Native American Student Veterans. This research is also a longitudinal study because the experiences of Native Americans throughout the different chapters will reveal and convey a trend of change, where the nostalgic impressions and generalizations of the Native American has now given way to neoteric identities that are multiple, diverse, and increasingly complex.

Our native students represent so many different experiences. They're coming from different backgrounds. We have students who are coming from backgrounds where they are tied to their cultures. That is their identity, and they have grown up in that, they have been immersed in their tribal cultures and that is...at the core of who they are. And on the other end of the spectrum we may have native students who have grown up away from their tribal communities, who have even grown up away from their native families and don't have a strong cultural—tribally culture—identity, but they know that they're native and they have a connection and they feel a connection. And then we have all of the students who fall along that spectrum somewhere in between... different places on that spectrum (Bell, Johnson, & Lough 2016).

RESEARCH METHODOLOGY

During the fall of 2014, the research project began with putting together a puzzle of sources and to understand how they actually fit together. When taking one piece of the puzzle there was only one section of the story, but then it was connected to many other pieces of the puzzle. In essence, pieces of the puzzle contributed altogether and provided a much clearer picture of an Indigenous narrative. The two pieces of the puzzle began with Native Americans in the U.S. military and Native Americans in Higher Education. In the process of seeking out more pieces to the puzzle and to add to a new rendition of Native American history, time was spent perusing through libraries and books related to the Armed Forces and Indian Education. To keep the research manageable, a handful of higher education articles were selected and related to minority populations—Native American Students and Post-9/11 Student Veterans. These documents demonstrate a complex relationship between Natives and non-Natives since the colonial era. On the one hand, the research explores the historical, socio-cultural, educational, political, and economic perspectives of the Natives and non-Natives. From these categories, the research explains that western/mainstream institutions had an influential impact on Native American students. On the other hand, the research explores the experiences of Post-9/11 Native American and their developments of choice. This means that Post-9/11 Native American Student Veterans were successful at exploring their options of resources by expanding their social network and simultaneously gaining cultural capital.

In an attempt to reveal macro and micro motives and to revise construed interpretations from the past, the research takes Bogden and Biklen's (2007) suggestion not to use the term triangulate and opts for the word validate. The purpose was to apply a set of methods to verify the chronology of Native American history between military and educational institutions. The

research evaluates the perceptions of authors developing academic literature on Native Americans, analyzes the primary sources of non-Natives observing and documenting Native American peoples, and develops a dual-lens that brings together the disciplines of American Indian Studies and Higher Education. Between these two disciplines, the research project is situated within the most recent study of Native Americans in higher education and Post-9/11 Student Veterans. In addition, this research is positioned between multiple conversations: Colonization, Militarization, Indoctrination, Assimilation, Education, Christianization, and Patriotism.

These conversations, rooted in the past, manifest into cultural legacies that trigger the imagination of the American public consciousness. For example, “By the time of World War I, the idea that Indians had special inherent propensities for warfare and scouting were firmly entrenched in the American psyche” (Holm 1996, pg89). From these types of conversations, what follows is a dual-sequence of historical events, bringing together a number of conversations through two colonial tropes, the military establishment and the university establishment, thereby connecting the past to the present and simultaneously connecting Natives to non-Natives. Furthermore, the research correlates the histories of the U.S. military and the U.S. educational systems against one another to increase the accuracy of Native American events and experiences. According to Maxwell’s (2005) checklist of validity tests, the interview process can also be viewed as “rich” data because the interviewee’s statements are detailed and varied. So many things can be taken into account based upon the primary source’s recollection. If the interviewee’s experiences occur within a macro-narrative, then what is being stated in micro-narrative form will have validity. Moreover, to gain a clearer picture of Native American experiences there has to be an increased understanding of what has been documented. This can

only be accomplished through a close examination of words and their meaning; their intent and application of power and persuasion represented through communication.

LOGISTICS OF THE INTERVIEW

The interviews for this study were conducted at a flagship mainstream university in the Southwest; a region of the United States where a number of Native Nations are located within the state of Arizona. According to a statistical report, the densest groups of the Native American Veteran population could be found in the following states: California, Arizona, New Mexico, and Oklahoma (U.S. Department of Veterans Affairs 2012). Human subjects interviewed for this research project stemmed from Arizona and Oklahoma. The flagship university chosen for this study has an approximate student body population that exceeds 40,000 and the Native American population typically represent only 1% of that student body population. Within that 1% the numbers get dramatically smaller in terms of Native American Students who self-identify as Veterans and/or as Post-9/11 Native American Student Veterans.

The Veterans Education & Transitions Services (VETS) office at the flagship university provides a space where Student Veterans visit to utilize the resources provided for them. The VETS office was the ideal location to host the human subject interviews since most Student Veterans periodically visited; approximately 100 visitors a day. In addition, there were additional accommodations provided by the VETS office in support of this research project. The VETS Director and VETS Counselor designated a specific room within the VETS office for this study; provided a table, chairs, and blinds for comfort and privacy. The VETS office also provided a specific cabinet and key to lock up recording equipment for this study. As soon as enough potential participants were available (eleven), each were contacted verbally and

electronically. Each human subject participant was provided with information on the research project and time to review the consent forms.

INTERVIEW PROCESS

The data presented in this paper derives from an analysis of five human subject interviews that were documented in the fall of 2015. Individual interviews were conducted at the flagship university's Veterans Education & Transition Services (VETS) office. The interview included a pen, a note pad, and tape-recorder. In the process of recording and documenting the interviewee's statements, the interview proceeded with an unstructured designed referred to as a "free-writer" and not an "outliner." Seidman (2005) advocates for interviewers to approach an interview with a thoughtful plan, otherwise the researcher risks distorting what could be learned from the process. This means that an unstructured interview could allow for the researcher to impose his/her own sense of the world on the interviewee's statements to speak freely and to limit my questions to brief, short questions. However, Seidman (2005) also points out that in-depth interviews are powerful and help to elucidate upon the meaning of "lived experiences" of the participants. This is helpful because non-Natives may not always have a clear understanding on what Native participants are conveying of a particularly sensitive topic within the context of cultural protocols.

At the center of this paper, the five human subjects interviewed, presented themselves as appropriate examples of Post-9/11 Native American Students Veterans successfully and diligently attending a university, as well as benefitting from a variety of resources and support systems. Each Post-9/11 Native American Student Veteran benefitted from resources and support systems in order to enhance his/her cause effect relationship between intellectual strength and prosperity; meaning, the human subjects interviewed, invested themselves in both

the military and higher education in order to increase his/her power and autonomy. Bear in mind that a number of explanations remain that may explain the source of why Post-9/11 Native Americans Student Veterans may or may not consider to pursue particular resources and systems of support. Another aspect of the interview process was to acknowledge the body gestures and emotional responses associated with vocal expressions. Although Seidman (2005) recommends the interview to pry into such signals, the interview process only made a note of the gestures and did not follow up with questions. The researcher/interviewer hesitated because he could sense strong emotions from the interviewees and decided it was best not to pursue that option. The researcher/interviewer was concerned that if he pushed on the issue, the interviewee would shut down emotionally and possibly end the interview. The researcher/interviewer had to be careful because it was very difficult and time-consuming to gather enough Post-9/11 Native American Student Veterans to participate in this study.

ANALYZING THE DATA: INDIVIDUALLY AND COLLECTIVELY

From the interviews, the researcher/interviewer was able to identify words and themes that repeatedly appeared in the individual transcriptions and collective transcriptions. Most of the views and perceptions of the interviewees were in reference to good and bad experiences in both the military and the university; and of certain people who were influential in helping these participants to pursue a mainstream higher education at different moments in their lives. The examination of the interviews included the use of coding to investigate themes and policies to better understand how support systems influenced Native American students.

The process of analyzing the interviews was informed by establishing methods of categorizing major themes and predominant notions of higher education. The first part of the process required deductive coding in response to the questions posed to the interviewees.

Several different charts were developed to compare the individual and collective experiences and to identify the shared experiences. For the purpose of qualitative and quantitative analysis, the research carefully read each transcript and highlighted notions relevant to higher education, influences from family and/or acquaintances, and influences from military and/or higher education officials; as well as, emotions and learning experiences. From the interviews, the research identified words and themes that repeatedly appeared.

The examination of the interviews included the use of history to investigate themes and policies to better understand how previous Native American students and/or Native American veterans navigated mainstream American institutions. Little is known about the decision-making processes and influences that aided previous generations of Native Americans to pursue educational programs in the 17th, 18th, 19th, and 20th centuries. Retelling the academic and military experiences of older generations of Native American Students and Native American Veterans helps to redraw the effects and influences of 21st century federal, state, and tribal policies aimed at Native Americans attending higher education. Examining the histories of the American military and higher education, traces the civil-military policies, federal-Indian policies, and changing mainstream educational policies as a recurring concept linked to tribal members who benefitted directly or indirectly from different academic and/or military programs.

Moreover, by comparing the chronology of Native Americans in the military and Native Americans in higher education, we can see where these American institutions intersect and reinforce each other to influence and transform Native Americans. Simultaneously, those influential and transformative experiences often become moments when Native Americans become empowered by harnessing what they have acquired and utilizing those experiences and accumulated knowledge to assert power and to become decision-makers at pivotal moments

during and after their academic and military careers. Initially, notes were jotted down on paper, but later, charts became a more manageable way of illustrating the different experiences and similar experiences of the interviewees. After charting the larger themes, the research focused on developing a synopsis of the following categories: notions, emotions, influences, experiences, environments.

STRENGTHS & IMPROVEMENTS

Seidman's (2005) model of phenomenological interviewing focuses upon the life history, detailed experiences, and meanings described by the interviewees. Typically, this process entails interviewing in three separate phases, but this research only conducts the first phase because this is empirical research. This initial interview process with the interviewees was still important because it illustrated how variables may or may not share a common pathway with other variables. When a pattern emerges and links variables together, then there is a clue as to what is occurring. In other cases, a variable may not be linked to other variables and this helps in the form of deductive reasoning and determining what is not happening. But if variables are interconnected, they build upon each other and reinforce a narrative process that could provide increased understanding as to why Post-9/11 Native American Student Veterans respond in certain ways to western/mainstream institutions. In the future, this research can build upon what has been learned from the examining the experiences of Post-9/11 Native American Student Veterans and to eventually include increasing interviews with other Post-9/11 Native American Student Veterans attending other mainstream universities; including Tribal Colleges and Universities (TCUs).

Human subjects were selected at the Veterans Educational & Transitions (VETS) office; located on the campus university. The veteran atmosphere was beneficial and convenient

because the interviewees frequently visited the VETS office. This location provided the interviewees the openness to interact in the interview process and engage in a lively conversation about their experiences. In addition, the researcher/interviewer utilized his status as an insider, as a Native American Student Veteran, to gain access to private and personal knowledge. During the course of the conversation, the researcher/interviewer realized that he led part of the discussion by posing questions to get more clarification of certain experiences, and this influenced the direction of the interviewees' responses. Seidman (2005) advises that interviews can go in any direction and result in different interpretations by the researcher. For instance, at certain times, the researcher/interviewer was unknowingly validating the interviewees' responses by nodding his head when the human subject would state, "Do you know what I mean?" Another time the researcher/interviewer caught himself reassuring the interviewee. The researcher/interviewer then had to explain that he was attempting to remain neutral during the interview process in an effort to avoid leading the discussion. Seidman (2005) suggests that validating during the interview should be avoided because this action can distract the interviewees from exploring their own values and could result in a restricting of their own inner voice.

In the process of analyzing the data, the researcher wanted to know more about the conditions that had given rise to problems, situations, and circumstances that led the interviewees to pursue certain actions, to interact with others, to display unusual emotions and/or body and vocal gestures. To learn more about the interviewees' experiences the research mapped out macro and micro narratives. To do this, the research relied upon historical, political, and social conditions to develop an in-depth matrix and proceeded to flush out the context of actions, interactions, and emotions. The research takes the Corbin and Strauss' (2008) method to help

explore the contexts of events to expose and elaborate upon new ways of receiving and interpreting data; linking the physical, psychological, and moral conditions to each other. This helped the researcher to think beyond a superficial level of comprehending events and the way previous information was articulated.

LIMITATIONS, BOUNDARIES, & RESTRICTIONS

Although this study provides interesting insights to social mobility and survival strategies of Post-9/11 Native American Student Veterans experiencing a mainstream university, the data has several limitations that are important when assessing and articulating the results. These interviews were focused upon Post-9/11 Native American Student Veterans at a single mainstream university and is not representative of the entire Post-9/11 Native American Student Veteran experience at other mainstream universities. In addition, the experiences of Post-9/11 Native American Student Veterans in this study may not clearly resonate with Post-9/11 Native American Student Veterans attending Tribal Colleges and Universities (TCUs).

Another limitation is that one does not know how Native American Student Veteran subgroups (ie. Disabled Veterans) differ in their educational experiences. There is also a great deal of difference in historical experiences, so that can further impact the way Native Americans are understood to respond to western/mainstream educational institutions; setting the tone for whether or not a Native American will pursue higher education. Additionally, the interviewees' responses were not desegregated by tribal and economic issues, which may have provided further insight into the impact of group participation and a Post-9/11 Native American Student Veteran's willingness to pursue the university. Finally, the data is limited because a single Post-9/11 Native American Student Veteran's experiences and decisions are complex and highly individual. Nonetheless, a comprehensive study from a nationally representative sample could

provide important information and more insight to university predispositions across a range of tribal populations and in different regions of the country. It is difficult to narrow-down the experiences to a single mainstream university when there are many more untold experiences from Post-9/11 Native American Student Veterans.

Other limitations were that consent forms inadvertently became a setback to the research project. What was supposed to be language that protected the interviewer, the interviewee, and the university seemed to intimidate the interviewee. It can be surmised that the technical language stated in the consent forms may have deterred some potential participants from volunteering in the research or that the requirement of volunteers to “sign the consent form” might have become an issue. Nonetheless, the researcher continued to follow-up with those who had verbally and/or electronically consented to participate. After setting up appointments, another trend started to appear.

The human subject participants that agreed to be interviewed were suddenly beginning to cancel their appointments and re-scheduled several times. Each time, the potential participants were having to juggle a number of academic and social commitments and they had to figure out how to re-arrange their schedules to fit an interview into their busy life. One by one, the researcher gradually managed to interview Post-9/11 Native American Student Veterans. What could have been accomplished in one month, actually dragged out to five months; an average of one interview per month and over the course of the fall 2015 semester. In fact, one participant, who had actually signed the consent forms, suddenly changed his mind when he saw the recording devices on the interview table (tape-recorder and microphone). The researcher then had to find another Post-9/11 Native American Student Veteran to replace him.

In order to fully understand the variegated experiences of Native Americans, it is important that historical, political, socio-cultural, and economic factors are taken into consideration. Chapter 2 will provide a review of the most current academic literature on two populations: mainstream Post-9/11 Student Veterans and Native American students in higher education. Chapter 3 explores the benefits of both western and non-western epistemologies and advocates for the amalgamation of American Indian Studies and Higher Education together. Chapter 4 will provide a historical overview of Native American participation in the U.S. Armed Forces; illustrating the ongoing colonial process of transforming Native Americans and utilizing them as an internal resource for the U.S. military. Chapter 5 begins with the historical impact of religious institutions and educational institutions that influenced Native American populations and then followed by 20th century trends and experiences of Native American in higher education. Chapter 6 will individually examine and summarize the transitional experiences of five Post-9/11 Native American Student Veterans and link them to models and theories. Chapter 7 will recapitulate and assess the shared and collective experiences of the five Post-9/11 Native American Student Veterans. In closing, the manuscript will deliver conclusions, practical recommendations for support strategies, and implications for further research.

RESEARCH QUESTIONS

The goal of this research is to examine the positive experiences of Post-9/11 Native American Student Veterans in higher education and to identify what is actually working; to identify the support factors and mechanisms that allow Post-9/11 Native American Student Veterans to remain in the university setting and to persevere with academic success.

- 1) What are the transitioning experiences of Post-9/11 Native American Student Veterans from a military environment to higher education environment?
- 2) What university support systems, services, and programs have been utilized by Post-9/11 Native American Student Veterans?
- 3) What support systems, services, and programs outside the university have been utilized by Post-9/11 Native American Student Veterans?

CHAPTER 2 – LITERATURE REVIEW

A BROAD OVERVIEW

The current research that has developed from various disciplines in mainstream universities presents innovative ways of understanding Native American history and indigenous cultures. While recent forms of literature shed light on the current trends of Native American students in higher education, there is no information regarding Post-9/11 Native American Veterans in higher education. No academic journals, articles, and/or books elucidate upon the processes and influences that aid Post-9/11 Native American Student Veterans to remain and succeed in higher education. Recent academic research has insisted that the number of Student Veterans will continue to increase (Church 2009; Rattray 2011; Kester 2014). We can be certain that Native American representation is embedded within this marginalized group. Between 2001 and 2012, it was estimated that more than seventeen thousand Native Americans served in the U.S. armed forces (U.S. Department of Veterans Affairs 2012). Other reports approximate five million Post-9/11 military members will have served and be discharged by 2020 and many of them will enter institutions of higher education (Ang & Molina 2014).

Since September 11, 2001 there has been a growing trend of American veterans entering higher education, and concurrently, a steadily growing amount of literature on Post-9/11 veterans and their transition from the military environment into the collegiate environment. As military members return home to reintegrate into the civilian population, many of these veterans take advantage of the G.I. Bill and pursue higher education. From the Soldier to Student report, it is not surprising to learn that many active duty-members and veterans have intentions to attend a university following their military career because they see it as a path to improve their lives (American Council on Education 2009). Therefore, it is paramount to consider what Student

Veterans will be seeking as veteran-friendly campuses (Persky 2010) and “future researchers should strive to better understand the profile of veterans and examine how they approach higher education” (American Council on Education 2009; Ang & Molina 2014).

Five years ago, it was estimated that 450,000 veterans were utilizing their G.I. Bill benefits towards education. And it has been argued that Student Veterans have a different life experience from contemporary college students; therefore, institutions of higher education need “appropriate student services to handle the large numbers who will likely make use of these funds (Persky 2010). In a survey conducted at a flagship university, 87% of Student Veterans who responded to a survey revealed that upon entering the armed forces, they were intent upon entering higher education following the completion of military service (Rattray 2011). Today the trend continues and it is estimated that the numbers of Student Veterans will only increase as the military begins to downsize its forces. President Obama has already withdrawn troops from Iraq; and more recently, Congress has issued a reduction in force which means an estimated 100,000 military members will again be leaving the military and will find themselves in a state of transition (Kester 2014). The current academic literature on Post-9/11 Student Veterans within the discipline of Higher Education have examined a broad range of topics: support services, student services, networking strategies, disability services [mental and physical], G.I. Bill benefits, career planning, culture shock, suicide, and resiliency.

FORGOTTEN WARRIORS

Despite the growing interest, there remains a significant gap in the literature that does not address Native Americans within the context of Post-9/11 Student Veterans. In the existing literature, the ethnic representation of Student Veterans is often categorized as Anglo, Asian, Black, Hispanic, and Other; but nothing specific on Native Americans. In 2011, the National

Center for Education Statistics (NCES) developed a report for the U.S. Department of Education, *Military Service Members and Veterans: A Profile of Those Enrolled in Undergraduate and Graduate Education in 2007-08*, which provided a profile of military members and veterans enrolled in undergraduate and graduate education. It is within the category of “Other” that Native Americans were combined with multiple groups of people: “Other includes American Indian, Alaska Native, Native Hawaiian, or Other Pacific Islander, any other race, and two or more races (NCES 2011-163). From a different angle, an Indigenous scholar would argue:

Tribes are actually sovereign nations...native people are not just a racial group, but we're also a political group because we are citizens of sovereign nations...when it comes to issues of diversity and race, we're lumped in with other groups but our issues are different because we are members or citizens of sovereign nations (Bell 2016).

In another report, *Educational Attainment of Veterans: 2000 to 2009*, prepared by the National Center for Veterans Analysis and Statistics (NCVAS), it applied a category of “Other Non-Hispanic” for American Indian/Alaska Native, Native Hawaiian, Other Pacific Islander, and two or more races. It went on to explain that the veteran populations from these groups “are too small to show races individually (NCVAS 2011). It is not surprising to come across previous military-related narratives in which a scholar deems Native Americans as insignificant and not worthy of study. This ignorance is partly based upon the historical treatment of Native Americans as a vanishing race and the notion that they have disappeared (Holm 1996). According to Karen Francis Begay, Assistant Vice President for Tribal Relations at the University of Arizona, Native Americans “are invisible or are the asterisk because the sample size is too small” (Hibel 2013). Quite simply, they are no more than a footnote because the numbers are insignificant and subsequently ignored (Tachine 2014).

The mainstream cultural norms that drive the purpose and function of higher education demonstrates a methodological tunnel where American Indian perspectives are nearly invisible. It is troubling when American Indian college students are easily relegated to an asterisk or completely ignored in higher educational research (Nelson 2015, pg54).

NATIVE AMERICANS: PUTTING THEIR EXPERIENCES INTO CONTEXT

It should be pointed out that the number of Native American students attending degree-granting institutions across the nation represent only one-percent (1%) of the total student body population (Collins 2013; Ali-Christie 2013; Shotten, Lowe, & Waterman 2013). Despite this low representation, there are articles, journals, and books written by Native and non-Native Scholars that have begun to address the issues Native Americans face in higher education. The existing literature is composed of Native American experiences describing the obstacles they encounter at a university setting. What is often noted from this lens of higher education is that Native American students will experience culture shock and they struggle to adapt and adjust to their new environment (Klasky 2013; Hibel 2013). This is reminiscent of what is also stated by the general population of Post-9/11 Student Veterans entering the collegiate realm (Kester 2014).

A report by the National Survey of Student Engagement noted that “culture shock” is the way some veterans describe their transition from military life to college life on campus (DiRamio & Jarvis 2011).

Student Veterans consistently remark upon the difficulty of “transitioning from the structured military atmosphere to the unstructured life of a civilian” (Persky 2010) and “leaving a life of such structure and entering a new life not knowing what to expect...” (Kester 2014).

Comparably, as Native Americans leave their tribal reservations to attend a university, American Veterans leave their military bases and attend a university. During their transition, both

marginalized groups sense a different environment than what they were previously exposed to and experienced. The difference between Post-9/11 Student Veterans and Civilian Students can be clarified a bit more in the following statement:

I can't relate to students I see around campus because I just don't think what they do is that hard, and I try to sympathize with them when I hear their problems, but in my head all I think about is how bad I just to want bitch slap them, tell them to drink water and drive the fuck on... This is why I have no faith in the future— people with everything can't think of the big picture, while people with nothing will give everything for just an inkling of happiness (Chrisinger 2015).

STATISTICAL DATA ON NATIVE AMERICAN VETERANS

Following the 2011 reports of the NCES and the NCVAS, the Department of Veterans Affairs issued a more comprehensive report on Native Americans in 2012 and was titled: *American Indian and Alaska Native Servicemembers and Veterans*. In this document, it was reported that American Indian/Alaska Native (AI/AN) Veterans had lower incomes, lower educational attainment, higher unemployment, and more likely to have a disability, service-connected or otherwise, than Veterans of other races. And contrary to the notion that Native Americans are an insignificant population, the report estimated that there were 154,305 AI/AN Veterans. The number of AI/AN Veterans represented less than 1 percent (0.7%) of nearly 22 million American Veterans. From September of 2001 to September of 2012, it was estimated that of the 2,261, 573 Veterans that served, 17,570 were AI/AN Veterans (11.4%). The largest numbers of AI/AN Veterans stemmed from Arizona, California, and New Mexico, and Oklahoma (U.S. Department of Veterans Affairs 2012).

Native Americans represent less than 2% of US population but make up about 1.6% of the military (Rock 2013).

CONUNDRUM

The educational attainment of AI/AN Veterans was also compared to Veterans of all other races. Incredibly, larger numbers of AI/AN Veterans (43%); exceeding their proportional population, were attending institutions of higher education than Veterans of all other races (36%). This startling revelation has profound implications for further research. Unfortunately, a lower number of AI/AN Veterans (11%) completed a Baccalaureate degree program compared to Veterans of all other races (15%). The gap also grew larger when assessing advanced degrees (Masters/PhD/JD/MD); AI/AN Veterans (6%) completed their advanced programs compared to Veterans of all other races (10%). In this report, there were no explanations given for the higher educational trends of Native American Veterans (U.S. Department of Veterans Affairs 2012). On a separate but relevant topic, many veterans are members of ethnic minorities who are first generation college students (Persky 2010). This may partly explain for the sudden drop of Post-9/11 Native American Student Veterans to persist and complete their baccalaureate and advanced degrees:

[T]he status of student veteran adds yet another layer to the complexity of intersecting identities. In addition to the social identities of race, culture, sexual orientation, and gender, other preentry variables such as first generation status, officer or enlisted, socioeconomic status, and disability all differentially affect the veteran as he or she enters the academy (DiRamio & Jarvis 2011).

Due to the lack of information regarding Native Americans within the context of Post-9/11 Student Veterans in higher education, interviews were conducted because “many authors highlight the importance of using real life-based narratives from members of different cultural groups to make issue of cultural identity visible... an exploration of how different cultural assumptions and power relations based on race and culture plays out” (Tisdell 2006). On top of this, “Native Americans are the experts at being Native American, and thus it is imperative that

their voices be heard” (Guillory & Wolverton 2008). In this study, student development models and theories were identified because they are relevant to the experiences of Post-9/11 Native American Student Veterans in higher education. That is to say, “to examine the applicability of the theory for different populations and explore its utility in various settings” (Evans, Forney, Guido-Dibrito 1998). Institutions of higher education need to examine programs and services that currently support marginalized populations and to develop new models and theories that will address the needs of Student Veterans (Persky 2010). This information can then help mainstream universities and Student Veteran Centers to effectively respond to Post-9/11 Native American Student Veterans.

The early 21st century has seen a growing interest from researchers to explore Native American experiences in higher education and to concentrate upon student success and retention models dealing with support from family, friends, and the campus (Nelson 2015, pg21). In regards to Students Veterans within the context of Native American experiences, no academic research can be found. In order to traverse and survive the maze of higher education, Post-9/11 Native American Student Veterans must depend upon his/her ability to adjust and accommodate him/herself to the dominant culture. In the past, scholars have often focused more upon the detrimental effects of colonization and assimilation—documenting patterns of intergroup dislike and discord rather than to document positive bonding and cooperation (Stanfield & Dennis 1993). Previous literature concentrates upon the failures of Native American students: attrition, lack of preparation, conflict, difficulties, etc. (Shotten, Lowe, & Waterman 2013).

In general, however limited the data is on Natives, the numbers are discouraging and indicate that they are least likely to graduate from high school and college (Tachine 2015, pg18).

My decision in this study is not to reiterate the shortcomings, but to identify what works—the cognitive processes by which the Post-9/11 Native American Student Veteran manages to psychologically and socially improvise, adapt, and overcome obstacles in the collegiate realm. My contribution is to also provide an insider’s point of view: as a Veteran, a Student, and a Native American. Moreover, I am not alone in witnessing the manners in which Native American students successfully navigate within the realm of mainstream higher education: “Native students demonstrate incredible determination to achieve success. Their resilience is inspired, in part, by the survival and accomplishments of numerous tribal generations” (Martin & Thunder 2013).

TRANSCULTURATION, IDENTITY, & COGNITIVE DEVELOPMENT

For all intents and purposes, Transculturation Theory provides a model to explore how Post-9/11 Native American Student Veterans traverse and internalize three different cultural environments: indigenous, military, and mainstream university. Transculturation Theory emphasizes that Native Americans in higher education are able to function and learn within the dominant culture because they concurrently rely on their indigenous heritage for a strong sense of identity and purpose (Huffman 2011). This means Native Americans students who possess a strong sense of cultural identity are confident, resilient, and willing to explore new experiences.

Resiliency is a word used to define a set of qualities that foster a process of successful adaptation and transformation despite risk and adversity. Persons who are resilient have the capacity to withstand, overcome, or recover from serious threat. Simply put, resiliency is the ability to bounce back from adversity. Resilience in the face of adversity is not new to American Indian people (Ali-Christie 2013, pgs380-381).

Researchers have demonstrated from personal narratives that Native American students who encountered cognitive dissonance, tend to return to their traditional teachings to re-evaluate and

re-affirm tribal identity (Garrod & Larimore 1997). The premise is that a strong cultural identity forges an emotional and cultural anchor for Native American students. The same could be said of Student Veterans possessing a strong military identity and proclaiming, “We are Veterans before we are students,” and, “Service to our country” (Rattray 2011). At the same time, transculturation is a socialization process that allows the individual to learn how to effectively participate in more than one cultural setting. There is no cultural loss but a progression that builds upon pre-existing cultural knowledge (Huffman 2011; Huffman 2013). Again, this argument can also be applied to Student Veterans in higher education:

I realized I don't have to be completely detached from my military experience to be properly integrated back into civilian society. I have learned on many levels, academically, socially, and mentally that the two can fit together nicely (Rattray 2011).

Scholars need to also keep in mind that Native Americans are not simply born with cultural identity, so it is helpful to take into consideration how minorities are often influenced by larger structures and systems of the dominant culture. Cross's model of Nigrescence (1971) describes five stages of racial development. The first begins with an individual possessing a non-racist personality or is heavily influenced by the colonizer. For example, when a Native American Veteran arrives to a new environment and/or atmosphere, (s)he may encounter some form of culture shock; a new experience in an unfamiliar environment and different from his/her previous teachings and cultural values. As (s)he encounters dissonance, his/her identity will be affirmed or questioned. If a person questions his/her identity, (s)he will explore tensions by adjusting to a new identity. In his book, *Strong Heart, Wounded Souls*, the author, Holm, makes an assessment of Native Americans of the Vietnam conflict:

These veterans, along with numerous others, were experiencing what sociologists have termed “cognitive dissonance,” and of the

most extreme sort. This is when a person's values and philosophical beliefs turn out to be dramatically at odds with the operant realities he or she encounters. The Native Americans experienced guilt from surviving the war, compounded by guilt over having entered the U.S. military service in a time of deep political turmoil among their own people (Holm 1996, pg 175).

More than two decades later, Cross revised his model (1991) to incorporate another stage that reflected a growing commitment to political and social justice. Cross' work was intended to examine the identity formation of marginalized groups but does not go to the extent of exploring the relationship between the individual and the surrounding environment. What it can do is explain how identity is not always maintained. For instance, an individual may not be raised with tribal culture or raised with little cultural knowledge. In time, (s)he will encounter tribal history and culture in various formats. This process will challenge their previous understanding of the world and carry over to how they believe they are perceived by others. Hence, our identity is partly based upon the way we think other people see us and/or how we want them to see us. Charles Cooley's articulation of identity states: "other people are the mirror in which we see ourselves" (Tatum 1997).

Since the Civil Rights era, there has been increased research on identity development and the literature has grown to incorporate gender identity, ethnic identity, and biracial identity. In some identity development models, identity was defined as internal and external constructs. And over time, a multi-dimensional construct of identity was developed but it could only account for a specific point in time and did not explain how multiple identities were developed and negotiated (privileged and oppressed identities). By the 21st century, a new Model of Multi-Dimensional Identity (MMDI) was developed and illustrated as an atom with neutrons and electrons spinning around the nucleus (Jones & McEwen 2000). The benefits of this model are that it takes into consideration external influences, it is fluid and dynamic, and represents an

ongoing construction of identities. This is reminiscent of Native Americans whose identities are multiplied:

The Native population in particular is extremely diverse; there are over 560 federally recognized tribal nations in the United States...on reservations, border towns, and in urban areas. Many are traditional, many are not, and many practice their traditions in addition to Christianity...[N]ative Americans are diverse and vary from tribe to tribe (Shotten, Lowe, & Waterman 2013).

Native Americans have overlapping identities that revolve around the core of the individual.

And the same can be said for Post-9/11 Student Veterans because “various dimensions of identity such as gender, race, culture, and sexual orientation exert different influences on self at different times, depending on their relative importance in context (DiRamio & Jarvis 2011).

According to Stanfield, ideologies and cultural biases prevent researchers from identifying or comprehending “social and cultural episodes that provide evidence that people are actually more plastic and fluid than we wish to believe (Stanfield & Dennis 1993). Because of this fluidity, there may be drawbacks to “the possibility of a broad range of identities within populations of people of color that are healthy and well integrated” (Standfield & Dennis 1993). What is being argued here is that if the dominant society realizes the fluid identity of non-dominant societies, then the dominant will regard them as a threat to the status quo because it disrupts the social, political, and economic arrangements of the dominant group. The non-dominant member’s fluidity allows him/her to navigate the system of the dominant group and to apply a certain privilege afforded to a particular identity that the dominant members of society do not possess.

An individual’s tribal identification is based upon a number of variables: language exposure, social contact with tribal members, degree of exposure to mainstream society, and a

personal view of what he/she believes is important to his/her ethnic identity (Okagi, Helling, & Bingham 2009). In addition, Native American “identity is nurtured through the relationships within families and communities. Therefore community cohesion is an important aspect of American Indian security” (Ali-Christie 2013). In her examination of Native American students, Rosemary White Shield also identified the importance of family loyalty and commitment to community as factors that contributed to their perseverance in higher education: “[T]he intrinsic reward to serve Native peoples, potentially afforded by higher educational success, was important to college persistence among many of the students...” (Huffman 2011). In a different context, this strong sense of altruism exists among Student Veterans who want to give back to their communities and have a goal to help others (Rattray 2011). Scholars have also argued that a veteran population on campus, sharing similar group values, will exert a strong influence on the cognitive and affective outcomes of a Student Veteran experiences (DiRamio & Jarvis 2011). For instance, Seattle Seahawk football player, University of Texas Alum, and Green Beret Veteran, Nate Boyer explains that his understanding of teamwork began in the military. As a result of his military experiences, Boyer learned lessons in trust and selflessness; thus, laying the foundation for serving others and developing a selfless mindset. Moreover, Boyer’s patriotism is an extension of his pre-enlistment epiphany when he volunteered for relief work in Sudan “and realized how fortunate we [Americans] are for what we have” (Peck 2015, pgs110-114).

Elizabeth Tisdell (2006) explains that individuals can develop an emotional or spiritual drive to work in social and political movements; reinforced by cultural practices (ie. Praying, meditating, celebrating, etc). This conversation lends itself back to the Cross’ model; in the sense that, as people become increasingly cognizant of how systems of oppression and privilege impact their lives, this is an emotional or spiritual process. From another angle, spirituality can

also described as a search for meaning (Parks 2000; Love 2001). As people participate in “social, volunteer, leadership, and community service, these activities may be a manifestation of their spiritual development and quest for meaning” (Love 2001). Moreover, “spiritual development, like student development, can either be fostered or inhibited by the environmental context in which students live, grow, and develop” (Love & Talbot 1999). This is important because researchers have pointed out that support is crucial when a Student Veteran is seeking “to discover or reestablish a meaning and purpose in life from military service” (DiRamio & Jarvis 2011). On a cautionary note, tribal societies each have their own development models; hence, an all-encompassing tribal model of cognitive learning may not be appropriate for all tribal nations (Fox, Lowe, & McClellan 2005). Indigenous Scholar, Dr. Heather Shotten adds that “it’s really important to understand that each tribe is unique in its own unique sovereign nation and has its own unique culture and history, its own unique language and so forth (Bell 2016). Additionally, learning styles vary; therefore, educators must be creative and incorporate new teaching methods to accommodate the variety of students that will be entering the classroom; this includes students with learning disabilities (Collins 2013).

STUDENT SUPPORT SERVICES

The networking capability of Native American students is crucial because it influences the way they will respond to situations and circumstances. This is important because when analyzing Student Support Services it has been determined that college students learn more and complete their degree programs when they perceive faculty and staff as supportive of their academic endeavors (Lundberg & Schreiner 2004). This support provides a strong positive influence for academic achievement and cognitive development (Cejda & Rhodes 2004). Students who are committed to an institution are often those who have positive connections with

faculty (Eimers & Pike 1997; Nordquist 1993). And most literature suggesting how Native American students can improve their persistence in higher education is to pursue support services; but this tends to be vague about what those support services can provide.

This creates an even larger gap in the college pipeline...thus leaving little responsibility to the university to create a healthy transition program for its American Indian...This is similar to the unspoken requirement that Indians must learn English and be bilingual; Euro-Americans, on the other hand, do not have to learn Indian languages to communicate. The burden is always on the Indian student...(Ali-Christie 2013, pg104).

Student services are typically geared towards supporting Western academic strategies: time management, tutoring, referral, networking, enrichment workshops, conferences, and financial aid. Immediately, the most glaring ingredient missing from this list is an indigenous alternative model and/or method: “Individuals can survive by making pseudo-families as well as new friends...to make fictive kin who acted like kin and offered support and friendship while pushing individuals to work hard to assist the entire group, to act like a community” (Ali-Christie 2013). According to Indigenous Scholar, Dr. Christine A. Nelson, she highlights the fact that “literature reveals the positive role culture and community has for American Indians in college” (pg21).

Higher education scholars assert that social support is a critical factor in persistence and contributes to an environment in which students “psychologically adjust and flourish academically” because it counteracts the emotional strains of home-sickness and isolation.

[H]ome sickness on campus is drawing new attention from researchers, who say it is a distinct emotional condition akin to grieving. In severe cases, it can cause or worsen anxiety or depression and increase the risk that students will drop out (Shellenbarger 2015).

As one Native American student stated, “It [Native American Student Center] makes you feel like you’re at home when you’re around more Native people” (Guillory & Wolverton 2008).

This environment of group cohesion and support translates to a reciprocal process of motivation with other members in the group (Minthorn, Wagner, & Shotten 2013). The Family Education Model (Heavy-Runner & Decelles 2002) encourages an indigenous model based upon cultural identities; collaborating with family. The family is composed of relatives—higher education officials/professionals and collectively substitute for a tribal community. This imaginary set of relatives has also become a common strategy for Native American students and these relatives will monitor the progress and provide guidance for Native American students (Talahongva 2009).

“[P]articipation at American Indian student centers can lead to academic and social engagement...contribute to retaining this particular group...deal with instances of campus hostility and difficulty in transitioning...” (Guillory & Wolverson 2008).

In a similar stratum, Post-9/11 Student Veterans have expressed a need to connect with others who share similar experiences (American Council on Education 2009). Post-9/11 Student Veterans are going through a similar support network: “A military-friendly and supportive campus is a winning situation for the veterans...to a large degree learning is a social activity that thrives on healthy social interaction, encouragement, and support” (Persky 2010). As one Post-9/11 Student Veteran express it this way: “It has to do with the profound decision to put the welfare of the group above your personal welfare...Once you’ve experienced the psychological comfort of belonging to such a group, its apparently very hard to give up” (DiRamio & Jarvis 2011). At the University of Arizona, the Veterans Center provides a sense of “family and brotherhood” and the experience of military service helps unite Student Veterans to create a “family-like bond” (Rattray 2011).

From another study, it was emphasized that “the sooner these veterans can become acquainted with the Veterans Center, the sooner they can benefit from the camaraderie and knowledge of other veterans...a sense of camaraderie and belonging.” (Kester 2014).

Sociologist, Albert J. Bergensen also explains that human beings are social creatures and have an “innate desire” to interact with other people and to develop a shared-identity. This is often accomplished by engaging in groups that share similar identities based upon “class, race, gender, sexual orientation, religious affiliation, relationship status—or alma mater.” In depth, traditions practiced by the group reinforce the social bonding and social identity; and this social process is particularly powerful with people associated with an institution (UA News 2015).

SOCIO-ECONOMIC STATUS, HABITUS, & NETWORKING

Higher Education literature suggest that students of low Socio-Economic Status (SES) tend not to enter college/universities and/or do not persist in post-secondary education for the various reasons: student’s parents did not attend college; student’s siblings did not attend college; parent’s low earning; vocational training instead of academic training; and Native Americans are less likely than Anglo-Americans to attend higher education (Tierney 1992). SES affects college level access and success by determining a student’s level of preparation for college and ability to persist in college. Often times, low SES students do not immediately enroll in a college or university after graduating from high school and, ultimately, will earn less income throughout their lifetime, compared to those SES students who immediately enroll after high school and graduate from college (Rowan-Keyon 2007). Low SES students are not as likely to pursue higher education (Hurtado, Kurotsuchi, Briggs, & Rhee 1997) and, if they do, they will attend less selective institutions, engage less with faculty and, ultimately, experience lower rates of success (Walpole 2003). In addition, low SES students have a tendency to choose a college

based upon low cost and financial income and academic ability (Rowan-Keyon 2007). Moreover, college decision-making processes vary by ethnic and socioeconomic class backgrounds of students (Teranishi, Ceja, Antonio, Allen, & McDonough 2004).

With these findings in mind, researchers and university officials need to develop a suitable conceptual model that can be applied that will illustrate the causes for persistence rather than quitting. Native and non-Native colleges and universities can respond and develop new programs to successfully guide Native American Student Veterans through the maze of higher education. Access and success are major concerns and exemplified by university outreach programs, intended to recruit low SES students, and affirmative action policies that support low SES students. But the trend of low SES students entering elite institutions is on the rise (Astin & Oseguera 1984). This means institutions are becoming less and less equitable. Even if low SES student gain entry into the university, their experiences will be shaped by the cultural capital (specialized/insider knowledge) and social capital (networking) they have previously received and will receive.

For instance, as professors value cultural capital, they will reward students from higher SES backgrounds who already possess this cultural capital, thus leaving the lower SES students with lower opportunities for success. This scenario is referred to as *habitus*: an environment where people from the same social class share common attributes (Walpole 2003). This exclusion will decrease the likelihood of low SES interacting with peers and gaining positions of power after they graduate (Dowd 2008). Despite the social justice movements of diversity awareness, social inclusion, and minority access, the majority of American college and universities have failed to explore the variegated experiences of Native American students in higher education.

CHAPTER 3 – EPISTOMOLOGICAL FRAMEWORK(S)

AMALGAMATING AIS & HED TOGETHER

Three and a half centuries after the first cohort of indigenous students in North America were recruited by Harvard (Wright & Tierney 1991), scholars continue to explore the influences and dynamics that propel indigenous populations to attend a university. The 20th century was a momentous period in Indian Education and Native Americans have been tremendously affected by what has been accomplished. The dawning of Native Americans as U.S. citizens as well as the development of Tribal Colleges and Universities (TCUs); the implications of both events altered the course of indigenous lives during the 20th century. In like fashion, the American Indian Movement deeply affected their self-identity in American society and the manner in which non-Natives perceive Natives.

The issues, needs, and characteristics of this population [Native Americans] are multifaceted and unique. Understanding student success, development, and learning, particularly with regard to culturally relevant and inclusive models, is at the core of the student affairs profession. Unfortunately, the current literature is almost silent with regard to these issues among Native American students in higher education (Shotten, Lowe, & Waterman 2013, p1).

The continuing lack of research on Native American students in higher education, make it problematic to assess them accurately, and there is the possibility of misinterpreting views from a different context and/or overlooking hidden nuances: “Our student populations and the developmental issues they confront are more diverse and complex than ever in the history of higher education. The growing body of literature on student development reflects these changes, but it is scattered across disciplines” (Evans, Forney, & Guido-Dibrito 1998, p xi). Researchers need to be cognizant of these quandaries and recognize the fact that not all Native American

issues in higher education are of equal significance. Case in point, Native Americans within the context of Post-9/11 Student Veterans.

This paper takes into account the scholarship that has been developed within the discipline of higher education and its application and relevancy to indigenous experiences. To date the literature in student development still has significant gaps in terms of application and how those theories are relevant to the experiences of Native Americans in higher education: “Successfully using student development theory requires more than merely memorizing various stages, vectors, and theoretical concepts” (Evans, Forney, & Guido-Dibrito 1998, 15). What is needed is an articulation of those student development theories, but in a way that is meaningful and relevant within the context of the Native American experience; and vice-versa. It is a dual lens of examining situations, circumstances, and experiences in both the indigenous (non-western) lens, and the non-indigenous (western) lens. In this manner, we can better understand those experiences that influence and permeate the minds of Native American collegiate students to enter, commit, persist, and graduate from institutions of higher education.

There is much to be said for being able to see one’s world from a different point of view...The inclusion of differing views and voices is not just a desirable state of affairs, a valued social goal; it is absolutely essential if we are to more fully understand how our collective actions in the university influence, perhaps unintentionally, our individual behaviors and those of our students (Tinto 2000).

CRITICAL RACE THEORY

Contemporary psychological studies and theories in higher education are applied to the experiences of Native American students attending a mainstream university. Predominant discourses dictate the manner in which race and ethnicity will be researched in higher education. More often than not, the research model ends up portraying minorities as outsiders to an

institution, a problem before and during the educational process, and reliant upon the university system for success. Ironically, well-intentioned research to understand race and ethnicity issues may only continue epistemological and methodological practices that fail to be inclusive and equitable (Iverson 2007, p 586). Fortunately, there are scholars who have developed measures to examine hidden agendas, euphemisms, and discriminatory constructs and frameworks within higher education policies and research.

CRT [Critical Race Theory] originated in the 1970s from the work of legal scholars to contest the absence of attention to race in the courts and in law; however, its use and influence has extended to other disciplines. Ladson-Billings and Tate (1995) are credited with introducing CRT to education and its use as a powerful theoretical and analytical framework within educational research (Iverson 2007, p 588).

The purpose of bringing CRT into this conversation is to briefly explain the current research methods in higher education that may consistently reinforce dominant discourses; subsequently reinforcing racial inequality in the form of empirical research and indigenous scholarship. Sociologist John H. Stanfield II, has argued that race and ethnicity researchers follow “the institutionalization of dogma in social science research...and continue to use it to model research questions” (Stanfield & Dennis 1993, p5). This model reinforces a Eurocentric epistemological perspective based upon White privilege and the American democratic ideal of meritocracy, objectivity, and individuality. Stanfield goes on to say that “[I]t is not surprising to find that rules of procedure and evidence that usually apply to other less ideologically charged subfields are broken, bent, or ignored when ethnicity or race is the subject matter” and “[T]here is a great need to begin to treat racial and ethnic studies as a serious area of inquiry, worthy of epistemological and theoretical reflection and innovation. When it comes to methodology as it

relates to the conceptualization and testing of concepts in real worlds, we have to begin to search for ways to make our tools relevant (Stanfield & Dennis 1993, p 6).

[R]esearchers need to rethink their mundane acceptance of the autocratic power relations of the research process. Sharing knowledge and professional rewards with subjects of color, beyond symbolic gestures, should be viewed as enhancing rather than tarnishing the relevance of studying the institutions and communities of color...cross-cultural and cross-class research as a shared human experience rooted in mutual respect and empowerment, the more knowledge for the good of all and will advance (Stanfield & Dennis, p 15).

On a positive note, the current research that had developed from various disciplines in mainstream universities presents innovative ways of understanding Native American history and indigenous cultures. This is imperative because “for student affairs professionals and institutions to serve this population better, they must first understand its needs as well as proven approaches to serving Native American students (Shotten, Lowe, & Waterman 2013, p 2-3). While recent forms of literature sheds light on the trends of Native Americans in higher education from the latter part of the 20th century to the early 21st century; virtually nothing is known about the process and influences that aid Native American Student Veterans to succeed in higher education. This manuscript will purposely shift from strictly Native American students to Native American Student Veterans. The voices and statements of Native American Student Veterans in this study were taken from individual participants and interviewed at a flagship university’s Veteran’s Education and Transition Services (VETS) office. Retelling the Native American experience of modern student veterans helps to redraw the affects and influences of the military within the context of higher education. The examination of self-worth, self-esteem, and balancing cultural identity within mainstream pressures is a recurring concept linked to indigenous students who benefitted directly and/or indirectly from military participation.

The body of scholarship on Indians that has emerged in the fields of history, anthropology, and literature primarily since the late 1960s and early 1970s now provides for the basis for critical analysis of what constitutes that perspective, and increasingly sophisticated methods of studying it... The exploration of social and political Indian identity in literature demonstrates the complexity of contemporary American Indian life beyond traditional stereotypes (Kidwell & Velie 2005, p xii).

DECOLONIZATION THEORY

Borrowing from Linda Tuhiwai Smith, a leading theorist of decolonization, she utilizes a dual framework of Maori knowledge and European epistemology for her research. In her book, *Decolonizing Methodologies*, Smith explains that any type of indigenous knowledge that is gained by colonizers or indigenous knowledge that is gained through the process of colonization is information that has been interpreted, represented, and articulated through the disciplines of Western education. In turn, Native Americans must look for their histories through research that has been “taken, catalogued, studied, and stored.” Smith goes on to argue that it is at this point that indigenous scholars must pull those stories histories from the colonizers’ point of view and into the colonized (indigenous) point of view, illustrate the relationship between “knowledge, research, and imperialism” and articulate this in a way that clarifies how higher education has influenced our cognitive development through “academic disciplines and the through the education of colonial elites and indigenous or native intellectuals (Smith 1999, pgs 58-59).

Understanding Native epistemologies, culture, and social structures provides a richer array of options through which student affairs professionals and institutions may approach their work and missions... Indigenous epistemologies and knowledge systems are based on relationships (Shotten, Lowe, & Waterman 2013, p 3).

This also makes sense, especially since this assessment involves articulating student development theories through another cultural framework: Native American Student Veteran experiences. The indigenous political praxis of incorporating a foreign concept or object (conventional military organizations) into Native American society has always been around but not necessarily recognized, especially by those who believe indigenous peoples were never the colonizers. Their ability to adapt to changing educational practices allowed Post-9/11 Native American Student Veterans to alter their patterns of survival and improving their situation or circumstances by previously participating in the armed forces and taking on Euro-American values and mannerisms.

[I]t is useful to study how Native Americans themselves construct and represent Euro-Americans, since this seems to be largely ignored from most of the scholarship in representations with a few notable exceptions (Cassadore 2007, pg12)

Again, this manuscript is about the experiences of Native American Student Veterans that participated in the armed forces following 9/11. Over the past two centuries, the military has represented a space of competing and conflicting perceptions of Native Americans. Equally important to military participation are the ways in which Native Americans have exploited these differences and compelled these shifts, partly to resist submission but mainly to negotiate intercultural relations on terms more to their liking.

[R]aces are created as social and cultural constructions and used as political weapons. Generations of societal residents are socialized into the belief that it is “natural” to assume that real or imagined phenotype features predict values, personality, intellectual attributes, behavior, moral fiber, and leadership abilities. In this sense, race is not only a category but an organizing principle of everyday life, because it facilitates decision making in such matters as self-concept, concepts of others, residential choice, hiring and firing in labor markets, and selection of mates and friends (Stanfield & Dennis 1993, p 15).

In this fashion, competition and conflict together provides a narration to describe the variegated experiences of Native American Student Veterans and of the indigenous reactions to the dominant and pervasive powers within the military and higher education. Since the rise of American Indian self-determination and sovereignty, academic scholars have tended to neglect side-effects made within Indian Education and focused more on upon the negative issues of academic retention; neglecting other realms of the indigenous collegiate experience, namely the Native American Student Veteran. Furthermore, academic scholars in the fields of American Indian Studies and Higher Education have yet to recognize that there is a distinction in the methods and manners of indigenous political praxis that can be applied by Native American Student Veterans.

Truth, according to Foucault, is found in the struggles of everyday politics and the “wars” of institutional practices. Praxis always requires both symbolic and material transformation because knowledge is always formed through power and power is always located in knowledge (Quantz 1992, pg466).

In order to take advantage of that political power, scholars need to recognize that Native Americans are constantly changing and influenced by a world that is bombarding them with information and through multiple forms of the media. Researchers need to recognize that Native American people do in fact change and this can result in the disappearance of an indigenous culture. Native American Studies Professor, Heather Shotten explains the misconception is “that we still exist in the past and not as contemporary people, not as your professor, not as your doctor, not as your attorney...not in these everyday lived realities” (Bell 2016). The American mainstream must recognize that Native Americans are increasingly exposed to mainstream cultural values and will absorb what they believe is beneficial. University professors and

officials need to be cognizant that Native Americans are capable of change in a way that is advantageous; therefore, Native Americans and Native Nations can empower themselves.

Previous generations of Native American Veterans gained access to mainstream institutions, the military and the university, developed pathways and new opportunities for themselves and succeeding generations. They did so by gaining mainstream knowledge, sharing their indigenous perspectives, educating non-Natives, and targeting specific political, educational, and economic prospects they believe would benefit them. Through military participation, Native American Veterans realized that isolation was not always a way to ensure survival. They realized it was advantageous to gain new knowledge off the tribal reservation. It is this reason alone that knowledge and the application of knowledge has increased the survivability of Native Nations.

By introducing this tribal context, new knowledge about American Indian college-going can help higher education researchers, practitioners, and administrators better understand and support American Indian students that choose to attend mainstream universities (Nelson 2015, pg24).

There has been a growing body of literature that is only beginning to address the multitude of concerns faced by Native American students in higher education. Native American professionals in higher education understand that the minority have numerous issues that need to be addressed because they believe that indigenous identities are overlooked within the academy; American Indian Studies notwithstanding. In many ways, Native American students in mainstream universities are barely visible, making up only 1% of the total student population and Native Americans within the context of Post-9/11 Student Veterans are invisible. We see the dominant mainstream society as setting the curriculum, setting the methodology, and setting the policies that has no space for indigenous input. We believe it is our duty to pull together as a family in

order to voice our concerns. But we also risk being labeled as what Jean Baker Miller describes as “Troublemakers!”

Miller points out that dominant groups generally do not like to be reminded of the existence of inequality. Because rationalizations have been created to justify the social arrangements, it is easy to believe everything is as it should be. Dominants “can avoid awareness because their explanation of the relationship becomes so well integrated in other terms; they can even believe both they and the subordinate group share the same interests and, to some extent, a common experience (Tatum 1997).

In other words, Miller argues that the dominant society cannot entirely comprehend the experiences of the subordinates. So how can the dominant society better comprehend and appreciate the experiences of the subordinate society? Culture shock and dissonance should not be a one-way street where the subordinates have to constantly negotiate their uncomfortable experiences, the dominant population needs the experience and exposure too. The dominant society and status quo of higher education need to explore and examine what is most salient to marginalized and sub-marginalized populations. This can be difficult and demanding, but it is necessary for non-Native higher education professionals to better understand Native American students and Post-9/11 Native American Student Veterans.

CHAPTER 4 – NATIVE AMERICANS IN THE MILITARY

HISTORICAL OVERVIEW

Native American Student Veterans continue to live within and with the legacies of militarism and militarization; both which are links to the past and present. Militarism is a concept pertaining to a military organization's authoritative power over civilians. Militarization describes a social process of preparing for war and has become a process embedding itself within the history of politics, society, economics, education, and institutions (Gillis 1989, pgs1-2). Militarism and militarization were especially evident in the way the United States handled Indian affairs. A manifestation stemming from these legacies is the legend of "Civilizing and Christianizing" within the mainstream American consciousness. Euro-American military and educational institutions reinforced the concept of "Civilizing and Christianizing" in order to alter the identity of Native Americans. The conflation of transforming "savage" is central to this nation's history. Centering Post-9/11 Native American Student Veterans between the disciplines of American Indian Studies and Higher Education, the research explores the individual and collective narratives tied together by an ongoing colonial process: the use of Native Americans as an internal resource for the United States military. In another sense, it is the historical conquest of the natural resources through the subjugation of the indigenous people, control of their lands, and questioning the patriotism of the Native American in the face of modernity.

Throughout the eighteenth and nineteenth centuries, there were a series of conflicts between American Indian people and the United States military due to Euro-American expansion. Euro-American colonizers continued to advance their territories, pushing indigenous populations westward. The wars were spurred by the racist and exceptionalist ideology of "Manifest Destiny," which espoused that Euro-Americans were destined to expand from coast to coast. In the process, they claimed that they would save the "savage" indigenous population through Christian ideology or these people would die (Ali-Christie 2013).

THE LEGACY OF TRIBAL WARFARE

Tribal warfare or Indigenous warfare can be described as unconventional warfare. In other terms and descriptions, Tribal Warfare can also be regarded as guerilla warfare and/or hit and run tactics. The point of this type of warfare is to surprise the enemy, attack hard and fast, and then disappear before the enemy has any idea what is happening or has happened. Tribal warfare was also a limited form of warfare and the goal was not obliterate the enemy but to allow an aspect of the enemy forces to remain alive. This concept of Tribal warfare, to allow the enemy to live, is connected to the indigenous world view of maintaining a degree of balance. Basically, everything in life is interconnected; therefore, even the enemy must remain in order help maintain an equilibrium in the environment. This type of warfare was very different from what conventional European warfare was practicing on the battlefield during the early colonial years.

European warfare is referred to as Total War, meaning the enemy will be obliterated to the extent that all people and resources are destroyed so that the enemy never reappears. In addition, European warfare had evolved from fighting tactics that mirrored early ancient army formation of the Greeks and Romans. Severe discipline was enforced and soldiers were required to march into battle head-on with their muskets. This conventional form of European warfare was not effective against Tribal Warfare and Euro-Americans were required to acknowledge and incorporate Tribal Warfare tactics in order for their military campaigns to be successful.

In 1799, Colonel James Smith published his treatise on Indian warfare to not only explain Anglo-American defeats, like that of Braddock's, at the hands of Indian warriors, but also to spark interest in permanently changing Euro-American battle tactics and institutionally adopting Indian methods in combat. In addition to listing the attributes of Indian warriors, he also produced a lengthy list of Native American military successes between the years 1755

and 1791...Smith went on to enumerate Indian victories with the intention of proving that, without adopting “the Indian mode of warfare,” the Americans would have had not a chance of victory against either the British or the tribes (Holm 1996, pg83).

COLONIAL WARS

From the early beginning, Central and North Americas experienced European colonization: the systematic conquest of the New World. Spain, France, and England, including others, colonized parts of the Americas, inevitably altering the lives of indigenous peoples. This occurred through European methodical attempts to annex the land, exterminate the native populations, and/or to pit Native nations against each other. Ironically, as Native Americans took sides with competing European armies, the divide-and-conquer technique was applied by European nations and, still later, by the Americans. Throughout all of the Indian war campaigns, European and American military forces relied upon indigenous contacts for assistance.

The American Colonial Marines came into existence early in the year 1740, when three regiments of Marines were raised in the American colonies, concurrently with the re-establishment of the British Marines, for service in the naval operations in the West Indies with the fleet under command of Admiral Edward Vernon of the Royal Navy. Native Americans were supposedly better fitted for service in this climate than Europeans, and their uniforms of “camlet coats, brown linen waistcoats, and canvas trousers” were considered well adapted for their duties (Lukeman 1990: 10).

In the 18th century, warfare in the North America was mainly the result of a struggle for an empire between European rivals. European colonizers allied themselves with different Native American tribes and actively recruited their warriors. These warriors, the earliest known indigenous members to serve within a European form of military establishment were labeled as “scouts.” Their primary duty was to assist and guide European colonial armies exploring the New World. When the colonial wars began in North America, the usefulness of scouts

accelerated to incorporate a larger number of Native American warriors. Europeans came to view Native Americans as effective military forces alongside their own. Whole tribes of indigenous warriors were recruited on both sides (British & French) during the French and Indian War. During the War of Independence, the fledgling American government conscripted a national military organization for both land and sea, licensed mercenaries, sought supplies and funding, appointed military officers, coordinated military strategies, and continued to fight with the indigenous populations. At the same time, Native Americans served several times with and within American military forces. Soon after the Revolutionary war began, four hundred Native Americans were under the Command of George Washington. Experience from the French and Indian War was enough for General Washington to write a letter to the Pequot; requesting they join on the side of the Americans.

AMERICA: A MILITARY NATION

By 1783 as Americans confronted the issues of national security and the types of military institutions they would install, the fledging nation had already gone through a number of military engagements. Conflicts with the indigenous peoples of North America and warfare with other European nations in the New World shaped American society to develop military institutions. From past military experiences, American society shaped and distorted military issues following the War of Independence. The Federalists' adoption of a Continental Army for national defense was not surprising. Federalists were mostly veterans of the Continental Army officer corps. These young men who served in or with the Continental Army at the beginning of the American Revolution became Federalist Party leaders. During this period, the confluences of federalist philosophy, nationalism, interstate networking, and the ineffectiveness of the militia were pressing issues within the Continental Army.

The major Federalist defense of the army power consisted of Hamilton's preparedness argument first advanced in 1783: the nation must be ready to fight in peacetime, first as a deterrent, then so that security would not be compromised by waiting until the actual outbreaks of hostilities to raise an army, prepare supplies, and build defense. Without forces on foot, an invading foe might penetrate into the bowels of the country before opposition could form (Kohn 1975:84).

Four years later, when framers of the Constitution met in Philadelphia to create the United States government, the question of national security was how to protect the nation externally and internally. Previously, Congress allowed the government to raise an army and navy during peacetime, to reform the militia, and to suppress any threats against established laws. Every delegate in the convention acknowledged the fact that a vital function of the government was to defend itself against foreign and domestic enemies. Other reasons included the need for an effective force to protect settlers from the Indians on the frontier, the universal idea of preparedness, and the obvious need to give the government just enough authority to maintain a standing army for any emergency. In order to carry out these duties, the delegates believed the new government required a national military establishment. This would assure supremacy over all the states, provide the centralized authority its own forces, and enough power to prevent a state militia from escaping or stalemating the national will (Kohn 1975:73-77).

The final version of the Constitution reported by the committee of style in September 1787 gave the new government sharp military teeth...Under several provisions the governments could use troops, including the militia, to enforce its will or to crush violence and rebellion (Kohn 1975:80).

On one hand, the use of military force was significantly demonstrated twice in the 1790s, against the Indians of the frontier and against the American civilians during the Whiskey Rebellion. And the Federalists built upon these events to further enlarge the military establishment. On the other hand: "it was obvious that the Americans could not simply beat the tribes into submission

by force of arms, the government continued seeking tribal allies and played on intertribal enmities to carry out expansion” (Holm 1996, pg 91).

Adding to the overall picture, it was also apparent that the West needed to be opened for settlement. America owed lands to veterans of the revolution, lands promised to them as reward and payments for enlisting. Americans were eagerly talking about the large tracts of land. Congress knew that armed forces would be needed to open the West for settlement. Soldiers were needed to escort and guard American representatives when meeting with the indigenous populations or as instruments to impress them with American power.

Pressured by the need to open the West and to stabilize relations with the Indians, Congress eventually overcame heated disagreements enough to raise a regiment of troops. It laid the foundation for a national military establishment in peacetime (Kohn 1975:54).

Throughout the Federal-Indian treaty-making era (1778-1868), U.S. military officers were the principle representatives of the federal government attending those formal negotiations. Military officers were also chosen and appointed as Indian agents on reservations (Prucha 1993: 174). Treaty negotiations were often held at or near military posts and the military presence had two basic functions. The first function was to protect U.S. treaty commissioners, should hostilities erupt between the two factions. The second function was to impress the tribes with U.S. military maneuvers (Prucha 1994: 218).

During the War of 1812 Native Americans were again being recruited by both American and British forces. Three years into the war, future president, Andrew Jackson, personally recruited and gained the military support of 600 Cherokee warriors. Jackson led his Cherokee allies in the Creek War of 1814, attacking and defeating the Creeks at Horseshoe Bend. By the time Jackson’s usefulness of the Cherokee was accomplished, he had no qualms about

discharging them from his command (Holm 1996, pg92). By the time Jackson reached the Presidency, he was a firm advocate of Indian Removal.

INDIAN AFFAIRS ESTABLISHED UNDER THE WAR DEPARTMENT

Since the time of discovery, Europeans believed that the indigenous populations posed a military threat to European settlers in America. Because of this, Euro-Americans felt Federal-Indian relations should be handled by the War Department of the United States. In the early 19th century, when expansionists continued to claim more Native lands, they simultaneously demanded federal-military protection from the “savages” (Kohn 1975: 93-94).

The establishment in 1824 of the Indian office within the Department of War signified the early hostile relations existing between Americans and Indians. Federal-Indian relations were largely viewed as a military problem, and the federal government dealt with Native Americans as an enemy to be conquered (Fixico 1992: x).

Westward expansion eventually led to the 1830 Indian Removal Act and an ensuing factor of military presence. When the federal government began to relocate tribes from their traditional homelands, federal-Indian policies were confronted with indigenous resistance. The U.S. military then stepped in to forcefully remove the indigenous populations, and as a result of these forced removals, many tribal communities were destroyed (Fixico 1992: xi).

As the white population grew, the military strength of the United States quickly surpassed that of Indian tribes. Negotiations with tribal groups frequently failed, resulting in misunderstandings that led to the homicidal termination of Indian people by the superior U.S. military. Clashing armies and Indian forces decimated the native populations. Until the mid-1800s the destruction of Indian life on the battlefield assumed an obvious form of termination, or, to be specific, genocidal termination (Fixico 1992: x).

President Andrew Jackson, who had previously benefitted from Cherokee warriors, now turned against them by 1830. Jackson was a staunch supporter of the Indian Removal Act. This policy

was passed by Congress to forcefully relocate all Native Americans east of the Mississippi River and to place them in a designated area known as Indian Territory; located west of the Mississippi River. Tribes that resisted were forcefully rounded up and forced marched westward by the U.S. military. In some cases, the U.S. military was not always successful in capturing all Native Americans in the Southeast. The Seminoles of Florida applied tribal warfare tactics and proved to be a very formidable group for the American military. A combined force of 35,000 Army, Navy, and Marines, over the course of seven years, attempted to relocate all the Seminole but were unsuccessful. In addition, seven-hundred-fifty Creek Warriors served alongside the American Marines to help capture the Seminoles (Moskin 1982:58). By 1842, the United States had spent so much money on this effort that the war against the Seminole officially came to a close. Technically, a band of the Seminole never surrendered to the United States and remained in Florida.

INDIAN SCOUTS IN THE U.S. ARMY

During the 19th century, American civil-military relations illustrated a constant military presence throughout Federal-Indian relations, policies, and practices. The internal history of American civil-military relations consisted of a paradoxical incorporation of the indigenous peoples into a politically and socially foreign entity.

Federal policies could no longer be one of removal of the Indians to some distant place, because with the Indian Country dissolving here was no place left to which to remove them. The remaining options were extremely difficult. White men who knew the Indians and were well disposed toward them, such as William Bent at Bent's Fort and Kit Carson, were coming to believe that if the Indians were to live close to white men, they must abandon their own way of life and take up the white man's. Otherwise there could be no lasting peace between white men and red, for their cultures and their economies clashed too much; and if the white

men continued coming into the Indian Country without the Indians' adopting white ways, the red man eventually would be exterminated (Weigley 1977: 156-157).

In the long run, extermination was no longer a favorable solution to the Indian problem. Euro-Americans began looking at alternatives to assimilate Native Americans into the mainstream of American society. This included European military ideology and practices which were introduced to Native Americans; through military service and the gradual cooperation made between natives and non-natives. When America was in the process of settling the West and taming the frontier (1840s-1860s), Native Americans were consecutively employed as scouts by the U.S. Army. Native Americans served as scouts for the U.S. Army in countless conflicts and were seen as possessing "superior capabilities in this capacity" (Krouse 2007, p 66).

Badly needing personnel knowledgeable of the land and of the hostile Indian nations, the Army pressured Congress into passing an act in 1866 providing for the establishment of an Indian scouting corps...highly mobile...utilized as strike forces...used to respond to raids (Holm 1996, pg95).

Many people are unaware that General Armstrong Custer and the 7th Calvary was accompanied by four Crow warriors that served as scouts for the U.S. Army (Krouse 2007, pg66). In the American Southwest, Apache Scouts in the U.S. Army helped "track down other Apaches who had left the reservations in defiance of the United States policies (Holm 1996, 95).

Both U.S. and Mexican Troops pursued him [Geronimo] and he was eventually surrounded by some 5,000 U.S. troops, aided by Apache Scouts (Sutton 2016, 196).

During the 1860s, Ute Scouts were incorporated into the U.S. Army to help Kit Carson round up the Navajo population and forcefully relocated them to an internment in Bosque Redondo, also known as Fort Sumner, New Mexico. The use of Native Americans as Scouts in the United States Army proved very useful. The divide and conquer theory of warfare was applied many

times throughout American westward expansion. The Indian Scout was so useful that their military accomplishments were recognized:

Between 1872 and 1890, sixteen American Indian members were awarded Medals of Honor for bravery in action (Holm 1996, pg95).

The legacy and bravery of the Indian Scouts serving in the U.S. Army during the 19th century carried over into the 20th century. By 1942 the Army Special Forces even adopted the Scouts' crossed-arrow insignia (Holm 1996, pg95).

CIVIL WAR ERA

It has been estimated that more than 20,000 Native Americans served in the Civil War (Holm 1996: 95) and other sources place the number as high as 30,000. The significance of the Civil War is the increased use of the divide and conquer method that was applied to continue pitting tribes against one another. Both the Northern Union Army and the Southern Confederate Army incorporated Native Americans into their militaries. Notable Native American leaders in the Civil War were people like Eli Parker (Seneca) who was a lawyer, a civil-engineer, and a Northern Union Army Officer. Eli Parker became a close friend to Ulysses S. Grant prior to the Civil War. By the time Grant was promoted to General, he then made Parker his personal secretary. Another notable Native American leader was Stand Watie (Cherokee) who served as a Southern Confederate General and was the last Southern officer that surrendered to the North (History Channel 2006).

MILITARY INDOCTRINATION & ASSIMILATION

By the 1880s, the federal-military troops began to taper off when Christian Indian reformers began accusing the U.S. military of genocidal extermination and called for a humanitarian program that would transform the Indians into Americans (Hoxie 1992: 1-3).

Christian reformers or “Friends of the Indians” accused the federal government of genocidal extermination and called for end of military campaigns against the indigenous populations. Their concern was that America was a “Christian” nation and the federal-military policies of Indian extermination did not reflect Christian values. The federal government responded by allowing clergy leaders of upstate-New York to guide a new solution to the “Indian problem.” The solution called for an assimilation program to indoctrinate the younger generations of indigenous populations.

The most prominent sites of assimilation were the federal Indian boarding schools, which functioned to isolate youth from their families and communities. Teachers indoctrinated students with notions of individualism, democracy, American ideals of cooperation, time management, and Christianity. All of these principles were communicated through the English language and implemented in a militaristic style of physical training (Ali-Christie 2013, pg55).

Despite these new efforts to alter the policies and treatment of Native Americans, mainstream Americans continued to perpetuate military ideologies that transcended over to the Indian Boarding School and into athletic events. Following the Civil War, mainstream American men were facing the task of figuring out how to prove their manhood. Sports and athleticism became an alternative outlet for many young men to demonstrate their athletic prowess; but more importantly to “demonstrate their masculinity, and the warrior role is one way to prove one’s manhood” (Dunivin 1994, pg536).

[N]ewspapers portrayed football games as frontier conflicts, in which, the Indians won...Perhaps no other game embodied the importance of sports symbolized to American Indians in the boarding schools era more than the 1912 match against West Point. On November 9, 1912, the Army locker room contained nine future generals, including four future World War II generals, as well as future United States President Dwight David Eisenhower, who was known for punishing football opponents...Indians and

soldiers were set to square off again, this time “peacefully” on the football field at West Point. In a game that would later be recognized as “The Real War of the West,” Jim Thorpe, in his greatest performance as a college player, led Carlisle to a 22-6 victory. Football at Carlisle reached a level of success and visibility that had never before or since, been attained by an Indian School (Ali-Christie 2013, pgs60-63).

Even after the transfer of the BIA from the Department of War to the Department of the Interior in 1849 and the development of Indian Boarding Schools, the U.S. military presence remained a prevailing fact of federal-Indian relations. Historian, Francis Paul Prucha (1993), explains how territorial boundaries in the latter part of the 19th century kept the U.S. Calvary on stand-by: “[R]eservations upset traditional tribal ties, and the taking of a census presaged in the minds of the Indians still another ration cut. The restlessness of the Indians [1890] led to movements of troops into uncomfortably close proximity to the reservations (pg247).

WOUNDED KNEE MASSACRE: PART 1

One of the last conflicts of the late 19th century between Native and non-Natives occurred in the winter of 1890. In response to a growing spiritual movement known as the Ghost Dance, Bureau of Indian Affairs officials grew agitated, concerned, and nervous. Military troops were ordered to arrest a Sioux leader and to disarm his warriors. Instead, the U.S. Army surrounded this group of Sioux at Wounded Knee Creek and opened fire upon them. Approximately 300 Sioux men, women, and children were massacred by the U.S. Army. This event brought national attention and was regarded as one of the last engagements between the U.S. military and the Indigenous peoples.

TRIBAL POLICE: A QUASI-MILITARY ORGANIZATION

During the era of federal assimilation (1880-1920), American educators still had to develop a way that ensured the attendance of Native American children. Although boarding schools were developed, it was not uncommon for Native American children to avoid these institutions. By 1888, the federal government was enforcing the Compulsory Education Act. This was to make it mandatory for all Native American children between the ages of 6 and 16 to be enrolled and attending school. Not all Native American parents sent their children to school. This led the federal government and/or the Bureau of Indian Affairs to establish a quasi-military organization. The first tribal police or “truant officers” began to appear during this time on tribal reservations in response to reports of Native children running away from the boarding school and children continuing to hide at home. Their job was to look for Native children and ensure they were sent to school. Interestingly, another quasi-military presence that appeared at the turn of the 20th century was the Boy Scouts.

America began to embrace and desire “Indianness,” For example, the “readings” of Indianness in the literature of the Boy Scouts of America encouraged boys to adopt various elements of American Indian life to develop discipline, courage, healthy bodies, and an intimate knowledge of nature. The goal “was to teach white children Indian ways, but what constituted “Indian way” were a set of highly idealized stereotypes of Indians as scouts, hunters, craftspeople,” and inevitably, mascots (Ali-Christie 2013, pg75).

WORLD WAR I & U.S. CITIZENSHIP

It is estimated that more than 12,000 Native Americans served in the United States military during World War One and countless more indigenous soldiers in the Canadian military. In her book titled: *North American Indians in the Great War*, the author Susan Applegate Krouse (2007) explains: “Ultimately, Indians were integrated into regular army units. In these units,

however, they often served as scouts to survey enemy territory, as runners to carry messages, or as snipers and shock troops patrolling the front lines” (pg66). In the era of the Great War, Native Americans were not viewed as U.S. citizens but merely as “wards of the federal government.” Because of this political view, many Native Americans were initially disenfranchised from receiving military benefits (G.I. Bill) following the close of World War One. Native American World War One veterans began addressing their concerns to their local Bureau of Indian Affairs office and demanded social justice. By 1924, Native Americans were granted U.S. Citizenship.

WORLD WAR II: EXPOSURE & EXPERIENCE

World War Two was another opportunity for Native Americans to enlist in the armed forces and to serve abroad. Most notably is Ira H. Hayes, a Pima Indian and Marine, who is pictured in a historic photo helping raise the U.S. flag on Mt. Suribachi; on the island of Iwo Jima. During this era, there appears that to have been a flowing cooperation existing between Natives and non-Natives serving together within the regular military service. The Native American was able to acculturate the meaning of being a traditional warrior to his/her status as a soldier in the United States military (Holm 1996, pg104). Of course, the dynamics affecting the decision to enter military service was different for each Native American individual: “From notions of patriotism to aspirations of glory to practical concerns of employment” (Riseman 2012, pg 193).

It is estimated that more than 25,000 served during World War Two (Sutton 2012, p 33). The reason(s) for the significant increased volume of Native American participation in World War Two are many. One account is described by a Navajo who stated it more about his cultural connection to the land and not necessarily a political commitment to the United States: [W]e were told that the Navajo needed to join in the war because the Japanese were coming to our

land...our native land, near the four sacred mountains...all that we held dear...thus, the Whiteman's war became our war as well (MacDonald & Schwarz 1993, pg60). At least 12,000 more Native Americans would depart the tribal reservations and to be part of the auxiliary units: shipbuilding, nursing corps, munition depots, etc. (Iverson 2002, pg 186).

[I]t was common from 1943 to 1945 for Navajos to be encouraged to take war jobs off the reservation. The U.S. Army Air Corps even established a class in Atlantic City in February 1943 to teach English to monolingual Navajos. Navajo women participated in groups such as the U.S. Women's Army Corps, some even serving overseas (Riseman 2012, pg 189).

During World War Two, the United States military was experiencing difficulty with keeping the transmission of strategic plans a secret. The Japanese were experts as codebreaking and this required a creative response from the Americans to utilize the Navajo language as a code:

In 1942, the Marine Corps recruited and trained a number of Navajos for specific duty in communications. Their mission was a tightly guarded secret: The Navajo marines had created a voice code that defied decoding (Holm 1996, pg 105).

The son of missionaries spreading the gospel on the Navajo reservation, Philip Johnston, a Marine Officer approached the top military brass and suggested the utilization of the Navajo language for code purposes (Iverson 2002, pg183). The incorporation of the Navajo language operations would be different from previous tribal languages that were applied during World War One because the code would be specially designed and encoded with vocabularies within the tribal language (Lackenbauer, Sheffield, & Mantle 2007, pg165). Navajo terminology substituted for particular military terminology: ginitsoh (sparrow-hawk) and ana'I (enemy); other Navajo terms: tazhii (turkey), tsin (stick), or tl'iish (snake) represented the letter T (Holm (1996, pg106). The Navajo Codetalkers were first utilized by the Marine Raiders, and eventually, by all

six divisions of the Marine Corps and in every island-hopping campaign that stretched from the Phillipine Islands to the mainland of Japan. This was imperative for the United States military in order to establish airstrips that could support and conduct military operations in the Pacific and to being the U.S. military closer to Japan (New Dimension Media 2011).

Were it not for the Navajos, the Marines would never have taken Iwo Jima—Maj. Howard M. Conner (Riseman 2012, pgs195-197).

Given the immense reliability and success of the Navajo Code Talkers to transmit strategic military messages and operations, this helped shorten the duration of the war and save countless American lives in the Pacific theater. The usefulness of Navajo Code Talkers did not end after the war because their abilities carried over to civilian occupations back on the tribal reservation. When Navajo language courses were being offered at the 1st Tribally-Controlled College in the United States, former Navajo Code Talkers serves as Navajo language instructors.

I think it's we, the veterans, of World War II are the ones that brought back to our people, because a lot of us became leaders, became teachers, lawyers. Some became medicine men, community leaders—influential leaders around the reservation, even off the reservation (Riseman 2012, pg213).

On another note, United States military officers during World War Two, were often fond of recruiting Native Americans because these potential recruits had attended a federally-operated Indian boarding school (Norcross 1977, pgs 104-105). One merely needs to read a book issued by the Office of Indian Affairs, *Indians in the War*, to see that the educational background of these warriors included Indian boarding schools. Native Americans who attended Indian Boarding Schools attest that these institutions were in the likeness of military institutions: “Boarding school was like a military academy for children. We marched everywhere, to classes, around the grounds, to meals. Everything was regimented, including the way we had to make our beds” (MacDonald & Shwarz 1993, pg44).

Obviously, Indian boarding schools made perfect recruiting stations where Native Americans could be used as an internal American resource for military troops. After all, the Indian boarding school would have already trained young Native American Americans to act and abide by Euro-American disciplinary rules of behavior and regimentation.

The army reactivated the unit at Fort Sill, Oklahoma, in 1941, along with the Eighty-eighth Infantry Division and the 180th Infantry, two other Oklahoma National Guard outfits that included two hundred Indians recruited out of the Chilocco Indian School (Bernstein 1991, pg 44).

Exposure to the non-Native world through military service and mainstream employment (off the tribal reservations) during World War Two subsequently led to the growth of federally-sponsored health care and educational institutions for Native Americans (Schwarz 2001, pgs 8-9). The experiences of serving in the armed forces and working off the tribal reservation underscored the practicality of the English language and this led to a growing movement among Native Americans to advocate for more school and increased educational opportunities (Iverson 2002, 188). Navajo Code Talker, Peter MacDonald, describes a pivotal moment when he discovered an Anglo Marine who was illiterate: “White people had to go to school just like the Navajo. Even more surprising to me was the realization that I actually had skills he did not have, and that knowledge was power” (MacDonald & Schwarz 1993, pg63).

KOREA & VIETNAM

According to records provided by the U.S. Department of Veterans Affairs, approximately 10,000 Native Americans served during the Korean War (Lemay 2012). Unfortunately, research on the Native Americans Veterans who served during the Korean War is not easily readily available. What is available are mere footnotes tied in with World War Two and/or the Vietnam conflict and how the Navajo Code Talkers were not allowed to speak of their

capabilities in case the U.S. military decided to utilize the code again. There is a brief statement of Jack Miles (Sac and Fox-Creek), a veteran of the Korean War:

In Korea, my platoon commander always sent me out with our patrols. He called me “Chief” like every other Indian, and probably thought I could see and hear better than the white guys. Maybe he thought I could track down the enemy. I don’t know for sure, but I guess he figured that Indians were warriors and hunters by nature (Holm 1996, pgs89-90).

The statement above provides a glimpse of what Native Americans serving in the U.S. military had to deal with during their time of service. And it provides some insight to the relationship between Natives and non-Natives, notions from both sides, and what Native Americans were relegated being called by others during that period. The lack of research and assessment of Native Americans Veterans during the Korean conflict demands attention and needs to be addressed. According to a survey that was issued to Native American Vietnam Veterans, the results revealed that duty, honor, country, family, and tribal traditions were the most important reasons they entered military service. In his assessment of Native American Vietnam Veterans, Native American Scholar, Tom Holm, described the indigenous perspective:

The turmoil and poverty in their early lives seemed to foster in them the desire to maintain their distinct identities as tribal Native Americans. Many of them truly wanted to be warriors in the older tradition and keep those ceremonies connected with warfare alive. Some of them thought that by becoming soldiers in the newer tradition, they could form a link to their warrior ancestors. Others looked upon military service as an honorable method of gaining respect within their home communities (Holm 1996, pg128).

WOUNDED KNEE: PART TWO

During the Civil Rights Movement of the turbulent sixties, Native Americans across the country were participating in protests against the United States government. The discontent of

the indigenous populations resulted from federal policies and actions taken by the federal government during the 1950s: “Many Native American activists in the civil rights struggle were disenchanting veterans, while others were beneficiaries of the GI Bill who returned to socioeconomic problems on the reservations (Riseman 2012, pg212).

World War II quickly wiped out most of the gains in Indian education, as funding was shifted from domestic programs to the war effort. At the end of the World War II, there was a renewed call to “set the American Indian free,” which meant cutting the budgets for Indian programs, terminating the rights of American Indian people, and reorganizing them into mainstream society (Ali-Christie 2013, pgs78-79).

Under the Termination Act, Federal-Indian recognition was removed from certain tribes and their tribal reservations were terminated. In addition, the federal government developed a program to relocate Native Americans from tribal reservations to urban cities throughout the country. The repercussions of these federal policies resulted in poverty, police brutality and a host of other problems. Urban Indians began voicing their concerns and established the American Indian Movement to address the failing federal programs and to point out the broken promises committed by the federal government. AIM would carry its militant demands on to a tribal reservation—Pine Ridge. On the Pine Ridge reservation, AIM was calling for the removal of the Ogalala Tribal Chairman who was perceived as a puppet of the federal government. The Oglala civil conflict increased and developed into an escalating dispute between AIM-members and the federal government.

[I]n early 1973, some 200 armed AIM [American Indian Movement] members occupied Wounded Knee Creek, the site of the 1890 massacre of several hundred Sioux by the U.S. Army. The FBI [Federal Bureau of Investigation] surrounded Wounded Knee and a tense standoff ensued, lasting 71 days (Sutton 2016, pg35).

What many Americans do not know is that several of AIM's bodyguards were veterans who had recently returned from the Vietnam War: "The young men defending Wounded Knee are militarily skilled and trained. Almost all are Vietnam veterans, and most of those were in the Special Forces—the Green Berets" (Holm 1996, pg179). This event, between the Natives Americans and the U.S. military was powerful, historically and politically. This clash brought international media, it highlighted the plight of Native Americans, it gained global sympathy, and it re-ignited the historical and on-going relationship between Natives and non-Natives in America.

DISPROPORTIONATE NUMBERS IN THE MILITARY

In the 21st century, the military incentives continue to afford an individual the opportunity to travel the world, seek adventure off the tribal reservation, reap military benefits [GI Bill] and and/or carry on a family tradition of military service while competing his own rite of passage. As per Native American Scholar Tom Holm (2007): "A remarkable number of warrior societies and their dances were rejuvenated...their revival was essential to the continuance of these tribes as distinct groups...Native American veterans were adamant about preserving their heritage and maintaining their status as members of their nations" (pgs 140-145).

[T]he strong tradition of warriors as leaders—both in war and peacetime—within tribal nations is one reason Natives continue to be drawn to military service (Lemay 2012).

According to the U.S. Department of Defense Figures, in 2003, of the 260, 808 federally-recognized Native Americans (ages 18-24), 5,902 enlisted in the armed forces; Native American men significantly outnumbered Native American women. As we take a closer look at enlistment statistics, we can see that a disproportionately larger number of indigenous males (compared to

indigenous females) are steering away from higher education to enter the military (Department of Defense 2003):

<u>FY 2003</u>	<u>Native American Females</u>	<u>Native American Males</u>	<u>Combined</u>
Army	495	1,213	1,708
Navy	558	2,545	3,103
Marines	80	526	606
Air Force	166	319	485
Total	1,299	4,603	5,902

These figures suggest another cause for the gender disparity: while Native American women are disproportionately attending institutions of higher education, Native American men disproportionately serve in the military.

CHAPTER 5 - NATIVE AMERICANS IN HIGHER EDUCATION

MISSIONARIES

Throughout American history, missionary efforts aided in the process of colonizing new lands. Missionary efforts occurring on indigenous lands have a long history that can be traced back to the late fifteenth century. The earliest religious organizations of Europe to convert indigenous populations of the Western Hemisphere were Catholics. The earliest forms of Western educational programs developed for Native Americans derived from missionaries. Religious instruction became the model by which colonialism would destroy the ability of indigenous societies to resist conquest and colonization:

Each of the imperial nations, including the United States, dispatched Christian missionaries to convert native people. By 1900 some 18,000 Christian missionaries were scattered around the world. Often the conversion to Christianity was the first step in the loss of a culture's indigenous traditions. The Western religious efforts also influenced the colonial power structure (Tindall 2007, pg 860).

As Indigenous populations of the Western Hemisphere experienced European colonization, Europeans inevitably altered the lives of Indigenous people. Throughout American history, missionary efforts aided in the process of colonizing new lands, dispatching Christian missionaries to convert indigenous people. Christianity was the means to eradicate indigenous cultures and simultaneously influence the colonial power structure (Tindall 2007, pg 860). As Christian missionaries flourished alongside European colonization and westward expansion into the interior of the North America, it led to policies of incorporating different Judeo-Christian religious organizations into the process of assimilating "Indians" into Europeans; a curriculum based upon Christianization and Civilization.

IVY LEAGUE RECRUITMENT

Harvard College was established by the Massachusetts Bay colony in 1636 and by 1654, North America's first Euro-American institution of higher learning began recruiting the male offspring of influential tribal leaders. The effort to transform indigenous populations through a foreign set of erudition and to appear and behave more as Europeans within collegiate institutions was later duplicated by the College of William & Mary, Yale, College of New Jersey (Princeton), and Dartmouth (Wright & Tierney 1991, pgs 1-2).

For nearly 300 years, Harvard student Benjamin Larnell (c. 1694-1714) was simply a footnote to scholars of Native American history. They knew that he was the last student of the colonial era associated with Harvard's Indian College...he was an accomplished student poet...trained in exactly the same way as colonial Puritans. The training in Latin and Greek...the same as that of English schoolboys preparing for Oxford and Cambridge...Latin was also the outward sign of an educated man...Classical languages gave ministers-in-training at places like Harvard direct access to the Bible...schooled them in rhetoric, and gave them tools to be a better person, to be a better scholar, and to be a better Christian. In the New England of 300 years ago, these were not lighthearted considerations...This was about saving souls. This was eternal life...there was something exceptional about Larnell. Barely past his mid-teens, he read, wrote, and spoke Latin and Greek. He read and wrote Hebrew. And he wrote verse in all three (Harvard Gazette 2013).

Following the passing of Benjamin Larnell in 1714, Harvard's Indian College began to become obsolete. In addition, the colonial conflict known as King Phillip's War convinced European colonizers that "Indians" could not be trusted. Other compounding factors include Harvard's decision to demolish the building set aside for the Indian College and the difficulty of securing sponsors (Harvard Gazette 2013). During the latter 17th century, Native American men were the predominant representatives from their nations to attend Euro-American institutions of higher learning. A century later, a handful of Native American women were being allowed to

attend college but their educational curriculum mirrored European patrilineal customs: females were limited to domesticated housework and trained to serve their future husbands.

Additionally, colonial education was dictated by religious curriculums and differed across the East Coast, from north to south; depending upon the type of Protestant faith being practiced in that particular region. (Szasz 2007, pgs 223-226).

In those days, piety was central to the learning process in European schooling; therefore, discipline was a concern for European educators who often doubled as the local minister. The Eurocentric view of the indigenous cultures even led Europeans to believe that Native Americans lacked discipline. This notion came about when colonialists observed indigenous children playing and not receiving any form of corporal punishment. Allowing Native American children to play constantly was an unusual parenting custom that was not comprehensible to Europeans; therefore, a lack of corporal punishment equated to a lack of discipline. On the contrary, indigenous societies did have traditional training and forms of discipline that were practiced and instilled; but not recognizable to outsiders (Szasz 2007, pg18). In retrospect of the European forms of Western education during the early colonial period, praying was more important than playing.

In defense of traditional Native American activities, such as playing, it should be made clear that games involving physical movement have always been part of the social and cultural identity of Native American societies. Games, competition, and playing are customs deeply embedded in the indigenous cultures of the Western Hemisphere. Indigenous games were not only a form of entertainment but a sacred act tied to songs, creations narratives, the natural environment. These games served a function, a purpose, and on multiple levels.

In traditional American societies, running had a prominent role in daily life, often integrating religious, societal, and cultural ideals. Footraces have been the most universal and popular of all Indian sports and games; traditional running activities ranged from informal play among youth to highly organized and ceremonial races of adults, which often involved whole communities (Ali-Christie 2013, pg46).

An indigenous game preserved the culture, the language, and ceremonial knowledge. It redistributed wealth, balanced the social economy, and reinforced traditional values and principles. Most of all, the indigenous game and/or sport taught the native youth to enhance their health and to hone their skills through the art of play and prepared them for life's future challenges; hunting, warfare, and survival. Dexterity was a common trait of Indigenous games and traditional athletic contests that even included archery and several other skillful events (Luna-Firebaugh 2011, pgs1-3).

CIVILIZATION PROPAGANDA & COLLEGIATE FUNDRAISING

For the longest time, Native Americans were relegated to a symbol of the natural environment—"the wilds and wastes"—that represented the burden of American colonization. Stoic but uncivilized, Native Americans blended into the surrounding natural landscape to seemingly appear as subhuman species that was backwards and symbolized resistance to the federal government. These metaphoric references have haunted the Native American and reduced their significance in the development of the United States. Seen as an uncivilized society, observers of Native Americans and untrained historians created a romanticized version of Native American culture that relegated them to simply being: "redskins of the wilderness" (Weber 1899). From this perspective, Euro-American policymakers absurdly depicted Native Americans as underprivileged, violent heathens in desperate need of a different set of human values than their own native cultures. Romanticizing the subjugation of Native Americans, in

terms of nature, race and gender, came to be seen as the inevitable and necessary step of progress and civilization (Chung 2015, pgs6-7).

The first educational appropriation for Native Americans appeared in 1775 when the Continental Congress approved an amount of five hundred dollars for Indian youth attending Dartmouth College, New Hampshire. The 1789 Northwest Ordinance was the first American document to introduce an education program for Native Americans. In it, President Washington issued an order “to establish religion and morality among the Indians through teaching.” This decision was reached after Henry Knox, the first Secretary of War, convinced Washington that the federal government should “assume responsibility for the education of Indians” (Jackson 1965, pg38). Other forms of American civilization programs followed in the 1790s when the federal government believed Indians should “become herdsmen and cultivators” (Jackson 1965, pg7).

In his book titled: *Native American Higher Education In The United States*, the author, Cary Michael Carney, explains that there was an explosion of colleges and universities in various formats in the United States during the 19th century but argues that U.S. Presidents, Washington and Jefferson, pointed to the dismal results of early efforts of higher education for Natives and this attitude may have added to the lack of interest in supporting these efforts. In another book titled: *The Indian History of an American Institution: Native Americans and Dartmouth*, the author, Collin G. Calloway (2010) elaborates upon Dartmouth’s first president, Eleazor Wheelock, as a person who believed in the operating the college in a manner that did not condone Indigenous culture and was vehemently focused on converting Indians into Christians. Aside from European zealots, there was a Samson Occum (Mohegan), who converted and served as a subordinate to Wheelock. As Wheelock’s school systems, Dartmouth College and Moor’s

Charity School, were taking root and growing, it became obvious that additional funds were needed to keep these educational systems operational. Occum was instrumental in helping Wheelock secure monetary support through fund-raising campaigns on the East Coast and across the Atlantic Ocean in England. But to his dismay, Occum realized that the funds meant to support Indian Education would not materialize.

During the American Revolution, Dartmouth would go through a series of political and military concerns and social transitions that threatened to divide Indian students and pit them against each other as they took sides in the war. Throughout the book, Calloway covers several periods in which the graduates of Dartmouth were instrumental as explorers, Indian Agents, land speculators, lawyers in land mark cases, business people, politicians and cultural brokers. The Dartmouth men were more than just missionaries or teachers sent to the West. But there was a dilemma in which the mask of humanitarian concern for the Indians doubled as a campaign to dispossess the land from the Indigenous populations. Eventually, Dartmouth would seek new recruits from Indian Territory (present-day Oklahoma), primarily from the Five Civilized Tribes which aided in the transformation of the Indian Country.

Appropriations for Indian education followed, but the most significant appropriation came in 1819 when the United States approved a permanent annual fund to set up an educational system for Native Americans, but this applied mostly to the indigenous populations on the east coast. Monies were dispersed to religious sects to establish mission schools and to begin educating the “Indians” (Jackson 1965, p42). By 1839, as Americans were expanding westward, the Methodist Episcopal Society opened an academy at Leavenworth, Kansas. This school developed a “rigid military-style regimen upon its students as a means, not only of inculcating a

dramatically non-Indian sense of order among them, but of generating the revenues to support itself” (Noriega 1992, pg378).

FEDERAL DEPENDENCE ON CHRISTIAN MISSIONARIES

After four centuries in the New World, Catholic missionaries were still very persistent in spreading the gospel as they competed for “Indian souls” with other Christian denominations. Since being the first European religious order in the Southwest, the Catholics often argued in defense that their early missionary efforts should allow them a privilege over other Christian churches. Moreover, Catholics held a monopoly over the New World that goes back to the sixteenth century and held a decisive advantage by being the first European religious institution to encounter various indigenous nations in the Western Hemisphere. Their historical presence in political, religious, and educational movements in the New World created, to a degree, a system of Indian converts and allies. This led Catholics in the following centuries to believe they held priority over the conversion and education of the indigenous populations. But the Commissioner of Indian Affairs had the ultimate authority to assist particular missionary plans and efforts.

Throughout the 19th century, as Christian missionaries continued to flourish alongside American westward expansion and onto indigenous lands, it led to federal policies incorporating religious organizations into the process of assimilating “Indians” into Americans. During the first half of the nineteenth century the United States did not have a formal institution of educating Native Americans on a grand scale; therefore, the federal government relied heavily upon Christian institutions to carry out treaty obligations regarding education (Underhill 1967, p 198) and to provide a curriculum of “Christianization and civilization.” Religious denominations were the prominent figures in early Indian education up until the 1950s and 1860s when the federal government began asserting itself more and more to operate the educational systems

among the Indians. As religious organizations became subordinate to the federal government, they continued their vital role as educational systems to civilize the Indians (Jackson 1965, pg44).

Following the Civil War, the Protestants had the advantage by working closely with the federal government under the Grant Administration, and later, the Friends of the Indians, the Catholics were suddenly at a disadvantage. To highlight the discontent of the Catholics, disapproving comments were made by Catholic Friars about the federal governments; coalition with Protestant institutions and the increasingly secularized American society. The United States' support of Protestant Missionaries on tribal lands and reservations seriously annoyed the Catholic institution: "[T]here are two Protestant Ministers here who have permission to preach Protestantism to the pupils, just as this actually were a Protestant School...our government is partial and unjust" (Weber 1899).

FRIENDS OF THE INDIANS

By the 1880s, the U.S. military was accused of committing genocidal extermination. Outraged at the treatment of Indians, Christian reformers, sometimes called "Friends of the Indians," and humanitarians of upstate New York, sought to deal with the Indian problem by "Christianizing and civilizing the heathens."

The drive to acculturate and assimilate the American Indians culminated in the last two decades of the nineteenth century. The policies that statesmen and reformers had advocated through the previous decades now came to fruition. The military struggles were over except for isolated conflicts, and the programs for Americanizing the Indians were pushed with new energy (Prucha 1993: p198).

Despite this new humanitarian movement against military aggression, the military presence remained among the Indians because “Christianizing and civilizing” were the goals of an educational system which itself was modeled after the American military organization: “[S]ome reformers considered a model of what could be done to transform the Indians, was the Indian school at Carlisle, Pennsylvania. It was the work of a remarkable young army officer named Richard Henry Pratt” (Prucha 1993: 234-236).

As early as 1875, an experiment was being conducted at Fort Marion, Florida by a man named Captain Richard Henry Pratt. Pratt watched over seventy-two Native American Prisoners of War (POWs) and “introduced them to English, to the idea of working for wages, and to his culture’s rules of behavior (Hoxie 1992, pgs 54-55).

[T]he Arapaho, Cheyenne, Comanche, and Kiowa prisoners who were incarcerated at Fort Marion in Saint Augustine, Florida, became subject to Lieutenant Henry Pratt’s newly devised “civilization” program. The prisoners spent half the day in a classroom and the other half working jobs around the prison (Ali-Christie 2013, pg54).

This was not, however, Pratt’s first involvement with Native Americans. Following the Civil War, Pratt enlisted in the regular army in 1867 and served eight years on the western frontier as a cavalry officer and commander of Indian Scouts (Hoxie 1992, pg54).

From those Indian Scouts he commanded, Pratt learned the characteristics, traits, and capabilities of Native Americans (Prucha 1993, pgs234-235). Then in 1878, with the help of General Samuel Chapman Armstrong, Pratt gained permission from the War Department to allow seventeen Indian captives to attend Hampton Institute, a school for Black Americans. The following year, Pratt gained Congressional support to open a separate boarding school for Indians in Carlisle, Pennsylvania; the abandoned military barracks were transformed into an

educational institution for Native Americans in 1879. Previously, the U.S. military utilized these same barracks as an “Army School of Instruction for Cavalry Recruits (Utley 1964, pg 218).

[T]he predominate model for the education of American Indian children was the military-style boarding school, exemplified by Carlisle Indian Industrial School in Pennsylvania, founded by former U.S. Army captain Richard Henry Pratt in 1879 (Krouse 2007, pg 126).

In subsequent years, more off-reservation Indian boarding schools were established in the likeness of Carlisle in order to end the cultural heritage of Native Americans (Hoxie 1992, pg58). By 1901, after a number of both on and off reservation boarding schools had been established, the Commissioner of Indian Affairs remarked: “They correspond more nearly with the great industrial and reform schools of the states. Military discipline is maintained and through obedience to civil authorities inculcated (Jackson 1965, pg52).

AN INDIGENOUS CRITIQUE

The Last Warrior is an autobiographical account of a Navajo, Peter MacDonald. As a young boy he experienced the Indian boarding school, and later, entered the United States Marine Corps, thus experiencing two types of military institutions. In retrospect, MacDonald described the boarding school as a place where children were taught to conform and not to resist government regulations. One of the more closely watched regulations was the English-only policy. All children were forbidden to speak their native language or to demonstrate any signs of their native culture. In essence, the Indian boarding school enforced cultural genocide and transformed, supposedly, federally-dependent Indians into self-sufficient Americans by forcefully indoctrinating Native American children. Native American children in the boarding schools experienced emotional trauma by being separated from their families, taken from their homes, and forced to abandon their traditional heritage. In his critique, MacDonald explains:

Looking back, I realize that the BIA [Bureau of Indian Affairs] program was poorly planned and unrelated to the needs of the Navajo children. The hostile attitude toward my people was emotionally devastating, of course. We were taught that we were superstitious savages, and we were forced to go to church without being given an understanding of the Christian religion. We were made to feel that our parents, our grandparents, and everyone who had come before us was inferior...the whites were different from us. We were constantly told that we were truly inferior to them and that we would always be inferior (MacDonald & Schwarz 1993, pgs 48-49).

COLLEGIATE EXPERIENCES

During the turn of the 20th century, higher education also was becoming the latest trend at the Indian Boarding School. Boarding school administrators and educators were concerned of the level of Indian students running away and/or reverting back to their traditional ways as soon as they had left the federally-operated Indian boarding school. To increase retention, sports were added as an extra-curricular activity for the Indian boarding school students: “A relief from strictly regimented military-style institutional life. Football players at Carlisle traveled first class, had their own residence hall with a pool table and juke box, enjoyed better food at their own training table” (Ali-Christie 2013, pg60). In an effort to maintain the assimilation process and to curb recidivism, Indian students were encouraged to remain with Anglo families willing to sponsor an Indian student during the summer months. Another method was implemented by Carlisle Indian Boarding School to develop two additional grade-levels above the 12th grade. Grades thirteen and fourteen were intentionally established and the curriculum regarded to be at the collegiate level (Lomawaima 1995).

Native Americans were not limited to receiving and earning a higher education at the Indian Boarding School. In his book, titled: *The Yale Indian: The Education of Henry Roe Cloud*,

the author, Joel Pfister, examines the life of a Ho-Chunk scholar in the early 20th century; providing a comprehensive overview of his spiritual and educational experiences and strategies for navigating the university. Although Roe Cloud converted to Christianity and was adopted by Anglo parents, he never forgot his native roots, his language, and the ethos of service to his people. For the most part, Roe Cloud was consistently networking in order to secure financial support for his collegiate career; indicating the focus of mainstream American Education and Congressional appropriations were still directed toward educating the indigenous children. Despite the monetary setbacks, Pfister begins with a narrative of the struggles of Native American students and how they climbed the educational ladder and negotiated the bureaucratic red-tape and stereotyping that stifled their higher education goals. And he goes on to explain that indigenous students had to go the extra mile to prepare for college and to creatively seek out funding. And despite Roe Cloud's impressive academic training and altruistic personality, it was still not enough to allow him to serve alongside his Bureau of Indian Affairs (BIA) colleagues. Much credit has been extended to Lewis Meriam, John Collier, and President F.D. Roosevelt, but fortunately, Pfister highlights the Roe Cloud's contributions to advise and author the Indian Reorganization Act (IRA) of 1934.

ERA OF WORLD WARS

By 1918, the collegiate curriculum at Carlisle Indian Boarding School ended when it closed its doors and subsequently converted into a military hospital for wounded soldiers returning from Europe during World War One. Later on, the grounds of Carlisle were transformed again. This time, Carlisle was modified into an institution of higher education and served as the U.S. Army War College for decade. Following the Great Depression, the nation was facing an economic downturn that shifted the direction of Federal-Indian policy.

The stock market crash of 1929 and the resulting depression affected American Indian boarding schools' financial stability. Under President Hoover, the federal government was initially hesitant to provide funds for those in need...For example, the abolishment of the junior college program at Haskell in 1932 (Ali-Christie 2013, pgs69-72).

Two years later, under the Indian Reorganization Act (IRA) of 1934, funds were allocated to support Native American Students who were interested in pursuing higher education at a mainstream university. The IRA was an attempt by the federal government to relinquish its treaty obligations and to gradually shift the civil-government relationship from Federal-Indian relations and over to State-Indian relations. Tribes that agreed to this arrangement were provided an opportunity to establish a tribal constitution mirroring the federal government structure. Incentives from the federal government were to lead to increased tribal sovereignty and a revolving tribal budget; \$10 million revolving fund (Section 10), \$250,000 loan fund, and \$50,000 higher education fund. The educational funds for higher education were provided under Section 11 of the IRA. Around the same time, universities in the states of Michigan and Colorado began actively recruiting Native Americans benefitting from these newly established educational funds stemming from the IRA.

BACONE COLLEGE: A TESTING GROUND FOR POWER

Following World War Two, Peter MacDonald who would eventually become a political leader for his tribe, was transitioning into a Baptist college. Bacone College was a junior college providing training in the liberal arts and preparing college student to transfer to a four-year university. It also catered to the Native American population, bringing tribal-members from all over the country to Oklahoma and instilling Christianity as part of the learning process. But on

one occasion, Peter MacDonald was approached by the college president and asked to speak on behalf of Bacone College.

Bacone College was financially supported by the Southern Baptist Convention and needed a student representative who could present a speech. MacDonald accepted the offer and started developing his speech. Unfortunately, he was unable to say anything remotely positive because he was also taking a course on “Indian History.” Being exposed to new information forced him to be brutally honest: “The white man came. Now we’re out here, no longer a happy people. We’re out here like hungry wolves on the prairie” (MacDonald & Schwarz 1993, pg93). The Bacone College President was not pleased when he read a draft of the speech and questioned MacDonald about the speech. MacDonald explained to the Bacone College President:

That’s how I feel, I prayed about it, and I feel that we were done in. The Indians are done in. We had all these good things, and you guys brought us this stuff in the name of civilization. We had no prisons. We had no orphanages. You guys brought it all up, and now we have to deal with it. That’s what I want to say (MacDonald & Schwarz 1993, pg93).

The Bacone College President then proceeded to negotiate with MacDonald and compromised because the college still needed monetary donations from the Southern Baptist Convention (SBC). Eventually both Native and non-Native came to an understanding and to allow MacDonald to modify his speech, toning it down and omitting comments so as not to offend the SBC, and marked with a bit of sarcasm: “Now that we’re on the prairie like lonely, hungry wolves, we need education. We need to speak and write like you. We need the religious education that you provide for us at Bacone” (MacDonald & Schwarz 1993, pg94). In retrospect, MacDonald, gives credit to the Bacone College President for allowing him to express himself. This would not be the last time. From this experience, MacDonald developed a new way of looking at the world by accumulating more knowledge about Euro-Americans. In the

process of comparing Native and non-Native histories, he was recognizing the similarities between two different worlds and, in his words, “I felt that I would one day need to correct both the misunderstood history and some of the wrongs that had been done to the Indians” (MacDonald & Schwarz 1993, pg95).

CIVIL RIGHTS MOVEMENT

During the turbulent sixties, a number of minority movements were gaining national attention by addressing their grievances and demanding the federal government to respond to political, economic, and social issues. As student demonstrations broke out on college and university and campuses across the country, the movement against the Vietnam War led to strikes, protests, and the subsequent death of students at Kent State University in Ohio and Jackson State College in Mississippi (Young, Fitzgerald, Grunfeld 2002, p 139). Another movement was American Indian Movement (AIM) that was initiated in 1968 by urban-Indians in Minneapolis, Minnesota. AIM’s biggest concern was the police brutality experienced by urban Indians. Other groups associated with AIM were college students who led meetings to discuss other issues faced by Native Americans: racism and prejudice in schools, unemployment, discrimination, the loss of indigenous cultures and languages.

A number of events came together in the 1960s which led to the birth of the first tribally controlled college on the Navajo reservation in 1968: the election of President Kennedy and his message of helping others; the civil rights movement; Johnson’s war on poverty; veterans of World War II gaining seats on the tribal council; higher education reaching out to the reservation; young Indians demanding a better chance at securing the American dream of the good life; and the vision of several people that a community college would work on an Indian reservation (Stein 1990).

VETERANS & THE TRIBAL COLLEGE MOVEMENT

Concurrent with the Civil Rights Movement, a movement to develop tribal college institutions emerged. The inception of Navajo Community College (NCC) as the first tribally controlled in the United States and chartered by the Navajo Tribe in 1968 is often noted in several literary sources. In these sources there are at least four main people consistently identified as contributing to the establishment of NCC: Raymond Nakai, Ned Hatahli, Guy Gorman, and Robert Roessel. The seeds of a tribal college may very well have begun with World War Two veterans; Hatathli served in the Navy, Gorman in the Army, and Roessel served 18 months in the Pacific. Navajo Historian, Don Denetdeal, remarked that some of the most vocal supporters of higher education opportunities stemmed from those Navajos who served during World War Two.

Their experiences off the reservation exposed them to the privileges and opportunities that awaited Navajos willing to pursue them. Upon their return to the reservation, Navajo veterans permeated their families and communities with new ideas (Denetdeal 1991). The profound effect of the war on Native Americans promoted a demand for higher education. Former Northern Arizona University (NAU) professor, Dr. Agnes Allen stated the following:

“[O]ur first real group of Indian students were after World War II, and the veterans came back...It was after World War II, before they [Indians] began to come in any numbers” (Flagstaff Public Library Oral History Project).

Dr. Ned Hatathli was the first Navajo to earn a PhD in Education. After serving in the Navy, Hatathli attended Northern Arizona University. In 1955 he was elected to the Navajo Tribal Council and appointed the Director of Tribal Resources. Hatathli focused on social and economic opportunity and regarded the Navajo people as an important resource. In the early sixties, a radio disc-jockey from Flagstaff, Arizona (KCLF) eagerly promoted fundraising

activities that would be applied towards the development of a tribal college. It is not surprising to learn that Hatathli had also been a radio broadcaster; therefore, he had networking ties to the media (Arizona State Legislature 1998). Dr. Guy Gorman served as the first Board of Regents President for the first tribally-controlled college in the United States. After serving in the Army, Gorman was also elected to the Navajo Tribal Council and a member of the Education Committee. In this capacity, Gorman and his constituents communicated with Navajo parents.

Between 1963 and 1970, this period can be seen as time of significant change in education on the Navajo reservation. Gorman, recalled the initiatives of the Navajo Tribe to investigate the problem of retention; the majority of Navajo college students were dropping out at an alarming rate and returning to the Navajo reservation in less than a month's time. In other terms, the investments of sending Navajo students to off-reservation colleges and universities could be interpreted as a financial loss; and thus, needed to be remedied. Much of the problem was culture-shock Navajos experienced off the reservation and finding it difficult to transition to an urban setting situated so far away from home (Don Denetdeal 1991). Gorman also explained that at that time many Navajo parents were becoming increasingly vocal and criticized educational programs that encouraged sending their children away and off the tribal reservation. This signaled to Navajo leaders that it was the time to bring academic institutions to the reservation (Arizona State Legislature 1998).

Navajo Tribal officials responded by initiating a study regarding the unusually high dropout rates of Navajo college students. Navajos attending the surrounding higher education institutions (Fort Lewis College, University of New Mexico, New Mexico State University, University of Arizona, Arizona State University, Northern Arizona University, and Brigham Young University) were leaving the college campuses and returning home (Don Denetdeal

1991). In addition, Arizona State University and the University of Arizona co-jointly prepared a feasibility study to determine the probability of building a Tribal College on the Navajo reservation. In their final report, both universities favored such a move. In 1965, Hatathli, Gorman, and Roessel, and other Navajo educators, approached Raymond Nakai, Chairman of the Navajo Tribe, to convince him that a community college based upon Navajo culture and philosophy would help end the “destructive cycle of poverty” (Stein 1990). Their request called for an experimental program for “school-based community development activities and an innovative English-as-a-second language and Navajo cultural Studies curriculum (McCarty 2002, pg76).

In the same year, the federal government appropriated funds under the Economic Opportunity Act to help inner-city minority populations gain educational training; the Community Action Program (CAP) equated to future employment. Under this CAP program, the Navajo Tribe utilized these same funds in 1966 to establish a demonstration school and to determine the viability of a bilingual and bicultural curriculum. Nakai, Hatathli, Gorman, & Roessel came together under the banner of DINE Inc. This acronym stood for *Demonstration In Navajo Education*. The results were successful in that the Navajo students who were instructed within a bilingual and bicultural curriculum excelled and scored higher than the Navajo students who were only instructed under an English-only curriculum.

A couple of years later, Navajo Tribal Chairman, Raymond Nakai, invited the Bureau of Indian Affairs (BIA) officials and business leaders to a meeting and to discuss plans on building a tribal college. Despite the negative response from the BIA, Nakai replied, “We’re not asking you for your permission, we’re telling you what we’re going to do” (Dempsey 2005). It should be noted that, historically, BIA officials were often reluctant to allow Native Americans to

determine their own fate. Dr. Sanford Kravitz, a member of President Johnson's Task Force on Poverty was in charge of \$125 million and responsible for the design of the CAP portion within the Economic Opportunity Act (EOA). Many other programs under EOA can be attributed to Kravitz: Grandparent Program, Upward Bound, Neighborhood Health Centers, Head Start, and the Rough Demonstration School.

I [Kravitz] went to the BIA [Bureau of Indian Affairs] people and said, "You promised support, and we didn't get that support, and I'm going to the Secretary of the Interior and tell him what you've done"...I was fairly high up at OEO [Office of Economic Opportunity], so the next day I got a call from the head of Indian Education...And [the BIA officials] said, "If you don't go to the Secretary, we'll give you this school for the demonstration" [Rough Rock Demonstration School]...I remember this vividly as if it were yesterday (McCarty 2002, pg78).

Another important non-Navajo ally was Dr. Robert Roessel who was an outspoken supporter of developing and advancing educational systems on the Navajo reservation. Roessel helped establish Rough Rock Demonstration School (McCarty 2002, pg 73), was a professor at Arizona State University, served on the Presidential Task on Indian Affairs (McCarty 2002, 77-78), and often noted as the patriarch of the tribal college movement (Tribal College Journal). Along with his Navajo wife, Ruth, the Roessel's forged a commitment to promoting an education based upon Navajo culture.

With the rise of Indian activism in the 1960s and 1970s and an increasing demand for American Indian educational reforms, the 1960s were a particularly changing time in Indian education history. The passage of the 1972 Indian Education Act and the 1975 Indian Self-Determination and Education Assistant Act called for American Indian people to take control of their own lives and destiny. Tribal people desired self-determination because the BIA had controlled the direction of formalized schooling for American Indian children for more than a century. Under self-determination, tribes began to take control of the education of their

children. One way of doing this was through the creation of Indian-run schools and colleges (Ali-Christie 2013, pg80).

In the face of mainstream apprehension, Navajo tribal leaders were determined to increase the recruitment, retention, and graduation rates of their Navajo students by developing their institution of higher education. Often remembered for championing religious rights, Chairman Nakai demonstrated his belief in “establishing rights for the people” (Dempsey 2005). Nakai had a lot of influence in the Navajo Tribal Council and persuaded his constituents to support a Navajo institution of higher education. In fact, Nakai had previously promised the Navajo people, during his electoral campaign, that he would make this a goal and to see this become reality (Arizona State Legislature 1998).

In 1968, Navajo Community College (NCC) was initially established at the Bureau of Indian Affairs’s Chinle Boarding School (located in Many Farms, Arizona). In the following year, the Navajo Tribe convinced Congress to pass the Navajo Community College Act as a means to build a campus in Tsaile, Arizona. This was achieved only through the efforts of Navajo leaders who believed “that education was a treaty right and a part of the federal trust relationship and used this belief to write and sponsor through their congressmen Public Law 92-189” (Stein 1990). Many government officials and political dignitaries arrived for NCC’s Navajo ground-breaking ceremony. In particular was Colorado Congressman, Wayne Apinal who was quoted as saying:

I have been to churches, mosques, synagogues, and other places where people pray but I never felt the power of God as I felt here. You will get your College (Roessel 2002).

A few years later, NCC sponsored the first grant to develop the American Indian Higher Education Consortium (AIHEC) in 1972 and was accredited by the North Central Association (NCA) Commission on Institutions of Higher Education in 1976. It should also be point out that

back in 1964, the number of Native Americans attending mainstream colleges and universities was around 3,400 students, by the end of 1968, the enrollment of Native Americans in higher education escalated to over 8,600 students and continued to soar over the next few decades. Since 1968, tribal colleges and universities have sprung up across the nation and have greatly increased the enrollment numbers of Native Americans. For instance, in 1982, the number of students at tribal colleges was at 2,100 and by 2005, the 34 tribal colleges had enrollments exceeding 30,000 students, 80% whom were Native Americans (Harvard Project 2008, p 211).

DISPROPORTIONATE NUMBERS IN HIGHER EDUCATION

For centuries, Native American male students were the only representatives from their tribes attending colleges and universities. This trend came to an end following the Civil Rights Movement of the 1960s and the rise of minority, race, and gender issues to the forefront of national politics; following the civil rights movement, the number of women—Native and not—attending institutions of higher education increased significantly. From the Civil Rights Movement's revolutionary impact on education, we can deduce that the civil rights movement of the sixties and seventies brought about prolific changes in educational policies that would affect and influence a number of minority groups: African-Americans, Mexican-Americans, Native Americans, people with disabilities, gay men and lesbians, and American women. Indeed, parity between indigenous male and female students attained in higher education in the mid-seventies (American Indian College Fund 2006).

By the early eighties, however, the number of Native American male students began to decrease. Although the overall number of Native American students seeking higher education has significantly increased over the last five decades, the gender disparity had flipped: today, Native American women disproportionately pursue higher education. The data is compelling.

At the end of the last century, the American Indian Higher Education Consortium established a report that was based on figures collected from sixteen tribal colleges during the 1996-1997 academic year. The percentage of undergraduate Native American women was at 64%, compared to the national average of undergraduate women at 56%. From those tribal colleges surveyed, 936 degrees were awarded to students of which 67% went to women (American Indian Higher Education Consortium 1999). A decade later, the American Indian College Fund (AICF) announced, “Today, Indian women outnumber Indian men two-to-one” (American Indian College Fund 2006). In the same year, the National Center for Educational Statistics (NCES) reported that 15,300 Native American females received college degrees compared to 8,700 Native American males (Secatero 2009, pg 32).

The data suggests that not only are Native men attending colleges and universities at rates lower than Native women, Native men also attend at rates lower than men from all other minority groups. In 2008, Native American men represented the lowest percentage of men in higher education compared to other minorities; the average for other minority men in colleges and universities was at 43% compared to 37% of Native American men (Minnesota Office of Higher Education 2008). At the University of Arizona, the number of Native American students in attendance revealed enrollment patterns similar to what other studies suggest. Here is the data for a three-year period, per the 2009 University of Arizona-Office of Institutional Research & Planning Support:

<u>Undergraduates</u>	<u>Native American Females</u>	<u>Native American Males</u>
2007	444	256
2008	462	268
2009	481	311

<u>Graduates</u>	<u>Native American Females</u>	<u>Native American Males</u>
2007	164	76
2008	183	93
2009	181	97

A number of issues may help explain the source of some of the disparities between Native American men and Native American women when it comes to higher education attendance. Economic factors exert pressures to pursue opportunities outside of traditional higher education, a lack of preparation for college-level work may explain some of the disparities, or dependence on government welfare systems may contribute to some Native men to forego college. Missed school, gang-membership, gender roles, and military incentives are also variables that may be relevant. A Native American man may simply be looking for something completely different and opts for the military experience.

CHAPTER 6 – NATIVE AMERICAN STUDENT VETERAN EXPERIENCES

NASV #1 - TRANSITIONING

Native American Student Veteran #1 (Timothy) admitted that he was not interested in higher education after being discharged from the Marines. Timothy explained that he had limited knowledge of higher education and the prospect of attending college was foreign to him: “It never really did occur to me. Thinking back on it, though, one of the things I found challenging was that there was no real information out there.” It was not until he met a Veterans Coordinator who was recruiting students to attend a local community college got his attention and said to him, “Hey, I think you need to go to school.” The Veterans Coordinator encouraged Timothy to take advantage of his veteran’s benefits and to pursue higher education. According to Timothy, the Veterans Coordinator was informative and knowledgeable in processing the G.I. Bill quickly. At the community college, Timothy explained that the Veterans Coordinator would get Student Veterans processed expeditiously through the red-tape: “I think I was kind of lucky that I had an advisor that pretty much knew the ins and outs of how the system worked. He knew how to access information...someone who was knowledgeable to get the paperwork done and to do it quickly and easy, and just know the process” (NASV#1). From his perspective, Timothy stated that the ability to process bureaucratic paperwork in a timely manner is preferred by veterans because “They like to get everything done quickly and move forward...that helps out the Veteran a lot” (NASV#1).

Timothy felt quite fortunate that he encountered such an individual [Veterans Coordinator] who had accumulated experience of the G.I. Bill and could help him enter the community college. In time, the Veterans Coordinator was parading Timothy around the community and introducing him to other people. On top of this, the Veterans Coordinator was consistently providing Timothy with words of encouragement: “Keep going!” Despite being

able to handle the collegiate work, Timothy was troubled by Post Traumatic Stress Disorder (PTSD); stemming from his military experience in Iraq: This became an issue for him because Timothy felt that it was a challenge for him to “fit” into the collegiate community. His concern at the community college was the lack of fellow Native American Veterans. His other concern was the age-factor because most community college students were nearly a decade younger. Essentially, the problem Timothy described was the different mindsets between younger and older people, as well as, the different worlds between civilians and the military. This is confirmed by recent studies on Student Veterans (Persky 2010; DiRamio & Jarvis 2011, & Kester 2014).

To be thrown into one from another and asked to transition and to be a civilian for the first time after what that person, after what you have done, it's just, I don't know if challenge is the right word, but it is a task to accomplish...by the time I started college I was already in my late-20s and trying to get into the mindset with actual other students that were barely 18, no really young like them, but trying to understand their thought process and why they think it is so hard (NASV#1).

NASV #1 – ON CAMPUS SUPPORT

After completing his Associate's degree from the community college, Timothy transferred to the university and pursued a Bachelor of Science degree. Upon arrival, he felt that the university was not as well-publicized as it is now. He went on to remark that the Veterans' services were fairly new and there was a degree of uncertainty among the university staff about who to see for Veterans Administration services. Timothy explained that the initial Veterans Educational & Transition Services (VETS) was a smaller room; however, it was expedient in processing his G.I. Bill. Over time, he noticed that the veterans' services at the university increased. As it became increasingly standardized, information on veterans' services and

benefits became much more readily available. In retrospect, Timothy stated that all his VETS appointments were kept, his contacts were updated, and his paperwork was processed with positive results.

I felt more at home begin at the VETS Center that I did at Native American Student Affairs, just mainly because there was a sense of camaraderie here. Some common background that we can share...it doesn't feel too foreign to anybody else, almost at home right here. I spent quite a bit of time here (NASV#1).

Timothy did approach the Native American Student Affairs (NASA) office and stated that it helped in terms of tutoring, welcoming indigenous students each semester, and providing indigenous prayers for the students. But once again, there was a cultural difference. Not in the sense of indigenous culture but with a younger generation that he did not fully understand or could always relate-to in conversations. For this reason, Timothy felt more at home in the VETS office where he could sense camaraderie and a common culture and background with other veterans. Timothy felt that the VETS environment at the university was more inclusive and accepting of his veteran character. An environment where he was comfortable to engage with other Post-9/11 veterans who shared similar military experiences. This is verified by recent studies (American Council on Education 2009; DiRamio & Jarvis 2011; Rattray 2011; & Kester 2014).

What made me comfortable up here was knowing that the Veterans here, especially Post-9/11, fresh groups coming out, we all had similar experiences...here we could, you know, if we're having a bad day, we forgot about our traumas, what we were inflicted upon. Here at the VETS Center, people we knew, people knew what you were talking about. To them, your story wasn't just a story. It was an actual thing that they could actually say, "I know." And it helped (NASV#1).

Veterans could exhibit an outburst and ostentatious behaviors that included foul language and a stern voice. It was an environment where verbal communication was encouraged, a space

where veterans could relate and not have to “try to fit-in” or “to be politically correct.” Timothy laughed openly and stated how civilians often complained about the way veterans behave.

Instantly, Timothy responded with how veterans share a common bond, deep commitment to brotherhood, and that this camaraderie was what helped him to stay, for a length of time, at the university:

Most of us, it’s always the camaraderie, it’s what it comes down to, that feeling about being part of something more than yourself. Not too many people out here would understand. The brotherhood I guess is what they would call it. And that was one thing that helped me to stay here for as long as I did (NASV#1).

In addition, Timothy testified that he benefitted mostly from the VETS resources of computers, peaceful environment, and veteran population. To elucidate upon this, we have to remember where Post-9/11 veterans are coming from and what they are seeking. The confluences of the following terms: computers, peaceful environment, and veteran population interact fluidly to help the individual engage in his/her academic studies. Another form of support was social contact as Timothy joined a fraternity, became president of the fraternity, and “we did some great things...we started doing things for the community. And I never really thought of it “(NASV#1).

Becoming part of a fraternity or sorority offers one of the most dynamic and memorable experiences available to you as a college student. As a member in one of our organizations you will be able to take advantage of the benefits of our community. Greek Life members participate in leadership development programs, philanthropies, and service opportunities (The Bond 2015, pg4).

Timothy also joined the American Indian Science and Engineering Society (AISES), served as Vice-President and helped this student organization. On another tangent, during the interview Timothy took little credit in his accomplishments and was quite humble, but he was cognizant of

the fact that he did have an influence on other people. Timothy's willingness to participate in different social environments was not to seek out a need for high social validity or praise; instead, he held a strong sense of altruism to help others; this is supported by research done on both Native American Students and Student Veterans (Ali-Christie 2013; Persky 2010; DiRamio & Jarvis 2010; Huffman 2011).

When Timothy was not academically or socially engaged, he exerted himself at the university's recreation center to relive pent-up stress. Other times, he would visit the American Indian Studies Department to meet with an Indigenous professor and took his class:

That was one of the things that helped me out. It covered my background about being Native American, where we come from, how we live, what makes us who we are...it wasn't too much different from the Warrior life. That in the Marine Corps they always say adapt and overcome...when we use to say it, we said it out of pride. From a Navajo philosophical side, being a Navajo, there is no stopping you. Something comes up in front of you...and you can't go through it, you find a way around it, you find a way over it, you find a way under it...but there is always a way. And a lot of times in my thinking, I start thinking about it and remembering those words...And talking to him about these things, especially in Navajo, it helps to get advice back in Navajo (NASV#1).

NASV #1 - OFF CAMPUS SUPPORT

By the fall of 2014, Timothy felt he "was going downhill." According to Timothy, the VA and VETS helped as far as they could and then expressed: "Counseling on campus came sort of too late." His PTSD episodes were increasing just before he left the university. Eventually, Timothy applied for a medical withdrawal from the university with the support of the VETS office to process the paperwork. All his university professors were very understanding of PTSD issues and Timothy felt secure knowing that when he returns to the university, the VETS office

would make it an easy transition for him “to come back safe and well-equipped.” During that fall semester, Timothy was also only beginning to recognize other services provided by the Disability Resource Center (DRC). The DRC could allow extended testing parameters so veterans with disabilities would not feel rushed. At the same time, Timothy admitted that he was “arrogant” and felt that, he alone, could handle PTSD on his own terms. But by then, Timothy also felt that his symptoms were “too far down the road to turn back” and subsequently came to the decision to return home.

According to researchers, homesickness is a complex set of feelings: a yearning to be home where there is a predictable routine and level of comfort. People suffering from homesickness described their home as an environment meshed with “feelings of fitting in and being safe and loved.” At the same time, people who feel homesick are more likely not to admit how they feel or avoid seeking help from other people (Shellenbargar 2015).

Moreover, Timothy explained, “I learned the knowledge from seeking mental health from people, just elderly encouragement...my elders really...perhaps what was up there was what I needed” (NASV#1). There is something to be said about hearing one’s native language, especially if you were raised with it from childhood. There is a certain element or quality in which hearing one’s native tongue provides added meaning in the traditional manner.

I would talk...in the Navajo language because when I was growing up, that was the one...that’s the language I would convey to my grandmother and the exact feeling of how I felt...I know the words in English, but the words in English don’t have the same...it doesn’t feel like it carries the same weight as if I speak in Navajo to somebody...it describes more, exactly how I am feeling. If I say it equivalent in English, it doesn’t carry the same weight...to me, it doesn’t. I could say it, but to me, it doesn’t have the same meaning, it doesn’t carry the same weight. I think there is a loss, a loss in translation to convey (NASV#1).

For those fortunate Native Americans, who understand their indigenous language and have experienced its application they will agree that there is a certain level of understanding and

meaning that cannot be replicated in another language. Steven C. Martin (Muscogee Creek) shared this view by stating: “[O]ur songs, our prayers, and our language held our spirit, and no English words could really translate them” (Shotten, Lowe, & Waterman 2013, pg39). At home things started coming together for Timothy and he decided to test himself by taking a high-level math course at the local community college. He was able to pay out of his own pocket and wanted to see if he could still succeed academically. He passed the course with a B grade. Timothy has plans to return to the same university and to complete his Bachelor of Science degree. From his point of view: “I can’t quit...to quit now would be stupid, there’s something more-better out there!” And since he utilized all of his G.I. Bill benefits and prefers not to take out student loans, Timothy believes that he must first save money before he can return.

NASV#1 - ASSESSMENT

In retrospect of Timothy’s experience, outreach and recruitment does work. Recruiters are essential to influencing and changing the lives of Native Americans and reaching out should not be underestimated. This is not a new trend, in fact, Peter MacDonald, a prominent tribal leader of the 20th century explained that he was recruited following his military service in World War Two:

A recruiter from a Baptist Indian junior college, Bacone College, came to see me. He had actually been visiting my cousin, a high school graduate, and the cousin referred him to me as well...The recruiter said that, because I was a veteran, I would be allowed to enroll in Bacone College and stay with my cousin in his dormitory, attending the nearby high school until I completed my education there. Then I could stay on at the school, taking college courses (MacDonald & Schwarz 1993, pg87).

But we also need to consider the way institutions of higher education provide outreach programs and carry-out recruitment strategies. Are these services always provided and how much

mentorship is provided? Is this normal practice for a particular institution or is there less attention depending upon each institution? Is there a difference between smaller community colleges and larger universities? The reasoning behind these questions is to push the envelope at both ends of the transitioning process: leaving the military and entering the university. Are both institutions communicating? There needs to be a serious discussion to ensure that Veterans have a complete layout, plan, or schematic that details their G.I. Bill benefits and illustrates to Veterans interested in higher education to take into account the projected costs and duration of pursuing a university degree.

Again, in higher education, the paradox is that larger numbers of Native American Veterans (43%); exceeding their proportional population, were attending institutions of higher education than Veterans of all other races (36%). Unfortunately, a lower number of Native Americans Veterans (11%) completed an undergraduate degree; compared to Veterans of all other races (15%). The gap increased with graduate and professional degrees; Native American Veterans (6%) compared to Veterans of all other races (15%). Institutions of higher education may simply be operating on the notion to expeditiously process the bureaucratic paperwork in order to get the funds transferred from the military over to the university; without really conveying a strategic academic and financial plan for their Student Veterans.

Scholars and researchers really need to start asking a very poignant question: Why would military and/or university officials not ask for a well-developed academic plan from a Student Veteran? Perhaps, these American institutions, the military and the university, which have long held a high-level of respect and admiration for its military-members, are actually afraid to question a Veteran's academic intentions because the inquiry could be perceived as insulting and disrespectful to a hero. Are we afraid to hurt the feelings of our beloved veterans?

Who is a hero? In today's America, it is someone who chooses a military career...veterans on this kind of pedestal...Now we pretend they are demi-gods...a uniformed honor guard marches in formation...These rituals feed the fantasy...it distracts attention away from the scandalous way we treat our veterans...It is far easier, however, to spend a few seconds applauding a smiling soldier than to contemplate a troubled veteran left behind by an uncaring country...Veterans in need are more disturbing, so we keep them invisible (Kinzer 2014).

The apathy and reluctance to investigate and question the academic and economic plan of our veterans may account for the dismal numbers of Post-9/11 Native American Student Veterans.

NASV #2 - TRANSITIONING

Native American Student Veteran #2 (William) was initially discharged from the Marines in 1998 and placed in the Individual Ready Reserves (IRR) before being pulled back into military service after 9/11. In regards to the military's guidance on higher education, William explained that the Professional Military Education (PME) transition class was not helpful.

The Marine Corps is basically, once you said that you're getting out, they had to carry on with their mission. Basically, threw you in the corner until your time was up. So when I was in, basically you went to that transition class which was a joke...I forgot what it was called, PMS or PME or something like that, and that was a joke and it never helped you out worth anything (NASV#2).

William went on to explain that before 9/11 there were no sufficient guidelines as to how the military personnel should make a transition from the military to the collegiate atmosphere. From the beginning of the interview, William stated that transitioning to the university was fairly easy for him because he had a strong work ethic and viewed school as another form of work.

The transition from the Marines...was a lot easier for me because I had work ethic of what the Marine Corps taught you. Mission accomplishment, you know, where most kids, they go to school and they get their freedom, well the Marine Corps taught me: you have a mission and you need to get that accomplished, you need to figure out ways towards what you can do. You got to get it done (NASV#2).

In addition, William was mission-oriented and focused on accomplishing his mission. In other words, he prided himself on getting his job done because he was instilled by the military to “accomplish a mission” and to “look out for the welfare of the troops.” William’s military training indoctrinated him with a mindset to accomplish his objectives: “to get your job done and to go home.”

William stated that initially he was not considering higher education following his military service. In his opinion, William explained that, in the context of his Native American upbringing, mainstream education was not important and that very few family-members and/or friends pursued college. William added that he was raised with a mixed-culture because his father is Anglo. It should be pointed out that William began his collegiate career at a different university for his undergraduate degree before transferring to another university for his graduate degree. From what he recollects, William explained that his entrance into higher education occurred because his father asked him, “You know, why don’t you try school?” And the father went on to say, “I think you will find college a lot better, you don’t have to be exceptionally smart, you just have to have a strong work ethic” (NASV#2). Remarkably, his father was willing to take the time to travel the long-distance from the tribal reservation to the university and to help proof-read his son’s academic work.

Not long after his first attempt at higher education, William encountered some difficulty and his father took him to a doctor for an evaluation. The results were not positive. The doctor concluded that William could only operate at an 8th grade level; therefore, pursuing a collegiate career was not possible. From what he could recollect, William was told by the doctor that it was not necessary for him to attend college because the academic work would be too hard: “You do not need to go to college because collegiate work will be too difficult for you to understand. I

would recommend that you go to a trade school because you're more apt to that (NASV#2). William was offended and told his father, "Yeah, the doctor is full of shit!" William was infuriated by the doctor's assessment and was determined to prove the doctor wrong. During this interview, William stated that people unfamiliar with Native Americans have preconceived notions about Native Americans that are unhelpful. Upon earning his Bachelor of Arts degree, William explained that he went back to the doctor: "Gave him a copy of my diploma and told him to shove it up his ass!" (NASV#2).

NASV #2 - ON CAMPUS SUPPORT

Interestingly, it was a Tutor, an English Major at the first university, who was reviewing William's rough drafts and recommended that he get checked for dyslexia. The tutor explained that there was nothing to worry about and encouraged William to get evaluated by the Disability Support Services (DSS).

"Go get yourself checked out for dyslexia," and I said, "What? What the hell is that?" And she said, "It's a learning disability." And I said, "I don't have a learning disability." You know, the Marine Corps toughness comes out. And she said, "It's nothing to worry about, it's just a different way of your brain taking input" (NASV#2).

Subsequently, the DSS diagnosed William as having a learning disability—dyslexia. Identifying this learning disability subsequently made academic life much easier because his professors were notified, accommodations were made, and technological software were provided for him. From this conversation, we can gain a sense of William to be vulnerable but only after he recognized that his initial response was one of denial. And although William does not mention a Veterans' Services Office at the first university, he was impressed by the "outstanding" services provided through the Native American Resource Center (NARC) and described the female NARC director

as “excellent and encouraging.” NARC even allowed him the opportunity to serve as a mentor: “I was older an older student than most of these kids. And I saw what the outside world had to offer. So I wanted to give back a little bit and that was one of the positive experiences” (NASV#2). Overall, he credited the NARC office and NARC director for helping him earn his undergraduate degree.

After transferring to the second university to pursue a graduate degree, William was under the impression that it would have a large support system for its Native American students to engage in social events and extra-curricular activities; similar to what he experienced at the first university. When he visited the Native American Student Affairs (NASA) office, William was dismayed with the small office and felt that it was not inclusive. At the second university, William also felt that he was surrounded mostly by children.

Coming back to school, there’s a distinct difference between age gap. There’s a distinct age gap in your students and becoming a Vet and coming back to school where you feel out of place in society...the VETS Center to where you are around other Vets. You feel comfortable. You feel safe. You don’t have to go to class or sit out in public and feel like people are looking at you because you wear your unit t-shirt or your Marine stuff and because of your pride when they think you’re crazy. You come up here and they have great people for support system (NASV#2).

Basically, there was a distinct age gap between him and the students on campus. This made him feel “out of place in society.” This led William to seek comfort and safety in the Veterans Education & Transition Services (VETS) office, a place where he could surround himself with other Veterans. William explained that the VETS office provided an environment where a veteran would not be seen as “crazy!” This goes back to what is stated in Chapter 2, and is reminiscent of Charles Cooley’s articulation of identity and how our identity is partly based upon the way we think other people view us. According to William, the VETS office afforded a

space where dirty jokes could be told and the military culture could flourish. And he remarked upon how the older-veterans of the Vietnam era also felt comfortable in this space.

I found the VETS Center and here and never left...especially people like me, older students. Because we're Vets, we've all seen the same crap. We all talk the dirty jokes. We all laugh at the same stupid things, you know, the military culture. You could be that guy that went to Vietnam thirty years ago and come here and still feel comfortable. We were all in the military. If you go outside, you get a Veteran that goes to class, and you have that uneasy feeling. You feel like you don't fit back into society. But you come here and the support system here is outstanding, phenomenal. (NASV#2).

In his words, William described the VETS office as both “outstanding” and “phenomenal.” To expand upon these adjectives, William also enjoyed the tutoring services provided by the VETS office and considered services as his biggest help at the second university. An English Tutor volunteering at the VETS office, went above and beyond to help William proof-read his papers, stayed long hours, and together they were often the last ones out of the VETS office.

Other services at the second university were provided through the Disability Resource Center (DRC). William described the DRC as “affiliated with veterans and had their paperwork in order.” The biggest advantage was the Dragon-speech-software the DRC provided that made developing a paper so much more convenient. William explained that at the first university he had to develop, on average, 8 drafts before he could develop a single developed paper. At the second university, the Dragon-speech-software allowed him to speak into a tape-recorder and he could more easily modify and develop a single rough draft. In addition, the DRC allowed the computer software in the classroom, accommodations allowed for extended times for testing, and separate facilities were set aside to take exams. William's most essential learning tools were the following: a cellphone, Dragon-speech software, a laptop, and a tape-recorder.

William also find support in the American Indian Studies (AIS) department where he found a Native American professor and regarded him as a positive role model. The professor provided much needed advice on how to become a better writer; this was what William was looking for in a professor. William described this mentor as approachable, supportive, and an example of an indigenous scholar who excelled in the higher education environment.

I would go see him and he was very approachable, he was very supportive of Native American students saying, “Yeah, you need to go in here, you need to get your degree because overall, you’re going to help out your nation when you’re done.” And I agreed with him a lot with our discussions. A lot of the reservation...and a lot of Native American students go to school and they can’t make it because they don’t have the support system. And he was one of the...basically, I would call him a founding member of...being like one of the first people to set down the precedent of saying, “You can pull this off, you got a doctorate.” He was another support system (NASV#2).

But William did not stop there, he also looked up to other Native American professionals which included females and other colleagues. He felt that it was imperative to identify the few indigenous scholars who were successful because they were models of inspiration and were the pioneers that set the precedent for indigenous success in higher education. Moreover, William concluded that in order for Native Americans to get out of poverty, it begins with our educated Native Americans to trickle down information to future generations. This perception of viewing Native American professors as mentors is shared by other Native Americans who have experienced the same process:

Being exposed to native professors...I had never met a Kiowa person who was a professor, who had a Ph.D. And so that was something that was very different for me. And, I met other native professors here at the university...And that experience, seeing different possibilities for myself, I think is what shaped me and started to shape the path that I took. So, more of shaping an academic identity as a native person, not necessarily my identity,

my tribal identity or my identity as a native person, but as a native academic, I think (Bell 2016).

NASV #2 - OFF CAMPUS SUPPORT

In terms of financial support, William's experiences differed from the first university to the second university. While attending the first university, William was single and benefitting from the Montgomery G.I. Bill (before 9/11), received financial support from tribal scholarships, and other additional scholarships. This would not be the case at the second university because his circumstances had changed: he was now married with children and the military benefits were altered by the newly designed Post-9/11 G.I. Bill; more commonly referred to as Chapter 31. Under Chapter 31, William was not allowed to accept additional scholarships or grants; otherwise he would lose his G.I. Bill benefits. Ultimately, this compromise led to an economic struggle while attending the second university. As a result, he and his wife had to cut out certain expenses and to focus on essential needs for a growing family. Under Chapter 31, William described it as "getting paid to go to school" but also expressed that it as "more trouble than it's worth!"

While attending the second university, William highlighted that the great support that he received from his wife. While she ran the day-to-day family operations, William was able to dedicate himself to his studies. William credited his wife for helping him gain entrance into the second university. When he first applied for entrance, he was denied. His wife thought the second university was unfair to her husband and accompanied him to speak with university administrators. She would go on to advocate and argue that her husband had a right to go to school and convinced the university administrators to give her husband an opportunity.

My wife was the one that basically came down and argued with the administration here and told them, “You can’t keep him out,” you know, “he came from a school system that was not high on education. He’s a Veteran, he’s Native American, he has the right to go to school. Just because he has bad test scores, he has a disability in taking tests, you can’t hold that against him.” And she argued with the administration over at SBS and basically got them to change their mind (NASV#2).

William was then placed on probationary status and advised to sign up for a couple of graduate-level courses and instructed to strive for B grades. Instead, William explained the he decided to sign up for full-time status with 3 graduate-level courses and passed each course with all A’s in his first semester. William was once again spurred by strong emotions and was motivated to go to school because he wanted “to prove somebody wrong” and because “it pissed him off!” He went on to express more of his anger: “They can’t ever tell anybody they can’t do this...I wanted to prove them wrong...they can never ever say that you’re not good enough” (NASV#2).

In terms of spirituality, William describes himself as a traditionalist by participating, each semester, in indigenous ceremonies provided by his grandmother, a practicing medicine-woman. And although his wife is a practicing Catholic, she respects and supports his traditional belief system. William utilized mountain tobacco to bless himself and prayed early in the mornings with ceremonial offerings. Periodically, William will return to the tribal reservation to participate in sweat-lodge ceremonies with his uncles. William enjoys the opportunities to return home where he defines it as “relaxing.”

I would go home and get blessings done from my grandma. I would, at the end of each semester, I would go home and see my grandma because she was a medicine-woman. And I would get blessings done from her. And she would give me mountain smoke, to smoke. So I would smoke it in the morning. And she would tell me, “Do your prayers in the morning, do your prayers before the sun, greet the sun, do your prayers, offer Tadidiin (corn pollen),” so I would do that. Especially on days that I had finals, and days I had mid-terms, I had paper due. I would always get up and, you

know, do the whole, offer the Tadidiin, make sure that I had blessed everybody in my family. Go home and make sure that I got prayers done from her...she was always the one, told me, "Use your Tadidiin, carry your Tadidiin, you're Navajo, give your prayers, do your prayers, you're Navajo, you're Dine" (NASV#2).

NASV#2 - Assessment

Family support is crucial. Team-work and cooperation with family members is beneficial. It is apparent that William's support anchors included his father during his undergraduate years and his wife during his graduate years: "I had a great support system from my father, great support system from my family, my wife and father. They were the ones that sat there and said you can do this, you can do this, you can do this" (NASV#2). William expanded upon his wife as the one who paid the bills, covered the groceries, and repeatedly encouraged him to go to school. William credited his wife for telling him the following phrases: "Sink or swim but at least you tried" and "Go to the library and write it...you're fine, you can do this!"

Focusing more upon William emotional issue, it is important to note that anger provided him the motivation and determination to push harder, study longer, and ultimately to succeed in higher education. In retrospect, William went on to describe his upbringing as a mixed-blood. He was not always accepted by certain native family members but was accepted and encouraged by other native family members. Being referred to as non-native instead of native was a deep-rooted issue for William. He explained that the negative experiences in his youth were "horrible" because "it makes you freakin' mean!" Because William often found himself in 2nd class situations back on the tribal reservation, this grew into a feeling of hate and resentment. Most interesting was the way William harnessed this negative emotional aggression and channeled his "anger" into a positive force, one that he would apply as a motivation tool to excel academically and "to prove people wrong!"

[T]he red-hot emotion has a positive side, say psychologists who study anger. In studies and in clinical work, they find anger can help clarify relationship problems, clinch business deals, fuel political agendas and give people a sense of control during uncertain times (DeAngelis 2003, pg44).

NASV #3 – STOP OUT STUDENT

For Native American Student Veteran #3 (Curtis), his journey began with the university, withdrew to enter military service, and returned to the same university.

Students take a break from college on the way to earning a four-year degree, but few make it there if they “stop out” more than once (Fain 2013).

Higher education was already a choice Curtis had made back in high school and he was financially supported with several academic and merit-based scholarships.

I entered college with honors. I was on full tuition scholarship. I had multiple scholarships...good when I first entered, but you know...I ended up using all that scholarships, my GPA was just above 2.0, you know, so a lot of scholarship, that's already out...I lived in the dorms, for the first two years, that's what really screwed me up, because back then you could only live in the dorms for two years and then you had to move off campus because there wasn't enough housing for incoming freshmen...but it was a totally different experience. I was on my own, you know, had to do my own laundry, I never had a banking account, you know, there wasn't like Native at all, everything was on my own, financially...I was already a junior in college and I chose to enter the military for the G.I. Bill so I could continue and finish my education...I did choose to go to the military because I needed money and didn't want loans (NASV#3).

Curtis confessed that his previous experiences at the university led to financial struggle. This economic situation led him to enter the military and to eventually take advantage of the G.I. Bill.

After coming full circle, Curtis realized the changes in his life: “I am older and did learn from my mistakes, there's no doubt about that” (NASV#3).

NASV #3 - TRANSITIONING

According to Curtis, his transition from the military environment and back to the university environment was much harder in several different ways. Economically, he felt that he still did not have enough economic support. Socially he was used to being surrounded by military personnel and engrained with a sense of appreciation for people who shared a military background. He was use to the structure of an extended family made up of supervisors. After returning to the United States, he felt that there was nothing there but his immediate family to replace the military structure.

Socially it was hard because in the military you had friends around you 24-7, you had the battle-buddy system which was engrained into you, so you always had someone. You lived with someone, you know, that knew exactly what you were going through, the same job, the same, not only militarily, but MOS job. Socially, as well, you know you had supervisors that were your extended family, even, you know, that actually care about you and made sure that everything was okay in your life. So it was a real hard social transition because, you get out and there's like really nothing there, for you, except for like family (NASV#3).

And before Curtis was to be discharged, he was emotionally traumatized after being sexually assaulted in the military; thus resulting in episodes of depression and Post-Traumatic Stress Disorder (PTSD): "I left the military because of sexual assault" (NASV#3). It should be pointed out that the topic of sexual assault in the military is mostly discussed as a Women Veteran's issue; therefore, it is difficult to locate information regarding sexual assault cases of men serving in the military.

In an official report issued to the Department of Veterans Affairs and prepared by the Nation Center for Veterans Analysis and Statistics, when it came to the topic of PTSD, it was

stated that “women are more likely than men to develop PTSD from traumatic experiences such as sexual assault during their time in service” (NCVAS 2011).

The Department of Defense’s Sexual Assault Prevention and Response Office estimates that 26,000 cases of sexual assault or unwanted sexual contact occurred in fiscal 2012. Of that estimate, 3,374 cases were reported, according to that office (Cruz 2015).

These factors led Curtis to forego the university for another 2.5 years and opted to seek employment in the hotel and restaurant industry. Curtis reflected that he was “not in an emotional place” to return to the university during this period. In time, Curtis realized the lack of upward social and financial mobility in the hotel and restaurant industry. In his words, Curtis described his experience as a “feeling of wanting to get ahead.” This realization convinced him to reconsider the prospect of returning to the university, earn a degree, and to pursue a larger income in the future.

NASV #3 – ON CAMPUS SUPPORT

Having already experienced the university, Curtis was certain he already knew the environment, but he was pleasantly surprised with the “Wildcat Welcome” he received on campus and the way in which the VETS office reached out to him. He was provided a personal tour and received many greetings from fellow veterans. Curtis perceived the VETS office to be a comfortable zone and a place where he could get work accomplished. Student age dynamics was another factor because he and most other student veterans were older than the typical incoming college student. Curtis stated that other places on campus have younger students who have an immature view of life. What he means is that civilians and veterans have very different priorities. From his perspective, Curtis felt that Student Veterans were much more serious about their education and preferred to be in a more mature atmosphere.

I'm older and a lot of people here are older too. And you go to other resources on campus and you get all these like 18 to 22 year old students, you know, it's just different. Like you just hear them, like talking about nothing, and it's like, how is that relevant to life? You know, they're still in that young, outgoing mindset, whereas like, you know, here I am wondering, you know, budgeting all my bills, like, trying to, like you know, have a social life on a budget. I don't want to eat Ramen 24-7, you know what I mean? Of sacrifice, of going without, so I can have, every now and then, some food. You know, so it's just so different, priorities with that age of the student community. Which is why I like, even though I come here to the Veterans Center...I do feel comfortable. And here I get my work done. And it's just a different environment, you can just feel that people are more serious about their education and it's a more, I don't want to place value judgement, but more mature atmosphere (NASV#3).

Curtis stated that the VETS office had numerous resources: a book-case, computers, printing, refrigerator, and free food. Curtis felt that the VETS office was specifically designed for students' needs and this provided him with a sense of convenience and stability. And when the VETS office is running at full capacity, Curtis will opt for Integrated Learning Center Lab. Another on-campus facility was the Student Recreation Center where Curtis made use of cardiovascular training equipment to relieve stress. Although he did visit the Native American Student Affairs (NASA) office and said, "it was nice to be around a lot of Natives", Curtis adamantly stated that he was an active fraternity-member and this played the biggest part in finding a space where he could connect to other people on the university campus. In his words, Curtis exclaimed it as, "the best," because the Greek fraternity provided him a sense of brotherhood & sisterhood; similar to the military institutional environment.

I'm in a fraternity. I think that's like the biggest part is my social transition, which is the best, because for me it really helped me out because in the military, you know, there's this sense of brotherhood, like I said, you always have a battle-buddy with you, even social, you always had a battle-buddy, it was so engrained into you, and there's this sense of brotherhood that you just end up losing with your brothers and sisters. I said brotherhood, but that

includes sisters in the military, and the fraternity that I joined was a social fraternity and it really helped in reclaiming what I lost. In terms of brotherhood and a social, I guess it kind of had its similarities in terms of being an institutionalized form of hanging out and community service, so that's the way I see it (NASV#3).

It was in the Greek fraternity that Curtis found a social connection after what was previously lost in terms of brotherhood. He went on to say that the Greek fraternity performed numerous activities related to community service and commented, "I'm like with them...when I'm not in school...that's what keeps me busy. Yeah, like a surrogate family" (NASV#3). This is also mentioned in Chapter 2 where several scholars emphasize shared experiences, social interaction, and family bonds (Ali-Christie 2013, Heavy-Runner & Decelles 2002; Minthorn, Wagner, & Shotten 2013; American Council on Education 2009; Persky 2010; DiRamio & Jarvis 2011; Rattray 2011; Kester 2014; & UA News 2015).

Since the founding of the first fraternity in 1776, fraternities and sororities have helped college students develop strong networks of support on campus and beyond. Joining a fraternity or sorority will enhance your collegiate experience by providing support and resources to help your academic, leadership, and social development (The Bond 2015, pg5).

NASV #3 - OFF CAMPUS SUPPORT

Curtis' journey came full circle when he returned to the university, but this may not have happened if his mother and sisters did not relocate from the tribal reservation to the urbanized setting in order to support his academic endeavors. On a couple of occasions during the interview, Curtis proclaimed, "If it wasn't for my family." It was clear that Curtis credited his immediate family for the emotional and financial support they provided him. In another statement, Curtis felt that his immediate family provided him "mostly emotional help." With his parent and siblings, he felt that he could openly communicate with them and share his emotions.

Life itself is about relationships in community and the “love ethic: that sustains and binds them. This “love ethic” is particularly true for many Indian communities through the traditional cultural value and emphasis placed on synthesis and reciprocation. While individuality is important, what is more culturally significant is your active place within the complex whole (Cassadore 2007, pg135).

Their support also allowed Curtis not to worry about issues of homesickness or worrying about having to help family-members so far away. Having his mother and sisters formed another support system that translated to less financial stress and increased academic focus.

Emotionally, I think for me, that’s what has kept me head above water is my family, and I can’t stress this enough, how important that was to me. How I wish everyone could have that type of, that structure. I think that type of family structure and family support is lost to a lot of us Natives...it wasn’t until I dropped out of school that my family moved in with me...My mom’s helping me, you know, now that she’s set. And it’s a whole full circle. The difference now is that, you know, I have family there. I have a support system, me and my sisters. We talk about everything, you know, about relationships, social friendships. The biggest part is that economic, financial support (NASV#3).

Curtis explained that his immediate family-members took care of the bills. Curtis admitted that he was afraid of taking out loans and was dependent upon his family for financial support.

Another form of economic help came in the form of the G.I. Bill benefits. Curtis did not expand too much upon it but simply stated that it “helps with basic necessities.” And he did utilize the Department of Economic Security for assistance in seeking employment in the past; between leaving the military and re-entering the university. One other off-campus resource he benefitted from was the city Food Box Program.

In terms of conquering PTSD, Curtis took advantage of the Veterans Affairs’ counseling services but this did not last long. According to Curtis, he stated that the VA provided limited counseling sessions; therefore, he had to identify and locate another counseling service—Indian

Health Service (IHS). Amazingly, Curtis explained that over time he learned to counsel himself. In terms of spirituality, Curtis stated this was another contributing factor to deal with PTSD. Interestingly, Curtis had previously been exposed to his traditional practices but gradually converted to the Mormon faith. He explained that although he and his family “intrinsically believe” in traditional practices, the cost, time, distance, and effort of maintaining the Indigenous form of spirituality was simply too expensive. Curtis felt that the cost of paying for traditional ceremonies was often high and the cost of traveling home to the tribal reservations for ceremonies was far and required more money for gas and transportation. In his words it was “cheaper to go to church.” Curtis also pointed out the fact that Indigenous spiritual advisors were not readily available in an urban-setting. These compounding factors convinced Curtis it was cost-effective to convert to a form of Judeo-Christianity; where he found the Mormon faith as a new source of support.

How one’s racial identity is experienced will be mediated by other dimensions of one-self: male or female; young or old; wealthy, middle-class, or poor; gay, lesbian, bisexual, transgender, or heterosexual; able-bodied or with disabilities; Christian, Muslim, Jewish, Buddhist, Hindu, or atheist (Tatum 2000).

Again, it should not be surprising to see a Post-9/11 Native American Student Veterans replacing their traditional faith with a different faith due to situation and circumstances. Experiencing cognitive dissonance forces an individual to critique previous held beliefs and to incorporate new ways of looking at the world. This is similar to the religious experiences of Peter MacDonald, a World War Two Student Veteran attending a Baptist college; altering his perception about the world around him:

The idea of becoming a Baptist was not an unpleasant one for me. The tribal religion had been challenged by me recent experiences outside the Navajo Nation, and I knew that certain doctrines were erroneous. I realized that much of what I had once accepted as

history was likely to be myth. Christianity did not contradict the beliefs I still held. It assumed the existence of a single Creator, and off a First Man and First Woman. Some stories in the Bible were similar to those I had learned growing up. Even the philosophy of the medicine man was not incompatible with the philosophies in the Bible. And I felt that the way the Navajo were taught to relate to one another, the animals, and all of God's creation was compatible with what Jesus wanted for mankind. Ultimately, my life was enriched by understanding both faiths (MacDonald & Schwarz 1993, pgs91-92).

NASV#3 - ASSESSMENT

It is remarkable that Curtis was able to overcome his Post Traumatic Stress Disorder and return to the university. Curtis found comfort and stability in a variety of support systems and the top three support systems follow: first of all was Curtis' family, in which he is closest with his mother and sisters. In this aspect, open communication was key because he was able to share his thoughts and feelings with his parent and siblings. Secondly, the Greek fraternity environment provided Curtis with structure and altruistic activities to serve the community. Being a member of the Greek fraternity replaced the military environment he was lacking. And thirdly, Curtis was able to adapt to changing situations and circumstances by replacing VA counseling with IHS counseling and replacing his traditional faith with Christianity. So just how effective were all these components of support? Very effective. At the beginning of the interview, Curtis was able to laugh about his PTSD by expressing sarcasm, "You're making me re-live this all over...I can joke about it now." Perhaps people can laugh at painful memories, but I would cautiously point out that sometimes laughter can be purposely applied to mask the pain of the past. In this sense, humor becomes a tool of survival.

NASV #4 - TRANSITIONING: PART 1

To begin with, Native American Student Veteran #4 (Chelsea) described herself as a “military brat” because her parents were former military-members and served around the globe; therefore, she was transitioning from one military base to another with her parents. In the long run, this childhood experience of transitioning may have been to her benefit. Chelsea stated that as a child she spoke her native language but lost her fluency as she traveled the world. On a side-note, her parents divorced and her mother returned to the Southwest following the completion of her military service. Chelsea explained that in high school she already made the decision to enter the Air Force in order to take advantage of the G.I. Bill. According to a U.S. Census report, between 2002 and 2010, an estimated 155,000 U.S. military women were deployed to Iraq and Afghanistan; moreover, U.S. “military women are more likely to be members of a racial minority than military men” (Holder 2010, pg2) and “Post-9/11 female veterans were more racially diverse than their male counterparts” (NCVAS 2015, pg7).

As far as it came to transitioning out, I just, I had already gone into the first year or two in the military, and did a lengthy exit. I studied a lot, about what the G.I. Bill had for us and plus all the benefits. So I kind of knew what I was getting myself into, before, in basic training they have that one or two or three hours of discussion of: hey, this what we have to offer. And things change of course, mainly, that was the gist of it. Constantly being sent to any educational conferences and briefings, and they sit down and talk with us, same issues, because everything is hearsay, some people say you can use your TA (tuition assistance), you cannot use your TA... I called the G.I. Bill or I called the V.A. a lot to talk to them about my benefits. Find out where I stood and when I need to get finished (NASV#4).

While serving in the military and stationed overseas, Chelsea was pro-active in researching the benefits provided through the G.I. Bill. She knew what she was getting into and paid attention to what she was told about the G.I. Bill during basic training; and then followed up by attending conferences and briefings regarding the G. I. Bill. That fact that she mentions

“conferences and briefings” may indicate that Chelsea’s affiliation with the Air Force did more for her and other Air Force members than the other military branches; by providing more information and insight about the G. I. Bill benefits. To top this off, Chelsea admitted to phone-calling the Veterans Affairs “a lot!”

Chelsea’s collegiate career actually began while serving in the Air Force and stationed in the South Pacific. In report a titled America’s Women Veterans: Military Service History and VA Benefit Utilization Statistics, it stated that Women Veterans utilized and “took advantage of tuition assistance offered during their service (NCVAS 2011, pg11). At age 19, Chelsea enrolled at her 1st university in the South Pacific. Unfortunately, the 1st university had trouble processing Chelsea’s paperwork. This experience then prompted her to stick with the military-friendly schools from then on. Eventually, as Chelsea was transferred to mainland of the United States, she enrolled at a 2nd university to pursue a baccalaureate degree in Criminal Justice. At the second university, Chelsea purposely stopped attending and was 3 credits shy from completing her Criminal Justice degree. So technically, Chelsea can be considered a “Stop-Out” Student at the second university. Chelsea did so in order to qualify for particular scholarships provided by the 3rd university. The scholarships she qualified for were only available to undergraduate students pursuing a degree in the Health Sciences. Had Chelsea completed the baccalaureate degree at the 2nd university, she would not be eligible for the current scholarships at the 3rd university. After she completes here Bachelor of Science degree in the Health Sciences, Chelsea intends to transfer 3 credits from the 3rd university over to the 2nd university and fulfill the remaining credits needed to earn her Criminal Justice degree. Chelsea plans to apply her remaining G.I. Bill benefits for medical school.

Over 80 percent of Women Veterans used their benefits for undergraduate or junior college educational purposes, while about 12 percent used these benefits to pursue graduate-level education (NCVAS 2011, pg27).

Chelsea also admitted that an underlying purpose to relocate was to move closer to home and to be near her mother. She was gone for so long but now had an opportunity to return home to the Southwest. She acknowledges that her mother is just a few hours away. In times of academic stress, Chelsea will rely on her mother to help care for her son. It is interesting to note that family (mother-daughter relationship) and economics (financial aid scholarships) were huge factors in Chelsea purpose and ability to relocate from one state to another. In a similar relocation journey that took her from Washington State to Washington D.C., Mary J. Pavel (Skokomish) advocates for people “to take the calls and chances given to you, be courageous and surround yourself with people who believe in you and give you courage” (AIGC 2015, pg53).

NASV #4 - TRANSITIONING: PART 2

When applying for admittance to the 3rd university, Chelsea described it as a “difficult” process, so she relied upon the Family Veterans Center for assistance. Chelsea stated that she mailed her transcripts to get them evaluated before proceeding to relocate. Her planning consisted of calculating everything and sorting things out. In addition, Chelsea explained that researching and studying her options were time-consuming because she had to carefully consider her economic situation and circumstances: out-of-pocket, financial aid, and different benefits. More work ensued as Chelsea made contact with university officials and asked numerous questions. The most important concern for Chelsea was: What can the university do for me so I know where I stand.

Since Chelsea was cross-trained in the medical field while serving in the Air Force, she was able to locate employment at a hospital and employed as a Medical Assistant and Emergency Medical Technician. Her military training provided her with an opportunity to gain a civilian job; fortunately, she was consistently maintaining her medical technician requirements while serving in the Air National Guard. This was to her advantage to secure employment in the medical field because in her opinion the employment opportunities were limited.

So I cross-trained before I went into the Guard, cross-trained in the medical field, so that actually secured a position when I got here...as a PCT, a medical assistant, and so I'm trained as an EMT and a medical assistant. So I can do both. Using my experience and my training from the military, I was able to secure a civilian job with that. And then remaining within the Guard, to maintain my requirements, and to keep it up to date, so that helped out a lot. And that was just because I needed to figure what I needed to do. I started working that in advance, because there really isn't any career opportunities here...it's very difficult to get a job (NASV#4).

Chelsea's transition to her new environment included relocating her immediate family, and again, she described this as "difficult." She was hoping to move to a university that could provide a family-friendly environment but was disappointed to learn that the third university did not provide childcare; this type of service could have provided her a more flexible schedule to work and study. Chelsea's concerns were that the third university did not offer enough resources for students with families. More specifically, she felt that the VETS office focused more upon the "individual" Student Veteran and not the Student Veteran's family. Chelsea believes family cohesiveness is important and needs to be maintained. If services are provided to the student, it should also apply and/or include the Student Veteran's immediate family members (spouse and children).

Military rank, seniority, and gender also impact transition concerns...Women veterans face a distinct set of challenges during

and after their military service; women are often more socially isolated, serve as primary caregivers in their families, less likely to self-identify as veterans and participate in veteran programs...Family reintegration issues are among the most pressing of concerns for post-9/11 veterans, yet are too often overlooked...While coordinated and effective policies and programs are critical at the national level, the most urgent need for support services for the post-9/11 veteran population is at the local and community-based level where veterans ultimately relocate...There is a significant and enduring role for the private sector, philanthropy, and non-profit organizations in advancing the social, economic, and wellness concerns of post-9/11 veterans and their families (The Bush Institute 2015).

NASV #4 – ON CAMPUS SUPPORT

Chelsea described the VETS office as “phenomenal” because they provided her with a tour of the campus and facilities on her first visit. She also commented on the “unity” she observed at the VETS office. The number and variety of computers, free printing, color printing, scanning, and faxing services caught her attention. In addition, she liked the quiet study rooms that were always available to her. Chelsea also pointed out that the VETS office provides a list of all the resources that are available on campus. Chelsea also enjoyed the military-friendly organizations that approached the VETS office, because in her words, “Coming to us is a plus.” Chelsea also cited that “Word-of-mouth is helpful because if it’s not posted, you won’t know about it.” Another plus for Chelsea was the Veteran’s work-study program that provided her with financial assistance. Financial assistance also came from the Health Sciences Department. Initially, Chelsea was denied a Native American Scholarship offered through the Science Career field but was then awarded with another scholarship provided through the Environmental Health Sciences (EHS). In addition, her affiliation with the EHS has given her an opportunity to do paid-research and her tutoring services are covered.

I'm trying to get into a science program, science-based, so I did some research on science program that they offered here, science internships. And I came across UBRP, undergraduate biology research program, and I actually applied for a Native American scholarship assistance program and I was denied (chuckles). Yeah, so I was denied for a Native American one but I got picked up under E.H.S., it's another sub-category under UBRP. So they actually helped me, they pay me to do research at the lab and they also pay for tutoring services if I need that. Oh yeah. So anything I wanted to do here, I have to go out and do my research...the websites, see what they offer and if it applies to me or not (NASV#4).

It should be noted that Chelsea "purposely volunteered" at the lab to gain a foot in the door before she was offered an opportunity to be compensated. And since Chelsea courses are often located next to the medical center, she utilizes the gym there for a small fee of \$9 a month. Chelsea stated that the Native American Student Affairs (NASA) office provided her with financial aid assistance and course advisement. And although NASA was very open and inclusive, the tutoring serves were too rigid and not flexible; this did not compliment her academic schedule. On her own time, Chelsea stated that she continues to visit websites for funding sources and indicated that "scholarship hunting" is an ongoing process. In her quest for more funding, she discovered that there are certain "threshold requirements" for applying and that certain requirements have to be met. Other beneficial environments identified by Chelsea were the Think Tanks on campus.

NASV #4 – OFF CAMPUS SUPPORT

Since the family services are lacking at the university, Chelsea opts for the local military base and services provided through her National Air Guard unit. There she can find services that help with childcare. Chelsea states that the military has all these resources that you can pick and choose to utilize. For instance, Chelsea visits the local military base to get her annual taxes done for free and saves her money. In addition, she has utilized the military base-chapels during her

enlistment. Chelsea is conscientious of her spending and knows she is on a budget. Chelsea stated that she has utilized thrift-stores to purchase equipment relevant to her physical fitness training. Always health conscious and athletic-minded, Chelsea stated that she goes on early morning jogs, does weightlifting, and in the late-evenings will train at the local military-base-gymnasium; conveniently open 24/7.

On a separate but relevant note, Chelsea's husband is also an Air Force veteran who has utilized the G.I. Bill, utilized the Student Veterans office at a local community college, and benefitted from the local VA hospital. In terms of tribal scholarships, Chelsea was approved for funding from her Native Nation. The fact that Chelsea took the time to apply and to submit supporting documents (i.e. Certificate of Indian Blood and Official Transcripts) to the Tribal Scholarship office, this demonstrates her willingness to reach out for assistance. Chelsea's half-blood quantum status entitles her to benefits provided by her Native Nation. In terms of spiritual motivation, Chelsea considers herself primarily Christian and attends specific chapels. Since coming to the VETs office at the third university, she encountered other Women Veterans that introduced her to a local chapel; located off-campus. She now attends this chapel because she finds it very helpful and each Friday evening there is a particular event called "Military Fellowship." This weekly event is set aside specifically for veterans and active military-members; where they are provided with dinners, events, and complimentary tickets.

I use to use the base, at the base I was using their chapel. I was raised Catholic and I transitioned, so I'm just Christian. And I had family and friends tell me about specific chapels to try out. And it wasn't until I went to, I was working at the VETS Center, and there was a girl that was new at the time, who became a good friend of mine, she actually informed me of the Calvary Chapel...so I went and then I actually liked it. So I go to Calvary Chapel, they have two or three locations here...so they're very flexible (NASV#4).

NASV#4 - ASSESSMENT

Research upon Post-9/11 Women Veterans suggests that women veterans are less likely to be married during and after their time in the military, women veterans have a harder time accessing social support, women veterans face a consistently higher unemployment rate and express less confidence their military skills will be transferable to civilian careers (Gould & Obicheta 2015 & NCVAS 2015). In contrast to these findings, is the uncanny journey of a 21st century Native American Woman Warrior who defied those tremendous odds. Chelsea is very strategic about how she goes about her collegiate career. She weighs her options very carefully and willingly invests her time to research programs and opportunities before committing to them. She is a master strategist and is designated with this title because of her ability to plan ahead, determination to complete her undergraduate degree programs, and is focused to enter medical school.

In retrospect, Native American women, particularly from matrilineal societies, have come a long way from the time they were highly respected within their tribes to a time they were ignored during Euro-American colonization, and finally to a re-assertion of Indigenous female leadership with the help of affirmative-action policies directed at educational programs (Robbins 1987). There were many oppressing obstacles, gender discrimination, and emotional challenges Native women faced. It was a double-disadvantage for Native American women to first become second class citizens of the dominant mainstream society, but even more demoralizing to become subservient within their own matrilineal society. But due to their keen observations and determination, they quickly adapted to Western lifestyles and managed to become extraordinary individuals.

The Armed Forces have certainly helped: “Some 79% of women veterans say their military experience has helped them get ahead in life and nearly three-quarters (74%) feel the military was useful in terms of preparing them for a job or career” (Patten 2011). It is not surprising to see Chelsea excelling at the university level because aspects of military and mainstream values can complement and reinforce the ability of Indigenous women to make a strong presence in today’s academia. Consequently, Native American women have surpassed the expectations that even mainstream society has set. Indigenous women have taken back their status and re-asserted their role within Native American social customs and simultaneously incorporated modern American military values, political ideology, and educational policies to promote female leadership and gender equality.

Of the nearly 2 million women enlisted in the U.S. armed forces, 18,000 are American Indian women. Their representation in the military is disproportionately high... The number of women applying to medical school has increased since 2003, peaking in 2007 when 77 Native women applied nationwide (Paskus 2012).

The concept of equality is mentioned throughout many aspects of Native American cultures but has also been reinforced in the U.S. Constitutional amendments of the twentieth century. Increasingly, Native American women are becoming highly educated, they are actively pursuing leadership roles nationally and locally in their communities. Across the country, Native American women are improving their Native Nations through the military, healthcare, and education. According to a recent study on Post-9/11 Veterans, American Indian/Alaskan Native (AI/AN) women were more likely to utilize Veterans Affairs benefits at a rate higher than all other veterans of race/ethnicity: American Indian /Alaskan Native Women at 44.7; African-American Women at 41.3; White Women at 37.6; Hispanic Women at 35.2; and Asian Women at 32.6 (NCVAS 2015, pg25).

NASV #5 - TRANSITIONING

Native American Student Veteran #5 (Howard) comes from another dimension of the military experience. Unlike the four interviews, Howard's transition involves serving twenty years in the Navy before retiring. But as he was serving his country, he decided to enter the collegiate realm. Howard contends that he has not fully transitioned into the university and contends that an aspect of the military will always be part of his existence. He explained that entering the military transformed him at a core-level and it was a defining moment of not being "who he was" and "never going back." At the same time, Howard felt that the military training taught him to adapt to new environments and changing situations (reminiscent of Huffman's Transculturation Theory mentioned in Chapter 2). In addition, he felt that going to school was equivalent to going to work: "It's a job!"

Howard explained that while on active-duty, he pondered why military officers were often in a position of leadership and then took notice that officers held a collegiate degree. As he interacted with naval officers during the first five years in the military, Howard concluded that he also had the mental capacity to succeed in higher education. He then made the decision to enter the collegiate realm the following year. Howard enrolled in a couple of community colleges, one in Texas and the other in California and eventually earned an Associate's degree in Communications. In time, he enrolled at his 1st university on the east coast which he described as a "military-friendly school." By the time Howard retired from the Navy, he stated that arriving to the second university was largely based upon his wife. She was a Marine and moved home with their children following her military service. Howard elaborated that while he was still completing his military career, she took advantage of her G.I. Bill, earned her Baccalaureate degree, and went straight to work. In his words: "That's how I ended up here!"

In retrospect, Howard illuminated upon the discharging process of the Navy. He explained that the Transition Assistance Program (TAP) class was mandatory for all retirees. He added that it was “just another rubber-stamping process.” According to Howard, the lecture provided by the Navy’s TAP class was “a waste of time.” His complaint was that “It [TAP] was not very specific, general, not focused” and he felt “left in a lurch.” What the TAP class provided was not what he was interested in hearing. There was no information on higher education. Instead, Howard described the TAP class as information on job-hunting, resume-building and job announcements affiliated with the Federal Government. From his point of view, Howard was simply done with the federal government having given twenty years of his life to the military. Ultimately, Howard’s description of the exiting process as “horrible!”

Well, so, they make you go through this TAP (transitioning assistance program) class, especially for a retiree, and they went over V.A. Benefits, some interviewing techniques, but there was nothing very specific, nothing like do this or do that, you know. They made a lot of generalities, but not focused on any one person or anything like that. That’s just part of the training. And after I got out, there was, you know, the whole transitioning process...it seems like they’re trying to help a lot but for the most part they kind of leave us in a lurch...we feel lost...the information we get for transition is horrible...I had an inkling of what I wanted to do in college, but there’s no solid counseling on, do this, do that or we should look at this, nobody sits down with you...it’s all rubber-stamping, you know, get you out the door...there were no real specifics...There was no: hey let’s contact the college and get the college involved...the processes that we have, especially in transitioning, need to be more focused (NASV#5).

This is not surprising because similar excerpts from other military-career-veterans have shared their insight. When asked, “What did you do to prepare for leaving the military?” A 20-year Marine Veteran responded:

This is a very hard question. Retiring from the military was extremely hard for me. I had a lot of trouble with it at first. I had to refocus my mind and start all over. After months of grieving the

lost feeling of not having that structure and the camaraderie, I had to look for the right career to restart because I wasn't really ready to do anything" (Kolumban 2015, pgs 76-78).

Howard's main concern was learning how to adjust from a steady paycheck to receiving an income that was less than half of what he had become accustomed to while serving in the military. He also knew that his circumstances differed from those military-members that served the basic four year terms and they would receive less benefits. From his point of view, what they [four-year military-members] practically get nothing. In his opinion, the military provided no solid counseling on how to depart from the military and adjust to the civilian world.

NASV #5 – ON CAMPUS SUPPORT

Upon arriving at the second university, Howard was contacted, via email, by three different offices: Native American Student Affairs (NASA), the Transfer Center, and the Veterans Education and Transition Services (VETS). Howard did not find the NASA office helpful because in his opinion "it did not appear inclusive." After quickly scanning the NASA office, Howard had the impression that it catered more to the Southwestern tribes because the art work and decorations at NASA appeared relevant only to the local indigenous populations and felt that it did not necessarily align with the specific cultural background and/or region he represented. He concluded that the atmosphere at NASA was not what he was looking for. As he visited the Transfer Center, he initially felt welcomed, but unfortunately, the Transfer Center staff were unable to answer his specific questions and could not address all his concerns.

By the time Howard made his way to the VETS office, he discovered that it had a lot of resources (computers) and a very helpful staff. He perceived the VETS atmosphere to be "squared away" and the services were "very specific." Howard made it clear that "life connections and life experiences" were important bonding elements at the VETS office.

Moreover, Howard characterized the VETS office as a place where he could go and mingle with other veterans who shared similar life experiences. He felt that VETS office provided a space where he was comfortable to openly communicate:

I got to the VETS Center, and, you know, they were really welcoming. They gave me a place to study, you know, they connected me to life connection, you know, without having, you, a life connection with other people, it gets really hard... The VETS Center has been great, let's be honest, the services here, you know, they're not bending over backwards when they do things for you, but the fact that it's a place where you can go and study, where they have computers that you can get on to. Where we can find people that have the same life experiences. Where we can, you know, openly debate issues, which we do all the time, especially if you're ever around me. I'm always talking politics or something, makes it a great place. And it's not a good old boys club because we get everybody in here. And we're a little rough around the edges, we're all use to telling a dirty joke or two, you know (NASV#5).

What compelled Howard to appreciate the university was a Law School advisor that was very helpful and provided insightful feedback. In retrospect, Howard felt that the business school seemed to have no time to invest in him or to really take him seriously. He was disappointed by the lack of attention he received from business school and decided to look into other colleges. Fortunately, the Social & Behavioral College (SBS) gave him, and his wife, plenty of attention. "It was great, awesome!" The SBS college provided Howard ample information on courses, curriculum, options. This experience gave him the impression that he was taken seriously by SBS. Moreover, he found it "amazing" that SBS was actively tracking his collegiate path through the university computer system.

Howard admitted to having a problem with 18-19 year old college students because he felt they were "so self-involved" with their cell-phones, pictures, and drama. "My mom is buying me a new car...makes me sick!" It makes him sick because he sees other students on campus

struggling—financially. From another point of view, Howard’s mindset revealed the following: “I care about mine (investment in higher education); we’re not buddies. At the end of the day, I’m a 40 year old man and I know where I’ve been (military experiences).” Howard admits that he is use to people who are “mission-oriented!” He also acknowledges that a major age-gap exists and that this is part of the problem because he is a 40 year old man surrounded by youths half his age. What he finds most annoying are the conversations that disrupt the professor’s lecture and he simply does not care for this lack of respect. He is often annoyed by their immaturity

I have to be honest with you, sitting through some of these classes with these 18/19 year olds...you’re wondering how they breathe. Not that they’re stupid or anything, but that they are so self-involved, that they can’t function without drama...And at the end of the day, I’m a 40 year old man and I know where I’ve been and I know where I’m going. And it has nothing to do with some 18 year old who wants to sit and be on Facebook or watch a video in class, you know, that’s fine. I hope his future employer does their due diligence, to hire him, to see what kind of person he really is, you know. That’s my rant, you know, that’s the hard transition, because, if you, I’m used to dealing with people who are business oriented, not business oriented, or say mission oriented (NASV#5).

Another point of view from Howard was his impression of attending the university by stating: “School is work.” The seriousness of Howard to see the act of going to school as a form of employment reinforces an economic mindset. Howard explains: “I can’t fathom the concept of not being aware of others enough. And to, to just be disruptive and wasting time. And I can’t imagine being disrespectful to somebody who is paying for my education and wasting it” (NASV#5). Supporting this economic mindset, Howard commented that the university food bank was also helped to make ends meet; thereby offsetting the family’s low income and having to support two children.

NASV #5 – OFF CAMPUS SUPPORT

Howard applied and receives support from the Post-9/11 G.I. Bill – Chapter 33. In addition he receives a couple of grants; including a tribal scholarship through the regular financial aid office. There are other scholarship opportunities but he wishes the process was more streamlined so he only needs to write one essay rather than having to write a different essay to meet the different requirements of each scholarship application. He contends that he does not have the time to do this all the time and it takes more time away from him to study and concentration on his academic assignments. Howard declared that the support of his wife made it easy to transition because she already had a job in the area: “Thank god she (wife) had a job!” On top of this, the couple had previously purchased a home in the area. Howard describes his marriage as a true partnership where he and his wife share duties to care for their family. He went to add that he gained emotional support from wife and children; including some emotional support from his mother.

Now, as far as my wife and children, they’re great: We’re glad to have you home! I’m glad to be home, you know, and my wife, I’ll be honest with you, thank god she had a job because without a job, we would’ve been hurting. Never mind that I’m retired and holding on for retirement, it’s still, you know, about her having, you know financial support and emotional support, you know. Because she’s like: No, you can do anything you want, do whatever you want. And that’s, you know, having the support of your spouse, in transition for me, coming out of the military (NASV#5).

NASV#5 - ASSESSMENT

Howard explained that his upbringing involved growing up in a dysfunctional family environment. According to Howard he explains that growing up was “not that great.” He recalled the family surviving off of commodity foods, receiving inadequate healthcare from the

Indian Health Service, and his family had no tribal reservation. Economic hardship was part of Howard's childhood experience:

That's how I was taught, my family taught me that, because we were poor, you understand, right, poor. If you did not, if someone gave, if somebody provided something for you, you were grateful, whether you liked it or not, you were grateful. Whether you appreciated it, whether you thought it was fun or it was clothing, you know, you were grateful. Why? Because someone took it out of their time to provide you something that you did not have. And to be disrespectful enough to just blow it off, meant that you didn't get it anymore. So that's how I was taught, those were the values that were taught to me (NASV#5).

Furthermore, Howard stated that his father was never part of the picture and never received any support from him. His mother was available but provided no real guidance because she was not stable and subsequently served time in prison. Any form of real stability stemmed from his maternal grandparents and great grandparents. They instilled into him at an early age a strong commitment to family, loyalty to relatives, and that the duty of a (native) man was to provide for his family despite the situation and circumstance. This meant relocating to wherever employment could be found.

You go where the jobs are going to be. Where the next step of your process is at, as much as I have close ties as to how I grew up, I need to provide for my family, and so, that's more important, right, to me. This is because I was taught by my Great grandpa and by my Grandpa, and this is all maternal, we have a duty as men, to provide in spite of the circumstances that we have, do so. So it doesn't matter what I want, it only matters that I provide (NASV#5).

In terms of his upbringing, Howard explained that the only stable people he could identify from his childhood were his maternal grandparents and great grandparents but the visits to their homes were limited. Howard explained that his maternal grandparents and great-grandparents were willing to share the traditional beliefs with him but ultimately his spiritual

support was very limited. To this day he does not know of any traditional shamans. Instead, Howard grew up in a region where Christianity was the norm and pointed out that the majority of his native relatives were Christians.

I don't know any Shaman. I don't know anybody that, back home, that, every Cherokee I know back home, they're Christians. They're just straight Christians, and "we believe" Christians. Because both my, everybody else I knew, Baptist, Southern Baptist, you know, "Hell, fire, and brimstone!" And I don't think, that's because of the tribe or anything, it's just the prevalent religion there in the area. Most churches out there are of some version of that, you know, where they have the Assembly of God, the Baptist Church, they're all essentially the same (NASV#5).

Although his wife is Catholic, Howard describes his own beliefs as "weird" or "strange" and he does not follow the typical Christian values. In depth, he cannot imagine a god that is not personal or vengeful. His concept of god, he argues, does not fit into any major religion.

CHAPTER 7 – CONCLUSION

RECAPITULATING THE RESEARCH MISSION

This research examined the experiences of five Post-9/11 Native American Student Veterans in order to identify the support systems, on and off the university campus, that aided them to enter, persist, and succeed in higher education. This empirical research is an examination of the lived experiences, realities, and subtleties from five Native American Student Veterans who were both brave and generous to tell their stories. Moreover, theoretical constructs (models, paradigms, and frameworks) from the disciplines of American Indian Studies and Higher Education, can provide optional lenses to examine Indigenous perspectives within political, socio-cultural, and economic settings of the university. On one end, this manuscript strives to articulate those personal stories in a way that can become a model for future generations of Native American Student Veterans to follow. On the other end, mainstream university officials and Student Veteran Centers can utilize these findings to respond proactively, respectfully participate in social change, and increase indigenous cultural diversity on the university campus.

The ability of Post-9/11 Native American Student Veterans to harness a variety of support systems, inside and outside the university, leads to a degree of persistence and success. Social Capital and Cultural Capital were significant factors to encourage Post-9/11 Native American Student Veterans to persist when faced with obstacles and challenges. Before pursuing any form of support, the Post-9/11 Native American Student Veteran will first reflect upon his/her own sense of identity; thereby, attempting to establish a link between one's identity with the support system. The Post/9/11 Native American Student Veteran will quickly scan the environment of the support system and will actively be seeking anything noticeable and/or

culturally relevant to his/her identity. If the Post-9/11 Native Americans Student Veteran is able to relate his/her identity to a support system, designed to serve that identity, then the Post-9/11 Native American Student Veteran will pursue it (see pages 34 & 35 on MMDI).

COMMON ISSUES

For Native Americans recently discharged from the military and facing the prospect of higher education, there will be a common issues of transitioning over a period of time. Some veterans might see this as an unnerving and/or downright frustrating experience (see pages 28-29). For Native American Student Veterans, the experience will be based upon how well (s)he has prepared for this transition. Each Native American Student Veteran comes from a different cultural and socio-economic background and this will determine the degree of difficulty the transition from the military to the university will be. This is also an imperative period in which the veteran must pay close attention to the intricacy of the G.I. Bill and to manage these benefits efficiently. It is also a time for veterans to adjust from a structured environment to a non-structured environment.

The expectations of attending college may be very high and this plays into how Native American Student Veterans perceive and prepare for transitioning into the collegiate realm. As a result, Native American Student Veterans may be eager to enter the university without really knowing about the psychological and physiological demands they will encounter. Or the expectations might depend upon the “quality of life” and way a veteran perceives what is/are appropriate necessities (goods/services) to achieve a certain standard of comfort.

After assessing the individual and collective experiences of the five Post-9/11 Native American Student Veterans, the research found that it is through episodes of dissonance that the participants were increasingly identifying more with who they were as individuals. The

discomfort they experienced forced them to reflect upon what values each person stood by. The values they were raised with as a child would always reorient their condition so that they could assess where they were at, what they were doing, and where they were going. Other times, their military training that was instilled into them would also reorient their mindset so they could strategize their position and weigh their options. Their military and/or indigenous identity brought them back to reorienting themselves, recognizing their challenges, and then devising a plan to meet their goals.

[T]he pursuit of authenticity, genuineness, and wholesome as the response to a deep and mysterious human yearning. This unsettled feeling encouraged individuals to be retrospective about their lives and the conditions under which they are chosen to exist. This self-examination, in many ways, is inevitable developmentally as individuals struggled with identity issues—and questions of who they are (Love & Talbot 1999, p 365).

These Native American Student Veteran experiences of the Post-9/11 era underscore the diversity of Native Americans in higher education and each had their own story to tell, sometimes brutal, sometimes funny, and their participation allowed them an outlet and opportunity to share their views and concerns.

COLLECTIVE TRANSITIONING EXPERIENCES

From the beginning of the interviewing process, it was apparent that all five Post-9/11 Native American Student Veterans were extremely busy. Each of them were juggling busy schedules and obligations between academics, spouses, children, friends, and/or extra-curricular activities. Noticing this trend of constants inadvertently appeared as our scheduled appointments and interviews were cancelled several times before each Post-9/11 Native American Student Veteran participating in this survey was able to finally sit-down to share his/her experiences. Even then, the full amount of time allotted for these interviews were never really reached. Most

of the participants had, on average 45 minutes to an hour of time to give to the interview process. The interview process was disrupting their busy schedules and commitments to their courses, studying, tutoring, family obligations, and extra-curricular associations. The structured life of the military also carried over to their now civilian-student lifestyle. Despite the chaos, they had it under control and each had a system to address each aspect of their lives. If they were not busy, then they seem to be looking for something to do, not just anything, but an activity that would be beneficial and applicable to a collective group—a sense of altruism (see pages 38-40).

All five Post-9/11 Native American Student Veterans were regular enlisted military personnel; meaning, they did not serve as military officers. Despite not being a military officer, Howard was indirectly inspired by military officers to enter higher education. Four out of the five Post-9/11 Native American Student Veterans entered the military before entering higher education. Curtis entered the university first, encountered financial difficulty, enlisted in the military for the G.I. Bill and eventually returned to the university. Chelsea and Howard entered institutions of higher education while serving active-duty. Initially, Timothy and William were not interested in higher education but were encouraged; one by a father and the other by a Veterans Coordinator. Four out of the five Post-9/11 Native American Student Veterans were 1st generation college students. It should be noted that William is a 2nd generation college student and this may have contributed to his ability to gain both guidance (cultural capital) and networks (social capital) to graduate with both a Bachelors' degree and a Masters' degree. This is discussed in latter part of Chapter 2 under Socio-economic Status, Habitus, and Networking (Walpole 2003; Dowd 2008).

Four out of five Post-9/11 Native American Student Veterans revealed that the Professional Military Education (PME) or Transitional Assistance Program (TAP) was not

helpful because it was general, limited, and unhelpful. The direction of the PME/TAP lectures were mostly designed to help military-members look for employment, develop a resume, and/or review communications skills for job interviews. Four out of five Post-9/11 Native American Student Veterans were men. The single woman veteran in this study, Chelsea, was significant because her affiliation with the Air Force revealed that this particular branch provided briefings, workshops, and conferences on the G. I. Bill. There was a consensus among the men stemming from the Army, Navy, and Marines that the PME/TAP classes did not benefit them. From this finding, I recommend that mainstream universities take a look at the speed and the procedures to process the G.I. Bill and determine if the Air Force Veterans do have an edge over the other branches.

Four out of the five Post-9/11 Native American Student Veterans stem from a Native Nation with a tribal land base; otherwise known as a “reservation.” Having a sense of tribal homelands may account for an innate need to contact and engage with tribal relatives. Timothy, William, Curtis, and Chelsea give accounts of traveling home and interacting with relatives on the tribal reservation. In contrast, Howard stems from a Native Nation that does not have a tribal reservation and does not frequently travel back home.

Three out of the five Post-9/11 Native American Student Veterans pursued the social sciences. Timothy and Chelsea pursued the “hard” sciences. Except for Curtis, the other Post-9/11 Native American Student Veterans’ major or minor did not include American Indian Studies. Three out of five Post-9/11 Native American Student Veterans stated themselves as Mixed-bloods; a mixture of Native and non-Native blood. William’s mother is Native and his father is non-Native. Chelsea’s mother is Native and her father is non-Native. Howard’s mother

is Native and his father is non-Native. Interestingly, William, Chelsea, and Howard all married non-Natives.

ON CAMPUS SUPPORT SYSTEMS

Searching for resources is not so much different from seeking and evaluating employment opportunities. Resources, like prospective jobs, have high-benefits or low-benefits, which makes hunting for resources a strategic reconnaissance mission. Compromises have to be taken into consideration; therefore, Post-9/11 Native American Student Veterans need to carefully research, analyze, and weigh their options. From an economic standpoint, Alvin Roth, an economist, argues that “people transact based on information... Good matches depend on good information” (The Economist 2016).

[P]eople usually have some inkling of how much they have in common. Cosmopolitan strivers move to New York, say, rather than sleepier cities, in part because they will meet other ambitious types with similar interests. Within New York, the places people choose to spend their time—whether Yankee Stadium or a yoga—determine which sorts of people they come into contact with. Because it is expensive to live in New York, and to spend time sweating in a yoga studio or swearing in the stands, people in such settings can be reasonably confident those around them are in some sense like-minded (The Economist 2016).

In a similar stratum, Post-9/11 Native American Student Veterans know they share experiences with other Student Veterans; therefore, they will migrate to the Veterans Education & Transition Services (VETS) office, which provides veteran-specific services; including free resources and a space filled with like-minded people.

All five Post-9/11 Native American Veterans utilized the Veterans Education & Transition Services (VETS) office. The VETS office afforded them a number of resources: free computers, free printing, an inclusive atmosphere, camaraderie, free counseling, free and flexible

tutoring hours, free and private study rooms, couches, donated books, free refrigerator usage, free microwave usage, free coffee, free pizza, etc. All five Posted-9/11 Native American Student Veterans interacted with other Student Veterans in the VETS office. This strong bond of camaraderie provided them with a surrogate family. This family atmosphere equated to a trust. This trust is pivotal because it sends a message to veterans, especially those dealing with Post Traumatic Stress Disorder (PTSD). The trust and security a veteran feels translates to knowing he/she is protected by this surrogate family of warriors. Knowing he/she is protected and safe lends itself to shifting priorities. The veteran can now shift from being overly-vigilant and focusing on his/her academic responsibilities.

All five Post-9/11 Native American Veterans utilized university resources other than the VETS office. Except for Howard, all the other Post-9/11 Native American Student Veterans visited the Native American Student Affairs office for financial aid assistance. Their visit was usually brief and pertained mostly of locating and identifying tribal scholarship opportunities. The three younger participants from the five Post-9/11 Native American Student Veterans engaged in athletic activities. Timothy, Curtis, and Chelsea were active and engaged in a sports or physical activities. Timothy and Curtis utilized the university recreation center as a stress reliever. A health science major, Chelsea made use of the gym provided by the University Medical Center. Two out of five Post-9/11 Native American Student Veterans made use of the Disability Resource Center (DRC): Timothy stated that he made use of the Counseling and Psychological Services (CAPS), followed by VETS office counseling services; and William received disability-learning assistance and technology software from the DRC.

Of the five Post-9/11 Native American Student Veterans, the two that were not married joined Greek fraternities. By joining a Greek fraternity, Timothy and Curtis were socially

engaged in activities of altruism and being productive members of society. Except for Timothy, none of the other Post-9/11 Native American Student Veterans joined a Native American Student Organization. These results do not mean that all Post-9/11 Native American Student Veterans avoid the Native American Student Affairs (NASA) office. Other Post-9/11 Native American Student Veterans, not participating in this research project, were actively engaged in student organizations affiliated with Native Nations and/or were periodically visiting NASA; therefore, not all Post-9/11 Native American Veterans are going to gravitate towards the VETS office.

OFF CAMPUS SUPPORT SYSTEMS

All five Post-9/11 Native American Student Veterans utilized their G.I. Bill; including the Veterans Affairs/military hospital. Only Curtis utilized the Indian Health Service and stated that it was necessary because his Veterans Affairs (VA) counseling services for PTSD expired. Chelsea & Howard regularly visit the local military base to utilize various resources: child-care, base exchange, and tax services. All five Post-9/11 Native American Student Veterans benefitted from Tribal Scholarships. Except for Howard, all the other Post-9/11 Native American Student Veterans stated that they periodically contact or visit their Native Nation scholarship office. Three out of the five Post-9/11 Native American Student Veterans are married with children. William, Chelsea, and Howard were married with children; in addition, they were married to non-Natives. The idea or concept of marrying outside one's tribal society is not new.

A Student Veteran of post-World War Two explained that he converted to Christianity during his schooling at Bacone College where he interacted with many other Christian Indians. This experience of conversion influenced him to marry outside his tribe and to marry a lady from another tribe. From his point of view: "She was a Baptist and an Indian [Comanche]. Since I

was no longer following the strict Navajo religion, I did not feel the need to marry a Navajo” (MacDonald & Schwarz 1993, pg92). Statistical reports also indicated that 54.6% of Post-9/11 male veterans were married; compared to 48.5% of Post-9/11 female veterans were married. And a higher percentage of Women Veterans held a degree from or were enrolled in college than their male counterparts (Burgess 2015). Chelsea and Howard met their spouses in the military and married during their active-duty service.

Research has also suggested that military benefits for married couples (i.e., housing allowances and supplemental allowances for food expenses) may be incentives for Servicemembers to marry while in the military (NCVAS 2011, pg9).

William and Howard were adamant about expressing the tremendous support they gained from their families. Their wives were extremely helpful in terms of financial and emotional support. In terms of gender support, Curtis testified to the fact that his mother and two sisters were vital for emotional support and overcoming PTSD. In fact, his mother and two sisters relocated to Tucson in order to support Curtis and for him to re-enter the university. For the record, all five Post-9/11 Native American Student Veterans in this study were stemming from a matrilineal tribal society and could explain for the value placed upon the mother, the wives, and the sisters. Three out of five Post-9/11 Native American Student Veterans identified with a form of Judeo-Christianity. William stated that he practiced his Native tradition. Howard stated no affiliation but does have a sense of spirituality. Two out of the five Post-9/11 Native American Student Veterans pursued resources from the city (food boxes) and the state (Department of Economic Security).

SOURCES OF MOTIVATION

In terms of motivation, comradery was essential to all five Post-9/11 Native American Student Veterans and their narratives revealed important clues to their motivations. For the most part, each of them were looking for an environment where they could relate to fellow-veterans. In this setting, altruism could be achieved by participating in social activities and community projects. In some form, each Post-9/11 Native American Student Veteran participated in a community function or profession that benefitted humanity. Timothy served as President of a fraternity and served as Vice-President of a student organization and provided leadership in these communities. William mentioned he was given an opportunity to mentor younger Native American university students while pursuing his undergraduate degree. Curtis stated he was in a fraternity that volunteers and hosts projects that benefit the local community. Chelsea is involved with the health services profession that serves humanity. Howard has expressed an interest in law and serving his Native Nation. Again, this sense of altruism and quest for meaning that is mentioned in Chapter 2 (Ali-Christie 2013; Rattray 2011; Tisdell 2006; Parks 2000; Love 2001; Love & Talbot 1999).

Comradery also translates to academic focus. For instance, NASV#1 elaborated upon particular experiences, especially those dealing with Post Traumatic Stress Disorder (PTSD) and this came in the form of extreme vigilance. Post-9/11 Veterans have been trained to be highly vigilant during their deployment overseas; therefore, they bring this training back with them. Their habit of remaining highly vigilant has made it difficult for Post-9/11 Student Veterans to focus unless they can locate a space that provides them with a sense of security.

To be able to be surrounded by Veterans, so that way, a lot of Veterans now, when they come out, especially from war, have a more situational awareness, where they can't focus on what they're

doing because they're always looking around over their shoulders, always looking around. Making sure there is tightened security. They know it's a safe place. They're still kind of paranoid. What's he doing, what's he doing, who's behind me? At least when you come here to the VETS place, you know it's all Vets here and they all got your back...there's a sense of security, more focused on their work rather focusing on what's out there. It's one of the good things here at the VETS Center (NASV#1).

From his perspective, NASV#1, explained that Post-9/11 Student Veterans feel safe and secure in the VETS office because they are surrounded by other Veterans. Knowing they are surrounded by Veterans provides them with a sense of security; feeling safe and a notion that other Veterans have their back. According to Robert Holden (Chocktaw/Chickasaw), deputy director of the National Congress of American Indians and Head of Veterans Affairs for Native Americans, described the strong sense of camaraderie: "When they were in those bunkers or those foxholes, there was no black, yellow, red or white, it was just covering each other's backs" (Lemay 2012).

This lens could be another reason why Post-9/11 Native American Student Veterans make use of the VETS office and surround themselves by other Veterans. This is reminiscent of what has been assessed by researchers examining Native American college students. Academic persistence and motivation among Native American students in higher education were linked to a space where group cohesion and support was maintained and reciprocal to other members in the group. This space provided them with a strong sense of self-confidence, self-efficacy, and positive interactions with university officials (Minthorn, Wagner, & Shotten 2013). The same experiences are shared by veteran populations on campus (DiRamio & Jarvis 2011).

Another trend that appeared among the Post-9/11 Native American Student Veterans is their mindset to be mission-oriented; meaning, they were highly motivated to get a mission accomplished. This attitude carried over to troop welfare; meaning, they were always looking

out for others. And they never really left the military because a couple of Post-9/11 Native American Student Veterans viewed “going to school” was “a job” and they were “getting paid to go to school.” This meant the G.I. Bill was seen as compensation for attending the university. This view of equating the university experience as a job and financial aid (G.I. Bill) is an example of Post-9/11 Native American Student Veterans applying the Transculturation Theory (Huffman 2011; Huffman 2013).

21st CENTURY WARRIORS: AGENTS OF CHANGE

Higher educational structures of recruitment, retention and graduation are not always conducive to Student Veterans and/or Native Americans. On the contrary, assumptions related to “veterans” and “warriors” underlie American perceptions of mainstream institutions and curriculums used to construct a military and/or indigenous setting and provide the rational ground for theorizing about social inclusion. European colonization, Euro-American educational systems, and current mainstream images of “warriors” and the military permeate the socio-cultural structures, thereby marginalizing Student Veterans and then sub-marginalizing Native Americans. Postulating the role of Native Americans as an internal resource for the U.S. military is part of the larger strategy of wielding power and control indigenous populations by industrialized capitalist colonizers. But, the ability to adapt to changing situations allows for Native American Student Veterans to alter their pattern of survival, from a military life to an academic life; transplanting his/her practices as a warrior from a military setting to a scholarly setting. This shifting of identity relates to the Model of Multi-Dimensional Identity (Jones & McEwen 2000).

The views and perceptions of the Native American Student Veterans included positive and negative experiences and certain people who were instrumental in helping them pursue higher education at different points in their lives; this included family-members, school officials, health officials, and military officials. Students from Native American backgrounds do not follow the same patterns of educational pathways into college as traditional, mainstream American students. Native American students have different experiences, from academic preparation to career aspirations. These differences expose the social mobility of Native American students but, if political and economic dynamics are forcing students to stop attending, the insights provided by these Native American Student Veterans contribute to the discourse of affirmative action and the need for increased academic and financial aid programs to continue aiding Native Americans. These narratives provided insight to the particular support services and systems that have an impact on the ability of Native American Student Veterans to attend and complete post-secondary educational institutions. The ability of the Post-9/11 Native Americans Student Veterans to adapt to changing situations and circumstances allowed them to alter their patterns of survival from one environment (military) to another environment (university) and simultaneously transplanting military skills, knowledge, and behavior. Their views and perceptions of the university setting included both positive and negative experiences. Certain people in their lives and who they encountered were instrumental in helping them pursue a mainstream higher education; this included family, friends, military officials, and school officials.

The university experiences of the five Post-9/11 Native American Student Veterans demonstrate that each person took a different pathway. Following high school, they either entered the military or the university first. All Post-9/11 Native American Student Veteran took

advantage of the military benefits afforded to them. Both the military and university environments influenced them to assimilate into the mainstream to a certain degree, under certain circumstances, and then revert back to another identity. Having the ability to shift identities made it possible for them to connect to certain systems of support and to ask for help. At the center of this paper, are five Post-9/11 Native American Student Veterans who struggled, endured, and ultimately benefitted from the military and enhanced their ability to transition from the military environment to the university environment. We need to remember that a number of explanations still exist as to why students may or may not consider asking for help and taking advantage of particular systems of support. And the university experiences of Native Americans depict contrasting historical experiences from the traditional mainstream college experience, and provides an underlying common theme that spans over a couple of centuries—financial aid is always an issue. Although expressed in a second-hand account, both the traditional and non-traditional college experiences could point to a social, political, cultural, and economic process that scholars and researchers need to carefully examine—hegemony. Power relationships are all around us and are manifested in various systems and institutions that influence force or persuasion, knowingly and unknowingly.

MEDICAL & SOCIAL MODELS OF DISABILITY

William's experiences also reminds us that mainstream institutions and structures are not always conducive and/or inclusive to Native American recruitment, retention, and graduation:

Teachers had a preconceived notion of Native American students. And there, it was hard to overcome...Most Native American Veterans already have that self-reliance, about themselves, that says I can get this done because they have seen what the outside world has to offer. How to get things done out there...I went to school and I swam and I got a Master's degree which most people in this world would never believe (NASV#2).

Assumptions about Indigenous peoples underlie non-Native perceptions of mainstream institutions and curriculums used to construct a collegiate setting and to provide the rational ground for theorizing about social inclusion. As a result, socio-cultural factors can exert pressures on Post-9/11 Native American Student Veterans to forego opportunities at one university and to opt for another university. Mainstream officials and/or professionals in mainstream institutions may unknowingly be applying the Medical Model of Disability; therefore, they will not view themselves as having any cause or effect on the way disability is applied to an individual.

There is a degree of distance the medical model provides and allows for mainstream officials and/or professionals to define disability in an objective rather than subjective lens. The problem with this objective lens is that the mainstream officials and/or professionals will not realize that they may in fact be perpetuating a negative view of Post-9/11 Native American Student Veterans that is not necessarily accurate. This is not new, as Peter MacDonald, a World War Two Native American Student Veteran, explained:

I was asked to take an intelligence test during a period when I was earning top grades. I was on the dean's list and would eventually graduate with highest honors, and yet the test showed that I was a moron. My IQ was supposedly so low that I was barely trainable for a repetitive job that would require no thinking and change from day to day...I had been raised on the reservation, isolated from the experiences of the white men and women who created the tests, and I did not have their knowledge. The same would have been true in reverse had Indians created the intelligence test. A brilliant white man who had not lived on the reservation would have been unable to answer questions about tending sheep, planting crops, making moccasins, and other routine activities among the Navajo, and would have scored as though he were feeble-minded (MacDonald & Schwarz 1993, pg 95).

A mainstream official and/or professional holds a title of prestige; therefore, the average person looks to the official and/or professional for advice, guidance, and reassurance. This

becomes crucial in the way society thinks about what is normal and/or accepted by society. As a result, the Post-9/11 Native American Student Veteran who is classified as disabled and/or less gifted and/or less talented by the Medical Model will have to endure experiences of exclusion and ostracism in society. So regardless of Post-9/11 Native American Student Veterans who feel they are gifted and talented, the Medical Model will work against them; it will work against the mindset of the Post-9/11 Native American Student Veteran and the way (s)he perceives him/herself. Regardless of their abilities and capabilities, Post-9/11 Native American Student Veterans who are labeled as ordinary or a liability because of their backgrounds will inevitably face discrimination from these negative labels. This then forces us to consider the way changes can be made to bring about more positive views of Post-9/11 Native American Student Veterans.

The Social Model of Disability can be described as the way people are defined as disabled as a result of the social environments that have been constructed. Disability is a social construct, meaning that disability is born out of the way society views and perpetuates an image, view, portrayal of people with mental and/or physical impairments. Often time the social model of disability is negative and points out that society is to blame for the negative or derogatory and stereotypical labels applied to Native Americans. These negative perceptions of Native Americans will inevitably ostracize them from participating as equal members of the collegiate community. In other words, the social model of disability identifies the way society is organized and develops rules and policies for an environment that suddenly becomes problematic to people with physical and mental impairments. Hence, people with impairments only become disabled when society places barriers upon them and they cannot freely participate in social circles and certain environments. The way in which collegiate environments are constructed and the manners in which college officials discriminate against minorities become those barriers. The

goal then is to utilize the social model of disability to bring about changes and the way higher education officials perceive Post-9/11 Native American Student Veterans. With the Social Model of Disability we have to identify what barriers need to be removed in order for all Post-9/11 Native American Student Veterans to participate as members of the university environment.

HEGEMONY, SELF-DETERMINATION, & POWER

The university experiences of Post-9/11 Native American Student Veterans' revealed degrees of control over the planning of academic and financial matters, respectful and strategic engagement with university officials and university students, and exhibited an individual personality that demonstrated a desire to succeed at the university. It is apparent that the Post-9/11 Native American Student Veterans were involved in academic and extra-curricular decision-making. They believed that in taking care of their academic and extra-curricular commitments, it was their responsibility and were compelled to apply themselves. The narratives expressed by the Post-9/11 Native American Student Veterans that their experiences were not unique in constructing the ideal environment. By examining the perspectives of each narrative, I was able to isolate and clarify a link between the structural process of influence, expectations, and practices; including attitudes. All of this information is necessary to go beyond the interviews and to explore the interactions between different people and institutional structures.

Dominant groups, by definition, set the parameters within which the subordinates operate. The dominant group holds the power and authority in society relative to the subordinates and determines how that power and authority may be acceptably used (Tatum 1997, pg23).

The networking capability of Native American Student Veterans is foremost because it influenced the way they would respond to situations and circumstances. This is important

because when analyzing the university experiences of Post-9/11 Native American Student Veterans and the relationships with different people: students, veterans, university officials, and military/veteran officials. It investigates the paradox of how, despite growing cooperation economically (G.I. Bill and/or Tribal Scholarships), politically (minority status: Veteran and/or Tribal-member), and socially (new environments), the issue of language and power always becomes part of the process. Native American scholars, Deloria and Wildcat (2001) describe Native American identity as a combination of power and place. Power is defined as “being the living energy that inhibits and/or composes the universe.”

In these postmodern times, knowledge relates not only to a greater worldview, but to the recognition of the role of power, values, and assumptions on the fabrics of our communities (Love & Talbot 1999, pg366).

Researchers should keep in mind that indigenous political praxis (customs and practices) can be easily underestimated when assuming that Native Americans are always being colonized. The university experiences of the five Post-9/11 Native American Student Veteran revealed how each individual was adept at some level of diplomacy and were keen observers of higher education officials. So rather than to assume that mainstream universities are influencing Native American Student Veterans, the indigenous veteran are indirectly altering what is supposed to be their indoctrination into higher education. These indigenous veterans entered the western/mainstream world, via military and university, and witnessed the power they could hold in different circles: political, economic, and social. This made them more cautious of what they would commit to on documents and in everyday communication.

In his description of colonization, renowned political scientist, Albert Memmi, suggests that a slight reversal of assimilation can occur and is referred to as institutional accommodation. The colonized will not entirely submit; therefore, the colonizers make certain accommodating

concessions for the colonized. The attempt by the colonizer to appease the colonized is a maneuver of diplomacy. This attainment and relinquishment of power at certain class levels is reminiscent of the scholarship produced by early-twentieth century Italian political prisoner, Antonio Gramsci. According to Gramsci, the word hegemony was applied to “alliances of class leadership” but that it also involved economic agreements and sacrifices. Aside from economic interests, Gramsci’s articulation of hegemony over the classes is never stationary but very fluid; therefore, “the interests and tendencies” of the classes need to be taken into account (Forgacs 2000, pg211). Gramsci’s usage of hegemony distinguishes its application to different class levels, situations, and circumstances:

It is not an instrument of government of dominant groups in order to gain the consent of and exercise hegemony over subaltern classes; it is the expression of these subaltern classes who want to educate themselves in the art of government (Forgacs 2000, pg424).

The praxis of incorporating one’s self into the mainstream population is a two-fold process. On one hand, Post-9/11 Native American Student Veterans can observe how military and/or higher education officials conduct themselves politically and accordingly to western/mainstream mannerisms and litigation skills; subsequently learning to harness western/mainstream knowledge in order to represent and defend their interests. On the other hand, Post-9/11 Native American Student Veterans will submit and commit to military and/or higher education officials and sacrifice an aspect of themselves; culture, home, and/or family.

The use of either strategy, attending very closely to the dominants or not attending at all, is costly to members of the targeted group. Not-learning may mean there are needed skills which are not acquired. Attending closely to the dominant group may leave little time or energy to attend one’s self (Tatum 1997, pg26).

A closer look at Native and non-Native political relationships at the university illustrates the alliance of several class leaderships between the students, veterans, and the university. This is the relevance of examining the importance of communication conducted between Natives and non-Natives. Prior to the arrival of Post-9/11 Native Americans Student Veterans at the university, the VETS office and/or NASA office are the only university departments that can best articulate Student Veteran interests and/or Native American interests; thereby, representing the concerns of Post-9/11 Native American Student Veterans. The socio-political arrangements between the university, the military, veteran services, and indigenous institutions all require an economic core, financial aid for example: G.I. Bill and Tribal Scholarships. Each entity will benefit in certain ways from the economic concessions and sacrifices made between each other. As a result of economic pressures on students, Veteran lobbying efforts and/or Native American lobbying efforts at the university help to enact favorable university policies that increase resources for Post-9/11 Native American Student Veterans.

The Post-9/11 Native American Student Veteran may have to compromise and agree to sacrifices, but higher education officials also compromise and compensate through accommodating the Student Veteran and allow a degree of autonomy to be expressed by the Post-9/11 Native American Student Veteran; hence, deciding for him/herself. In the long run, educational preparation and success obtained by Post-9/11 Native American Student Veterans establishes a cause-effect relationship of intellectual strength and economic prosperity. This means that Post-9/11 Native American Student Veterans who pursue higher education will ultimately increase their power and autonomy by investing themselves intellectually.

Post-9/11 Native American Student Veterans need to be cognizant of the knowledge-power relationships within the university. The western educational systems/structures are an

example to point out the seemingly democratic and neutral forms of political power that legitimized discourse reinforces and continues to reproduce the knowledge-power complex that universities utilize. Furthermore, the knowledge-power aspect is not limited to education because power is everywhere and in all relationships. Even if Post-9/11 Native American Student Veterans are allowed into new circles, it may still not allow them into other circles. These are perhaps the most insidious foundations of power because they often go unnoticed. For instance, William had previously utilized the Montgomery G.I. Bill as an undergraduate and allowed him to accept additional funding sources (tribal scholarships). When William entered into a newer G.I. Bill (Chapter 31) as a graduate student; he could not accept additional funding sources, otherwise his G.I. Bill benefits under Chapter 31 would be deducted. Therefore, the fact that William was not allowed to accept any tribal scholarships, this could be viewed as “a privilege lost” or “no power to control” his situation and “no reason” to visit the Native American Student Affairs office.

Analyzing the ways in which support systems produce successful outcomes of recruitment, retention, and graduation is supported by the perspectives offered by in the stories told by the Post-9/11 Native American Student Veterans and filtered throughout the chapters. The investigation of academic success as a structure or a framework rather than a compartmentalized crisis related this body of work to both American Indian Studies and Higher Education literature that points out that in order to understand why a particular group and/or subgroup of Native Americans excel at the university we need to explore the thought processes of human agency within the structure and how the university responds to Native Americans. The Post-9/11 Native American Student Veterans’ experiences documented in this manuscript offers insight, but it also corroborates with some research collected on Post-9/11 Student Veterans (see

Chapter 2). Fortunately, the application of this indigenous perspective and research at a mainstream university is only the beginning. And this means the examination of successful academic performance of Post-9/11 Native American Student Veterans is being constructed through interrelated practices, actions, and responses on the part of all human agencies; particularly the Post-9/11 Native American Student Veterans themselves; Charles Cooley's articulation of identity states (Tatum 1997). The empirical scholarship challenges all notions of the historically negative stereotypes inherit in previous religious, military, and educational literature about the Native American. Post-9/11 Native American Student Veterans were assisted by university officials and departments (VETS & NASA) for support; however, they exerted a degree of power and fortitude by expressing a combination of military and indigenous identities and values; relevant to MMDI (Jones & McEwen 2000).

The Post-9/11 Native American Student Veterans' narratives illustrated that their increased persistence was not caused simply by networking—rather, it was produced by a series of individual decision-making and by significant others in the academic and family environments; social capital, cultural capital, and habitus (Walpole 2003; Dowd 2008). Their narratives provide us with greater insight into their lived experiences and a descriptive account that their academic success is mostly owed to their ability and willingness to take advantage of existing resources and to make sound academic choices; or perhaps, an inherent cognitive ability that was cultivated by a family model that mirrors a tribal community (Heavy-Runner & Decelles 2002). Military and/or Veteran cohesion and the Post-9/11 Native American Student Veteran's sense of belonging to a particular group created a safe space and contact zone with mainstream society; a space for understanding and sharing common goals, resulting in what resembles “a well-functioning American Indian community” (Ali-Christie 2013, p332). In this

sense, the university officials mimic Native elders and/or military leaders and the Student Veterans Center becomes the proxy for a home and/or family community. From this perspective, Post-9/11 Native American Student Veterans are reinforced with a sense of self, space, and security; and realizes s(he) is a productive member of that community. It is imperative to remember that if the Native American Student Veteran does not recognize an image or cultural reflection of him/herself in the new environment, s(he) may automatically and/or inadvertently feel ostracized by that environment's construction (Takaki 1993).

PRACTICAL RECOMMENDATIONS FOR STUDENT VETERAN CENTERS

SUPPORT STRATEGIES FOR INCLUSION

- Increase Recruitment and Outreach programs
- Contact Native Nations and Native communities; develop a dialogue
- Harness the internet for contact, communication, and provide updates/notices.
- Display a culturally relevant picture and/or symbol for Native Veterans to see.
- Develop a screening process to quickly evaluate the needs of new arrivals

SUPPORT STRATEGIES FOR RETENTION

- Develop Male and Female Indigenous Mentoring Program; professors needed
- Develop a Mentoring Program for Native American Student Veterans; be a role model
- Pro-active Workshops; improvise, adapt, & overcome obstacles
- Develop a handbook on how to navigate the university
- Offer more Scholarship opportunities to Native American Student Veterans
- Provide G.I. Bill workshops; review the different benefits and options
- Provide financial workshops; clarify loan options & how to pay back loans

SUPPORT STRATEGIES FOR GRADUATION

- Develop a student tracking system of financial aid; meet periodically
- Develop a data-base to help with curriculum; review periodically
- Email student periodically, update student tracking, and review curriculum

IMPLICATIONS FOR POLICY, PRACTICE, AND RESEARCH

It should be noted that this study mostly applies to Post-9/11 Native American Student Veterans attending a flagship university in the Southwest and not Post-9/11 Native American Student Veterans attending a Tribal College and University (TCU); therefore, the experiences and perspectives have implications for policies and practices at mainstream universities. But this also addresses the question of what are the experiences of Post-9/11 Native American Student Veterans at other mainstream universities, in other regions of the United States, and at TCUs. How would those experiences compare and/or differ from this university located in the Southwest? The findings in this study—systems of support that encourage five Post-9/11 Native American Student Veteran involvement with recruitment, retention, and graduation, which in turn limited negative results—calls attention to the insight of stresses and how agencies with the various systems of support (networking process) transmit to the actual encouragement of student involvement and of student learning.

These hidden voices provide a lens into what is working and how things can improve in the educational systems of support and networking process constructed for Post-9/11 Native American Student Veterans. Each experience was the result of choice made only by the individual but clearly influence by supportive, flexible, and understanding administrators, faculty, advisors, and fellow Veterans. Future research need to continue this conversation and explore other nuances of Post-9/11 Native American Student Veterans in different contexts. This will add to the body of Native American literature in higher education and contribute to validating which student development theories and cognitive development theories are applicable.

Throughout this manuscript, the indigenous, military, and educational characteristics handed down, borrowed, invented, and utilized by the United States during the last two centuries have been pointed out. The chronological history of America is foremost, not only because of the events that unfolded and influenced the indigenous peoples of North America, but also because of its influence upon the American military and academic institutions. Dr. Edison Duane Cassadore (Apache), re-iterates the words of Shari N. Huhndorf's words:

She asserts, "America has repeatedly enacted rites of conquest to confirm and extend its power over Native America, and these racial dynamics continue to shape contemporary American life" (pg75).

The American military and educational systems simultaneously grew to become important factors in controlling Native American populations. By the latter 19th century, the Federally-operated Indian Boarding School was adopting and adapting to military methods of instruction, believing that this decision would be instrumental in Americanizing the "savage." The Indian boarding school was "an institutional training ground where the colonized were to learn subservience. The practices of military regimentation, uniform dress, and domesticity training flowed from the federal vision of boarding school as a complete transformative experience" (Lomawaima 1993, pg228).

Cultural historian Patricia Limerick points out that today we still live with and within the "legacy of conquest." Precisely for that reason, it is crucial for us to grasp the "unbreakable" connections between the past and present. Such connections are deeply embedded within our contemporary lives...the history of the West is one of interrelated conquests of land, natural resources and people, which continue to shape national politics, social relations, and environmental issues (Chung 2005, pgs9-10).

Although Christianity is not mentioned in the above quote, it was nonetheless, an important aspect of the colonial process to "civilize the Indian." Missionaries were the first to

spread the gospel, followed by government-sanctioned religious organizations to continue the Christianizing and civilizing of the indigenous populations. It is no surprising, that over time, Native Americans have gradually converted and replaced their spiritual identity with a non-indigenous belief system. This conversion is another form of support that some Native Americans can identify with and do take advantage of it. Of the five, Post-9/11 Native American Student Veterans that were interviewed, one practiced traditional ceremonies and the other four identified with a form of Judeo-Christianity and/or had a sense of spirituality.

The Indians “will observe the colonists’ behavior and customs. They will see that the colonists enjoy certain conveniences under an established order. Once the powerful incentive of the Indians’ own comfort or the spirit of imitation work on them, there will be progress (Weber pg255).

We can surmise that Native Americans are certainly changing, evolving, and assimilating. It begs the question: Are Native American identities fading into history? This certainly was the mainstream perception in the late 19th century when historian Frederick Jackson Turner proclaimed the “closing of the frontier” was complete. We cannot ignore the fact that Euro-American religious, educational, and military institutions all played a role and all had an impact by influencing the indigenous populations of North America. So it is not surprising, that of the five Post-9/11 Native American Student Veterans, the majority were practicing and/or related to a form of Judeo-Christian teachings.

On another important note, Dr. Tom Holm asserts that Native American Veterans of the Vietnam era joined the military in order to “maintain their distinct identities as tribal Native Americans. Many of them truly wanted to be warriors in the older tradition and keep those ceremonies connected with warfare alive...they could form a link to their ancestors” (pg128). In contrast, most of the five Post-9/11 Native American Student Veterans appear not to have joined

the military for the same reasons. They are different, in a different era, and their narratives illustrate that their motivations to join the military lean more to economic pressures to improve their lives. The Soldier to Student Report supports this trend (American Council on Education 2009). If this is the case, then we can expect a continuous downward spiral of Native American culture, ceremonies, and language among Native American Veterans.

American Christian traditions have tended to lessen the importance of ceremonies that promote group cohesion in favor of salvation on an individual basis, the idea of communal spiritual healing might very well be nonexistent among many non-Indian groups...One of the strengths of Native American healing is that Indian medicine fully understands the fact that trauma is a recurring illness...Thus it is recognized that Native American veterans will have to continue to participate in community ceremonies so that they will be able to adjust to their war experiences. Not only that, but with the continuance of these ceremonies comes the greater chance that more veterans will be able to participate in them (Holm 1996, pg196).

Continued research will need to examine what spirituality means to Post-9/11 Native Americans Student Veterans stemming from different socio-cultural backgrounds. Of course, this will require increased feedback from Post-9/11 Native American Student Veterans attending both mainstream institutions of higher education and Tribal Colleges & Universities (TCUs). The experiences gained from Native American Student Veterans will provide additional insight in both native and non-native settings. And since this paper demonstrated that successful systems of support are processes involving multiple forms of human agency and influence between Post-9/11 Native American Student Veterans and others; therefore, it is imperative to interview family-members, fellow veterans, and university officials.

APPENDIX - A

▶ NASV #1

▶ Military→Jr. College→University→Jr. College; Stop-drop; Science Major

▶ NASV #2

▶ Military→1st University→2nd University→Earned MPA; SBS Major

▶ NASV #3

▶ University→Military→Employment→University; Stop-drop; SBS Major

▶ NASV #4

▶ Military→1st University→2nd University→3rd University; serving in the guard;
Stop-drop; Criminal Justice & Science Major; focused on entering Medical
School

▶ NASV #5

▶ Military (retired after 20yrs)→University; SBS; focused on entering Law School

APPENDIX - B

NASV#1	NASV#2	NASV#3	NASV#4	NASV#5
Male	Male	Male	Female	Male
Full-Blood	Mixed-Blood	Full-Blood	Mixed-Blood	Mixed Blood
Tribal Reserve	Tribal Reserve	Tribal Reserve	Tribal Reserve	No Tribal Reserve
Single	Married	Single	Married	Married
	Spouse employed		Spouse employed	Spouse employed
			Husband is a Vet	Wife is a Vet
	Father of 2		Mother of 1	Father of 2
1 st Generation College Student	2 nd Generation College Student	1st Generation College Student	1 st Generation College Student	1 st Generation College Student
			Military Brat	
4 years	4 + years; Individual Ready Reserves; recalled after 9/11	4 years	4 + years; Currently serving in the Reserves	Retired after serving 20 years in the Military
VA	VA	VA & I.H.S.	Local Military Base; PX	VA Tri-Care & Local Military Base; PX
PTSD	PTSD	PTSD		
Started at Community College before transferring	Started at another university before transferring	Initially started at the university, followed by military service, and then returned to the same university	Attended two other universities before transferring	Attended a community college & university before transferring
Stop Drop		Stop Drop	Stop Drop	
Earned Associates; Pursued BS degree; Stop-Drop Status	Earned BA in Political Science & Earned MA Public Administration	Pursuing BA in Anthropology and American Indian Studies	Pursuing Criminal Justice degree & Pre-med program; Health Sciences	Earned Associates; Pursuing BA in Political Science; seeking Law School
CAPS	Disability Resources			
G.I. Bill	G. I. Bill; Ch.31	G. I. Bill-Ch.33	G.I. Bill	G.I. Bill-Ch.33
		Dept of Eco.Sec.		Dept. of Eco.Sec.
Tribal Aid	Tribal Aid	Tribal Aid	Tribal Aid	Tribal Aid
Federal Work			Veteran Work	Veteran Work
Fraternity		Fraternity		
½ Christian & ½ Traditional	Traditional	Mormon	Catholic	Non-affiliated; own sense of spirituality
Athletic-minded		Athletic-minded	Athletic-minded	

APPENDIX - C

SUPPORT SYSTEMS	NASV#1	NASV#2	NASV#3	NASV#4	NASV#5
Great-grandparents					Maternal Side
Grandparents	Grandmother	Grandmother			Maternal
Aunts/Uncles		Uncles			
Parents		Father	Mother	Mother	
Spouse		Financial support from the Wife		Husband	Financial support from the Wife
Siblings	Yes		Sisters		
Children		Yes		Yes	Yes
Surrogate Family	Yes; Anglo Parents				
Friends (M/F)	Girlfriend				
Mentors (M/F)	NA Profs	NA Profs			
Student Clubs	AISES & Fraternity		Fraternity		
Resources	VETS office	VETS office	VETS office	VETS office	VETS office
Military Base				Yes	Yes
VA	Yes	Yes	Yes	Yes	Yes
University	Yes	Yes	Yes	Yes	Yes
Tribal	Scholarships	Scholarships	Scholarships	Scholarships	Scholarships
Indian Hlth Serv.		Yes			
City			Food Box		Food Box
State			DES		DES
Tools		Laptop Cellphone Dragon Software	Laughter as a survival		
Networking	Veterans & Indigenous	Veterans & Fraternity	Veterans	Veterans & Medical	Veterans
Emotions	Anger	Anger	Depression		Annoyed
Motivation	Inspirational Quotes & Phrases	Accomplish Mission & Troop Welfare			
Planning/Strategy	Exploring	It's a job	Exploring	Planned in advance	It's a job
Goal(s)	BS degree	Earned BA & MPA	BA degree	BA/BS & Medical Sch	BA & Law Sch

APPENDIX – D

Number of times the Veteran/Student Veteran (military status) was mentioned

- Associated with Home and/or Family
- Associated with college/university (education)

Number of times Native American (tribal status) was mentioned

- Associated with Home and/or Family
- Associated with college/university (education)

Military Influences

- Family-members who supported the Military
- Officials who supported the Military
- Number of Males encountered who supported the Military
- Number of Females encountered who supported the Military

Academic Influences

- Family-members who supported college/university (education)
- Officials who supported college/university (education)
- Number of Males encountered who supported the college/university (education)
- Number of Females encountered who supported the college/university (education)

Feelings about Transitioning Experience (from the military to the university)

- Happy
- Sad
- Angry
- Neutral

Feelings about On-campus Resources

- Happy
- Sad
- Angry
- Neutral

Feelings about Off-campus Resources

- Happy
- Sad
- Angry
- Neutral

General View of the Military

- Level of Importance
 - Good
 - Bad
 - Neutral
 - Contradiction

General View of Higher Education

- Level of Importance
 - Good
 - Bad
 - Neutral
 - Contradiction

General View of English Language

- Level of Importance
 - Good
 - Bad
 - Neutral
 - Contradiction

General View of Native Language

- Level of Importance
 - Good
 - Bad
 - Neutral
 - Contradiction

Body & Vocal Gestures

- Feelings/Emotions
- Contradiction

General View of Locations/Towns/Cities

- On Reservation
- Off Reservation

References made about time and age

- Young
- Old
- Short-time frame/period
- Long-time frame/period

REFERENCES CITED

- Ali-Christie, Alisse (2013). *American Indian Collegiate Athletes: Accessing Education Through Sport*. Ph.D. dissertation, American Indian Studies: University of Arizona.
- American Council on Education (2009). *Military Service Members and Veterans in Higher Education: What the New GI Bill May Mean for Postsecondary Institutions*. Informed Practice: Syntheses of Higher Education Research for Campus Leaders. ACE: Center for Policy; Center for Lifelong Learning.
- American Council on Education (2009). *From Soldier to Student: Easing the Transition of Service Members on Campus*. Serving Those Who Serve: Higher education and America's veteran.
- American Council on Education (2012). *From Soldier to Student II: Assessing Campus Programs for Veterans and Service Members*. An update to the 2009 Edition of *From Soldiers to Student*; a revised survey to examine possible changes.
- American Indian College Fund (2006). American Indian College Fund Program Addresses Gender Disparity in Higher Education Achievement, Collegefund.org.
- American Indian Higher Education Consortium (1999). The Institute for Higher Education Policy, A product of the Tribal College Research and Database Initiative, a collaborative effort between AIHEC and the American Indian College Fund. Tribal Colleges, An Introduction: Who Goes to Tribal Colleges? (D-1), February.
- Ang, Tanya & Dani Molina (2014). *From Access to Graduation: Supporting Post-9/11 Undergraduate Student Veterans*. Higher Education Today website (higheredtoday.org). Sponsored by American Council on Education (ACE). Posted on November 10th.
- Arizona State Legislature (1998). *Forty-third Legislature—Second Regular Session, House Select Committee on Dine College, Minutes of Meeting*. Wednesday, September 2nd. Mr. Guy Gorman stating what he recollects of Navajo Chairman Raymond Nakai.
- Astin, A.W. & L. Oseguera (2004). *The Declining Equity of American Higher Education*. The Review of Higher Education 27(3), 321-342.
- Bell, Merleyn, Johnson, Jim & Paige Willett Lough (2016). Educator Heather Shotton On Native American Identity. KGOU.org: Your NPR Source; News, Information, and Music or Oklahoma, Jan 13th.
- Bernstein, Alison R. (1991). *American Indians and World War II: Toward a New Era in Indian Affairs*. Norman: University of Oklahoma Press.
- Bogden, Robert C. & Sari Knopp Biklen (2007). *Qualitative Research for Education: An Introduction to Theories and Methods*.
- Burgess, Rebecca (2015). The Social Health of Post-9/11 Veterans. American Enterprise Institute (AEI.org). July 15th.

- Calloway, Collin G. (2010). *The Indian history of an American Institution: Native Americans and Dartmouth*. Dartmouth College Press: Hanover, New Hampshire.
- Carney, Cary Michael (1999). *Native American Higher Education In The United States*. Transaction Publishers: Newbrunswick (USA) and London (UK).
- Cassadore, Edison Duane (2007). *Re-Imagining Indians: The Counter-Hegemonic Representations of Victor Masayesva and Chris Eyre*. Ph.D. Dissertation: University of Arizona.
- Cejda, Brent D. & Jeff H. Rhodes (2004). *Through The Pipeline: The Role of Faculty in Promoting Associate Degree Completion Among Hispanic Students*. *Community College Journal*, 28 (3), 249-262.
- Chrisinger, David (2015). Student Veterans' and the Long Walk Home from War: What did I bring home from the war? (strongeratthebrokenplaces.com). November 10th.
- Chung, Tzu-I (2015). *American Legends: Nation, nature, natives and others, 1608 to 2001*. Ph.D. dissertation: University of Arizona.
- Church, T. (2009). *Returning Veterans on Campus with War Related Injuries and the Long Road Back Home*. *Journal of Postsecondary Education and Disability*, 22 (1), 43-52.
- Collins, Robert Keith (2013). *Introduction: Reducing Barriers to Native American Student Success in Higher Education: Challenges and Best Practices*. *American Indian Culture and Research Journal*, 37:3.
- Cross, W.E., Jr. (1971). *Toward a Psychology of Black Liberation: The Negro-To-Black Conversion Experience*. *Journal: Black World* Vol. 20 (9).
- Cross, W.E., Jr. (1991). *Rethinking Nigrescence*. *Shades of black: Diversity in African-American identity*. Philadelphia, Pennsylvania: Temple University Press (pp.189-223).
- Cruz, Caitlin, Anchon, Asha & Kelsey Hightower (2015). Record Number of Female Vets Strain System. *Backhome.news21.com*. October 26th.
- DeAngelis, Tori (2003). When Anger's a plus: Despite its mixed reputation, anger can play a constructive role at home, at work and in the national consciousness, psychologists are finding. *American Psychological Association*, Volume 34, No. 3, page 44, March.
- Deloria, Vine & Daniel Wildcat (2001). *Power and Place: Indian Education in America*. Fulcrum Publishing.
- Dempsey, Pamela G. (2005). *Nakai Dies: Leader remembered for his service to the Navajo Nation*. *Gallup Independent Newspaper*, August 16th.
- Denetdeal, Don (1991). *NIS 221: Navajo History*. Course Lecture Notes; Fall Semester. Navajo Community College (NCC). Tsaile, Arizona.

- Department of Defense (2003). Population Representation in the Military. Department of Defense Personnel, and Readiness (Prhome.defense.gov).
- DiRamio, David & Kathryn Jarvis (2011). *Veterans in Higher Education: When Johnny and Jane Come Marching to Campus*. ASHE Higher Education Report: Volume 37, Number 3. Wiley Periodicals, Inc.
- Dowd, A.C., Cheslock, J.J. & T. Melguizo (2008). *Transfer access from community colleges and the distribution of elite higher education*. The Journal of Higher Education 79(4), 442-472.
- Dunivin, Karen O. (1994). *Military Culture: Change and Continuity*. Armed Forces & Society, Vol. 20, No. 4, Summer, pp. 531-547.
- Eimers, Mardy T. & Gary R. Pike (1997). *Minority and Nonminority Adjustment to College: Differences or Similarities?* Research in Higher Education, 38 (1), 77-97.
- Evans, Nancy J., Forney, Deanna S., & Florence Guido-Dibrito (1998). *Student Development in College: Theory, Research, and Practice*. Jossey-Bass; San Francisco, California.
- Fain, Paul (2013). Third Try Isn't the Charm. Inside Higher Ed.com, November 15th.
- Fixico, Donald L. (1992). *Termination and Relocation: Federal Indian Policy, 1945-1960*. Albuquerque: University of New Mexico Press.
- Flagstaff Public Library Oral History Project (1975-1977). *Dr. Agnes Allen & Dr. Minnie Roseberry; 88 Interviews (audio tapes and transcripts)*. Special Collections: Northern Arizona University. Arizona Archives Online.
- Forgacs, David (2000). *The Antonio Gramsci Reader: Selected Writings, 1916-1935*. NYU Press: Third Printing edition.
- Fox, Mary Jo T., Lowe, Shelly C. & George S. McClellan (2005). *Where we have been: A history of Native American higher education*. New Directions for Student Services, 2005 (109), 7-15.
- Garod, Andrew & Colleen Larimore (1997). *First Person First Peoples: Native American College Graduates Tell Their Life Stories*. Cornell University Press: Ithaca and London.
- Gillis, John R. (1989). *The Militarization of the Western World*. New Brunswick: Rutgers University Press.
- Gould, Oliver & Obicheta, Olivia (2015). *Her Mission Continues: Service and Reintegration Amongst Post-9/11*. The Mission Continues.org: A Research Brief from The Mission Continues Research & Evaluation Team.
- Guillory, Raphael M. & Mimi Wolverton (2008). *It's About Family: Native American Student Persistence in Higher Education*. The Journal of Higher Education, Vol. 79(1), 58-87.

- Harvard Gazette (2013). Harvard's Indian College poet: After 300 years, researcher finds Latin ode by last of its students. September 16th.
- Harvard Project on American Indian Economic Development (2008). *The State of Native Nations: Conditions Under U.S. Policies Of Self-Determination*. Oxford University Press.
- Heavy-Runner, Iris & Richard Decelles (2002). *Family Education Model: Meeting the Student*. Journal of American Indian Education, Vol. 41 (2).
- Hibel, Andrew (2013). *Native American Students in Higher Education – The Past, Present, and Future*. HigherEdJobs website (higherjobs.com). Posted in November.
- History Channel (2006). *Indian Warriors: The Untold Story of the Civil War*. A&E Television Networks. Mindworks Media Group, Inc. for the History Channel.
- Holder, Kelly Ann (2010). *Post-9/11 Women Veterans*. Housing and Household Economic Statistics Division, U.S. Census Bureau. Presented at the Annual Meeting of the Population Association of America, Dallas, TX, April 15-17.
- Holm, Tom (1996). *Strong Hearts Wounded Souls: Native American Veterans of the Vietnam War*. University of Texas Press: Austin.
- Holm, Tom (2007). *Code Talkers and Warriors: Native Americans and World War II*. Landmark Events in Native American History. Chelsea House Publications.
- Hoxie, Frederick E. (1992). *A Final Promise: The Campaign to Assimilate the Indians, 1880-1920*. Cambridge University Press.
- Huffman, Terry (2011). *Plans to Live on a Reservation Following College Among American Indian Students: An Examination of Transculturation Theory*. George Fox University. Journal of Research in Rural Education, Vol. 26 (3).
- Huffman, Terry (2013). *American Indian Educators*. University of Nevada Press: Reno & Las Vegas.
- Hurtado, S., Kurotsuchi Inkelas, K., Briggs, C. & B. Rhee (1997). *Differences in College Access and Choice Among Racial/Ethnic Groups: Identifying Continuing Barriers*. Research in Higher Education 38(1), 43-76.
- Iverson, Peter (2002). *Dine: A History of the Navajos*. Featuring Photographs by Monty Roessel. University of New Mexico Press.
- Iverson, S.V. (2007). *Camouflaging power and privilege: A critical race analysis of university diversity policies*. Educational Administration Quarterly, 43(5), 586-611.
- Jackson, Curtis Emanuel (1965). *Identification of Unique Features in Education at American Indian Schools*. Ph.D. dissertation, University of Utah.
- Jones, Susan R. & Marylu K. McEwen (2000). *A Conceptual Model of Multiple Dimensions of Identity*. Journal of College Student Development: Vol. 4 No 4.

- Kester, Daniel L. (2014). *Career Decisions Among Reintegrating Military Veterans: Implications for Postsecondary and Adult Education*. Ph.D. dissertation, School of Education: Capella University.
- Kidwell, Clara Sue & Alan Velie (2005). *Native American Studies*. Introducing Ethnic Studies. University of Nebraska Press.
- Kinzer, Stephen (2014). *Joining the military doesn't make you a hero*. Opinion, The BostonGlobe.com, December 7th.
- Klasky, Philip M. (2013). *Making It Real: An Engaged Approach for Native American Students in Higher Education*. American Indian Culture and Research Journal 37:3.
- Kohn, Richard H. (1975). *Eagle and Sword: The Federalists and the Creation of the Military Establishment in America, 1783-1802*. New York: The Free Press.
- Kolumban, Ashley (2015). *Diving Into A Marine Life: Adrenaline-seeking Marine vet pursues underwater passion*. Edu-Student Profile. G.I. Jobs: Your Guide to Civilian Success, September.
- Krouse, Susan Applegate (2007). *North American Indians in the Great War*. Lincoln: University of Nebraska Press.
- Lackenbauer, P., Whitney, R. Scott Sheffeld, & Craig Leslie Mantle (2007). *Aboriginal Peoples and Military Participation: Canadian & International Perspectives*. Canadian Defence Academy Press: Kingston, Ontario.
- Lemay, Konnie (2012). *A Brief History of American Indian Military Service*. Indian Country Today Media Network.com, May 18th.
- Lomawaima, Tsianina (1993). *Domesticity in the federal Indian School*. In American Ethnologist, 20 (2).
- Lomawaima, Tsianina (1995). AIS 595: Federal Assimilation Policies. Course Lecture Notes. University of Arizona, Spring Semester.
- Love, Patrick (2001). *Spirituality and Student Development: Theoretical Connections*. Implications of student spirituality for student affairs practice. New Directions for Student Services, Vol. 95, (pp.7-16).
- Love, Patrick & Donna Talbot (1999). *Defining Spiritual Development: A Missing Consideration for Student Affairs*. NASPA Journal, 37(1), Fall, 361-375.
- Lukeman, A. (1990). *Guidebook For Marines*. Quantico, Virginia: Marine Corps Association.
- Luna-Firebaugh, Eileen (2011). *The Traditional Roots of Indian Gaming*. Supplementary Readings, AIS 585: Tribal Gaming. University of Arizona, Fall Semester.

- Lundberg, Carol A. & Laurie A. Schreiner (2004). *Quality and Frequency of Faculty-Student Interaction as Predictors of Learning: An Analysis by Student Race/Ethnicity*. *Journal of College Student Development*, 45(5), September/October, 549-565.
- MacDonald, Peter & Ted Schwarz (1993). *The Last Warrior: Peter MacDonald and The Navajo Nation*. New York: Orion Books.
- Martin, Steve & Adrienne L. Thunder (2013). *Incorporating Native Culture Into Student Affairs. Beyond The Asterisk: Understanding Native Students In Higher Education*, edited by H.J. Shotten, S.C. Lowe, and S.J. Waterman, Stylus Publishing: Sterling, Virginia.
- Maxwell, Joseph A. (2005). *Qualitative Research Design: An Interactive Approach*.
- McCarty, Teresa (2002). *A Place to Be Navajo: Rough Rock and the Struggle for Self-Determination in Indigenous Schooling*. *Sociocultural, Political, and Historical Studies in Education*. With Photographs by Fred Bia. Routledge.
- Minthorn, Robin S., Wagner, Stephen P., & Heather J. Shotten (2013). *Developing Native Student Leadership Skills: The Success of the Oklahoma Native American Students in Higher Education (ONASHE) Conference*. *American Indian Culture and Research Journal*, 37:3.
- Moskin, Robert J. (1982). *The Marine Corps Story*. New York: McGraw-Hill Paperback.
- National Center for Educational Statistics (2011). *Military Service Members and Veterans: A Profile of Those Enrolled in Undergraduate and Graduate Education in 2007-08*. *Statistics in Brief Publications*; September, NCES 2011-163.
- National Center for Veterans Analysis and Statistics (2011). *Educational Attainment of Veterans: 2000 to 2009*. Prepared by the NCVAS for the United States Department of Veterans Affairs; January.
- National Center for Veterans Analysis and Statistics (2015). *Profile of Post-9/11 Veterans: 2012*. Prepared by the National Center for Veterans Analysis and Statistics-July.
- Nelson, Christine (2015). *American Indian College Students as Native Nation Builders: Tribal Financial Aid as a Lens for Understanding College-Going Paradoxes*. Ph.D. dissertation: University of Arizona.
- New Dimension Media (2007). *True Whispers: The Story Of The Navajo Code Talkers*. DVD Documentary.
- Norcross, Walker J. (1977). *History and Army Service: World Wars I and II*. The Navajos and World War II. Tsaile, Arizona: Navajo Community College Press.
- Nordquist, Elise D. (1993). *Missing Opportunities: Drop-Outs and a Failure To Find a Mentor*. Oklahoma State Regents for Higher Education, Oklahoma City.

- Noriega, Jorge (1992). *American Indian Education in the United States: Indoctrination for Subordination to Colonialism*. The State of Native America: Genocide, Colonization, and Resistance. Boston Massachusetts: South End Press.
- Okagi, L., Helling, M.K. & Gary Bingham (2009). *American Indian College Students; Ethnic Identity and Beliefs about Education*. Journal of College Student Development Vol. 50 (2) 157-176.
- Parks, S. (2000). *Big Questions, Worthy Dreams: Mentoring Young Adults in Their Search for Meaning, Purpose, and Faith*. San Francisco: Jossey-Bass.
- Paskus, Laura (2012). 10 Things You Need to Know About Native American Women. Ms.blog, msmagazine.com, February 5th.
- Patten, Eileen (2011). *Post-9/11 Female Veterans and Their Experiences*. Women In The U.S. Military: Growing Share, Distinctive Profile. Pew Research Center, Social & Demographic Trends. December 22nd.
- Pavel, Mary J. (2015). *The Calls That Change Your Life: Take the Chance; Be Courageous*. American Indian Graduate Center Magazine, Fall.
- Peck, Andrea Downing (2015). Dream Job? It's A SNAP! G.I. Jobs: Your Guide to Civilian Success. Education Issue, August.
- Persky, Karen Rae (2010). *Veterans Education: Coming Home To The Community College Classroom*. Ph.D. dissertation, Community College Leadership: National-Louis University.
- Pfister, Joel (2009). *The Yale Indian: The Education of Henry Roe Cloud*. Duke University Press: Durham & London.
- Prucha, Francis Paul (1993). *The Great Father: The United States Government and the American Indians*. Lincoln: University of Nebraska Press.
- Prucha, Francis Paul (1994). *American Indian Treaties: The History of a Political Anomaly*. Berkeley and Los Angeles: University of California Press.
- Quantz, Richard A. (1992). *On Critical Ethnography (with Some Postmodern Considerations)*. The Handbook of Qualitative Research in Education. Edited by Margaret D. LeCompte, Wendy L. Millroy, and Judith Preissle. San Diego: Academic Press, Inc.
- Rattray, Nick (2011). *Survey Results on Health and Wellness among Student Veterans at the University of Arizona*. Disabled Veterans Reintegration and Educational Project. Disability Resource Center, University of Arizona.
- Riseman, Noah (2012). *Defending Whose Country? Indigenous Soldiers in the Pacific War*. University of Nebraska Press: Lincoln & London.
- Rock, Marcia (2013). Warriors Return. Documentary on Navajo Veterans dealing with Post Traumatic Stress Disorder; www.servicethefilm.com.

- Robbins, C.C. (1987). Expanding Power For Indian Women. The New York Times. May 18th.
- Roessel, Robert (2002). *He Leadeth Me*, pg 131. Rough Rock, Arizona.
- Rowan-Keyon (2007). *Predictors of delayed college enrollment and the impact of socioeconomic status*. The Journal of Higher Education 78(2), 188-214.
- Schwarz, Maureen Trudelle (2001). *Navajo Lifeways: Contemporary Issues, Ancient Knowledge*. University of Oklahoma Press: Norman.
- Secatero, Shawn (2009). The American Indian Graduate: American Indian Male Initiative, Spring.
- Seidman, Irving (2005). *Interviewing as Qualitative Research: A Guide for Researchers in Education and the Social Sciences*. Teachers College Press, 3rd edition.
- Shellenbarger, Sue (2015). *New Help for Homesick Students on Campus: Homesickness on campus is drawing new attention from researchers, who say it is a distinct emotional condition; what really helps*. The Wall Street Journal, October 20th.
- Shotten, J. Heather, Lowe, Shelly, & Stephanie Waterman (2013). *Beyond The Asterisk: Understanding Native Students in Higher Education*. Forward by John L. Garland. Stylus Publishing: Sterling, Virginia.
- Smith, Linda Tuhiwai (1999). *Decolonizing Methodologies: Research And Indigenous Peoples*. Dunedin: University of Otago Press.
- Stanfield II, John H. & Rutledge M. Dennis (1993). *Race And Ethnicity In Research Methods*. Sage Publications.
- Stein, Wayne J. (1990). *The Funding of Tribally Controlled Colleges*. Journal of American Indian Education, Volume 30, Number 1, October 1990.
- Student Veterans of America (2014). *A Review of Veteran Achievement in Higher Education*. Million Records Project; Research from Student Veterans of America.
- Sutton, Mark Q. (2016). An Introduction to Native North America. Routledge: London & New York. Fourth Edition.
- Szasz, Margaret C. (2007). *Indian Education in the American Colonies: 1607-1783*. Bison Books Ed.
- Tachine, Amanda (2014). *Native Americans in Higher Education Are More Than Just an Asterisk*. Huffington Post website (huffingtonpost.com). Posted on December 12th.
- Tachine, Amanda (2015). *Monsters and Weapons: Navajo Students' Stories on Their Journeys Toward College*. Ph.D. dissertation, University of Arizona.
- Takaki, Ronald (1993). *A Different Mirror*. Boston and New York: Back Bay Books.

- Talahongva, Patty (2009). *Hoop of Learning: Benefits of Native high school students*. Newspaper article: Navajo Hopi Observer. Posted on September 29th.
- Tatum, B. D. (1997). *Why are all the Black kids sitting together in the cafeteria? And other conversations about race*. New York: Basic Books. Chapter 2.
- Tatum, B. D. (2000). The Complexity of Identity: "Who Am I?" Endinjustice.gmu.edu, Readings for diversity and social justice.
- Teranishi, R.T., Ceja, M., Antonio, A.L., Allen, W.R., & P. McDonough (2004). *The College Choice Process for Asian Pacific Americans: Ethnicity and Socioeconomic Class in Context*. *The Review of Higher Education* 27(4), 527-552.
- The Bond (2015). *Your Guide to Fraternity & Sorority Programs*. The University of Arizona, Student Union Memorial Center.
- The Bush Institute (2015). *Strategic Findings on Post-9/11 Veterans and Military Families*. George W. Bush Institute; in conjunction with Syracuse University.
- The Economist (2016). *Optimising romance: To find true love, it helps to understand the economic principles underpinning the search*. Economist.com, Feb 13th.
- Tierney, William G. (1992). *An Anthropological Analysis of Student Participation in College*. *The Journal of Higher Education*, Volume 63, No.6, 603-618.
- Tindall, George Brown & David Emory Shi (2007). *America: A Narrative History*. Seventh Edition. W.W. Norton & Company: New York & London
- Tinto, Vincent (2000). Looking at the university through different lenses. *About Campus* 4(6), 2-3.
- Tisdell, Elizabeth J. (2006). *Spirituality, Cultural Identity, and Epistemology in Culturally Responsive Teaching in Higher Education*. *Multicultural Perspectives*, 8(3), 19-25.
- UA News (2015). *Homecoming Underscores the Value of Rituals: The big weekend is important because there is no society without rituals and without society we are not really human, UA sociologist Albert J. Bergesen says*. *University Relations – Communications* October 21st.
- U.S. Department of Veterans Affairs (2012). *American Indian and Alaska Native Servicemembers and Veterans*. Comprehensive statistics on AIAN Servicemembers and Veterans: demographics, socioeconomic status, and health characteristics; September.
- Underhill, Ruth M. (1967). *The Navajos*. Norman: University of Oklahoma Press.
- University of Arizona (2009). Office of Institutional Research and Planning Support.
- Utley, Robert (1964). *Battlefield and Classroom: Four Decades with the American Indian, 1867-1904*. Richard Henry Pratt. New Haven: Yale University Press.

- Walpole (2003). *Socioeconomic Status and College: How SES Affects College Experiences and Outcomes*. *The Review of Higher Education* Volume 27(1), 45-74.
- Weber, Anslem (1899). *Records of the Province of St. John the Baptist Franciscans, 1868-1978, A Pioneer Missionary*. University of Arizona Special Collections.
- Weber, David J. (2006). *Barbaros: Spaniards and Their Savages in the Age of Enlightenment*. Yale University Press.
- Weigley, Russell F. (1977). *The American Way of War: A History of United States Military Strategy and Policy*. Bloomington: Indiana University Press.
- Wright, B. & W.G. Tierney (1991). *American Indians in higher education: A history of cultural conflict*, Volume 23(2), 11-18.
- Young, Marilyn B., Fitzgerald, John J. & A. Tom Grunfeld (2002). *The Vietnam War: A History In Documents*. New York: Oxford University Press.