

University of Denver

Digital Commons @ DU

Electronic Theses and Dissertations

Graduate Studies

2022

Examining the Relational Space of Native Faculty Members in Higher Education

Stevie Lee

University of Denver

Follow this and additional works at: <https://digitalcommons.du.edu/etd>



Part of the [Higher Education Commons](#), [Indigenous Studies Commons](#), and the [Native American Studies Commons](#)

Recommended Citation

Lee, Stevie, "Examining the Relational Space of Native Faculty Members in Higher Education" (2022). *Electronic Theses and Dissertations*. 2132.
<https://digitalcommons.du.edu/etd/2132>

This Dissertation is brought to you for free and open access by the Graduate Studies at Digital Commons @ DU. It has been accepted for inclusion in Electronic Theses and Dissertations by an authorized administrator of Digital Commons @ DU. For more information, please contact jennifer.cox@du.edu, dig-commons@du.edu.

Examining the Relational Space of Native Faculty Members in Higher Education

Abstract

Currently, the available research on Native faculty experiences emphasizes the challenges and hardships of being an Indigenous faculty member. Native faculty members are often underrepresented and rarely appreciated for the cultural teachings and knowledge they contribute within settler-colonial institutions. Nonetheless, Native faculty continue to demonstrate resilience and leadership navigating in higher education.

This qualitative research study examines the experiences of 11 Native women faculty members within higher education. The settler-colonial framing of teaching, research, and service (TRS) are areas often associated with faculty for the purposes of determining promotions and achieving tenure. However, this method of framing seldomly comprehends the extent of how Native faculty members engage in their faculty roles. Conducting and analyzing the findings from the interviews helped to reveal a deeper insight into how additional values outside of the TRS paradigm are necessary to engage and elevate the Native faculty experience.

Understanding the limitations of the TRS paradigm, the Chapter House Framework was created and used to view the Indigenous paradox and relationality of what the Native faculty navigate in higher education. The Indigenous Storywork principles are used to help illustrate the collective values Native faculty represent on and off campus in unique ways.

Document Type

Dissertation

Degree Name

Ph.D.

Department

Higher Education

First Advisor

Christine A. Nelson

Second Advisor

Deborah Ortega

Third Advisor

Sarah Hurtado

Keywords

Indigenous faculty, Native faculty, Native women, Higher education, Leadership, Tenure

Subject Categories

Education | Higher Education | Indigenous Studies | Native American Studies

Publication Statement

Copyright is held by the author. User is responsible for all copyright compliance.

Examining the Relational Space of Native Faculty Members in Higher Education

A Dissertation

Presented to

the Faculty of the Morgridge College of Education

University of Denver

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

by

Stevie Lee

August 2022

Advisor: Dr. Christine A. Nelson

©Copyright by Stevie Lee August 2022

All Rights Reserved

Author: Stevie Lee

Title: Examining the Relational Space of Native Faculty Members in Higher Education

Advisor: Dr. Christine A. Nelson

Degree Date: August 2022

ABSTRACT

Currently, the available research on Native faculty experiences emphasizes the challenges and hardships of being an Indigenous faculty member. Native faculty members are often underrepresented and rarely appreciated for the cultural teachings and knowledge they contribute within settler-colonial institutions. Nonetheless, Native faculty continue to demonstrate resilience and leadership navigating in higher education.

This qualitative research study examines the experiences of 11 Native women faculty members within higher education. The settler-colonial framing of teaching, research, and service (TRS) are areas often associated with faculty for the purposes of determining promotions and achieving tenure. However, this method of framing seldomly comprehends the extent of how Native faculty members engage in their faculty roles. Conducting and analyzing the findings from the interviews helped to reveal a deeper insight into how additional values outside of the TRS paradigm are necessary to engage and elevate the Native faculty experience.

Understanding the limitations of the TRS paradigm, the Chapter House Framework was created and used to view the Indigenous paradox and relationality of what the Native faculty navigate in higher education. The Indigenous Storywork principles are used to help illustrate the collective values Native faculty represent on and off campus in unique ways.

ACKNOWLEDGMENTS

So many people have been supportive throughout this doctoral journey. I may not be able to appreciate all of you, but know that I did not get here alone. Harper, you are my partner, the better half, my lovely wife. Your support in all loving and compassionate ways through this doctoral process has been my silver lining. Mom, thank you for encouraging me to try new things even when I was scared. My confidence has grown because of your love. Dad, thank you for teaching me about the four-letter word; life. I hear you telling me, “Walk in beauty and always watch your back.” Thank you to my siblings (Keva, Jasmyne, and Alyx). All of you have been a part of my support throughout the years and I could not have gotten this far without each of you. Westyn, my four-legged companion, thanks for listening to my endless rants and never judging me. Thank you to my dear friend Viki, your continued encouragement over the years has been nothing short of amazing. Thank you to my committee for your continued support. Dr. Nelson, you have been instrumental in challenging and encouraging me through this dissertation. You are my mentor, friend, and a part of my family. Thank you for believing in me. Dr. Hurtado, thank you for helping me through multiple hoops of the doctoral process. You are an incredible role model. Dr. Gildersleeve, I appreciate your feedback and for challenging me to conduct the study I want. Dr. Ortega, thank you for being an amazing mentor and for supporting my future writing efforts.

And, of course, thank you to all the amazing Native women faculty members who willingly engaged in my study and shared their powerful stories. Your powerful voices will continue to be centered and represented in a good way.

TABLE OF CONTENTS

CHAPTER 1: JOURNEY TO THE CHAPTER HOUSE.....	1
Introduction to the Study	3
Research Problem: The TRS Paradigm	4
Significance of the Study	8
Purpose of the Study	9
Research Questions.....	9
Framing the Chapter House	10
Chapter House as a Process	10
Respecting Diné Cultural Teachings	12
Cultural Connection	13
Chapter House Framing Informed through Diné Culture	14
The Values and Cultural Context of a Chapter Houses	14
Purpose and Functions of Chapter Houses	16
Chapter House Meeting Poem	17
Chapter House Framework	20
Chapter House as a Methodology	22
Overview of Findings.....	23
Organization of the Study	23
Research Definitions	24
INTERLUDE.....	29
CHAPTER 2: REVIEW OF THE LITERATURE.....	32
Part 1: Theoretical Foundations for Constructing the Chapter House Framework	35
Indigenous Storywork.....	36
Relationality	42
Understanding Faculty Roles in Higher Education	49
Part 2: Framing Faculty Members in Higher Education.....	63
Education, History, and Present Status	64
Dynamics of Faculty Members in Higher Education	71
Native Faculty in the Academy.....	77
Summary.....	81
CHAPTER 3: CHAPTER HOUSE PROCESS (METHODOLOGY).....	82
Part 1: Protocol	84
Research is Ceremony.....	85
Research Questions	85
Research Design and Rationale	86
Making Sense of Indigenous Ways of Knowing Through Qualitative Methods.....	89
Indigenous Perspectives.....	90
My Position as a Chapter House Community Member (Researcher).....	94

Part 2: The Structure of the Chapter House	96
Native Faculty Members as Collaborators.....	96
Region and University Description.....	97
Part 3: Pause of Reflection on Protocol and Structure	99
Chapter House Methodology Explained.....	99
Communication and Collaboration as Authentic Knowledge	101
The Blessings of the Chapter House Stories.....	102
Part 4: Tools & Meetings	107
Meeting #1: Identifying and Inviting Collaborators (Participant Criteria & Recruitment)	107
COVID with Current Study	110
Meeting #2: Engaging with the Collaborators (Data Collection Techniques/ Procedures)	112
Meeting #3: My Individual Process	115
Meeting #4: Session #1	116
Meeting #5: Session #2.....	117
Meeting #6: Focus Group #3	118
Meeting #7– Being Present & Caring for the Stories (Transcribing, Cleaning Data)	121
Meeting #8: Analytical Process	123
Meeting #9: Centering Ceremony through Sharing of Thoughts (Data Analysis) .	126
Summary.....	129
CHAPTER 4: CHAPTER HOUSE STORIES.....	131
Findings Part One: Native Faculty Members’ Introduction Stories.....	131
TMG.....	134
June	136
Mia	137
Marie	138
Crazy Firefly	140
Cora.....	141
Nicole.....	142
Sadie.....	144
Janet	145
Juanita Ann	147
Fannie.....	149
Findings Part Two: Centering Native Faculty Value Systems	152
Intertwined Nature of Service.....	152
Redefining the Research Agenda.....	161
Redefining One’s Teaching Philosophy	174
CHAPTER FIVE: CLOSING OF A CHAPTER HOUSE MEETING	187
Introduction.....	187
Problem	189

Purpose of Study	189
Research Questions	190
Discussion of Findings	191
Value Systems: A Lens to Understanding Native Women Faculty Experiences ...	191
Incomplete Nature of the TRS Paradigm	195
Creation of Story of the Chapter House Methodology (or Framework).....	201
Implications	203
Improving Infrastructure for Pathways for Native Faculty.....	204
Self-Determined Pathways of Native Faculty Members	209
Naming Settler Colonial Tendencies	213
Recognizing and Honoring Native Faculty	217
Recommendations for Future Theory & Research.....	218
Limitations/Dirt Road Woes/Challenges	220
Conclusion	220
BIBLIOGRAPHY	222
APPENDICES	241
APPENDIX A	241
Interview Questions	241
APPENDIX B	244
Definitions for Interview Two	244
APPENDIX C	246
Chapter House Interviews.....	246

CHAPTER 1: JOURNEY TO THE CHAPTER HOUSE

Being young and wanting to be with my Grandma Lee, I was excited to spend the days with her, curious about where she would take me and what next adventure I would go on. On this one day I recall, we packed some snacks, water, and my toys. I made sure to have my jacket and a blanket in case I needed them, and off we drove. From what I remember, it was morning because the sun was rising, and I watched the shadows on the hills change and the cool air. Grandma had her purse, wearing her red sweater, and both hands on the wheel. She usually had a slight smile, and I would wonder what she was thinking. I asked where we were heading, and she told me to a meeting place. She said that we would get something to eat when we got there.

I remember the radio was on, and I also asked Grandma Lee what she was thinking. She would describe her thoughts on how the land was changing, and I remember her stories about my father when he was young. She told me about our family who lived far away from our town. She enjoyed speaking about the past, informing me, and passing on the knowledge. I believe it was a way for me to know about my relations and remember that there were family members in many places that we should think about and pray for. This trip we took lasted a few hours, and when we arrived, we waited for more people to show up. At the time, I did not realize she was taking me to a chapter

house meeting. It was an experience that would shape and inform my dissertation years later.

My Grandma Lee grew up on the reservation, attended the mission schools, and then journeyed to obtain her college degrees. She focused her energy and time on the educational system. Her lifelong journey of being an educator, both in her professional career and personal life, gave me the understanding that education can come in many forms. Throughout her education, she paralleled her journey with a spiritual one. She spoke Diné, engaged in Diné traditional ceremonies, and was a devout Methodist. These three areas in her life informed her daily decisions and allowed me to recognize that teachers were more than just people who taught in schools. However, at the time when we journeyed to the chapter house, I did not have the language to articulate my observations yet. Her way of being, stories of teaching in a classroom, and passing on her knowledge to my father as a child broadened my scope of what education is about. It is more than just learning in a classroom.

My Grandma Lee helped lead me to explore how Native faculty members inform their approaches toward teaching and how they are full of many stories and experiences of their own that tie them to their cultures, their families, and their communities. As I reflect on my family and my experiences, I realize that it has been educators in my life who have guided me toward this study. Native educators are remarkable, resilient, and the spirits who hold our communities together. They are the connectors, and I believe it is my moment to ensure that I continue this important work of honoring the space and

educators themselves. This is how I am entering this study, research exploring faculty roles and interrogating the systems that shape those roles.

Throughout this dissertation process, I have been thinking a lot about instrumental experiences that help to inform who I am as a researcher. I reflected on my memory of the journey to the chapter house and drew parallels to my research process. I elaborate on the parallels between journeying to chapter houses and journeying through higher education. I explain how the history of chapter houses demonstrates a blending of settler-colonial practices with Diné traditional practices. This blending exemplifies a co-existing of value systems resulting in this complex space. And lastly, I discuss how chapter house community members engage in collectivism similar to how Native faculty engage their faculty role within the relational context.

Introduction to the Study

This study aims to learn about the complexities and nuances of faculty roles for Native/Indigenous¹ scholars in U.S. higher education. Faculty roles are often framed through three primary roles: teaching, research, and service, or TRS (O’Meara et al., 2008; Rosser & Tobata, 2010). Existing research on Native faculty roles primarily includes discussing the experiences and challenges associated with being a faculty member. The literature includes barriers and access to institutions, road maps to tenure challenges between family, and institutional obligations as well as the ways Native faculty resist by overcoming and facing some of those challenges (Brayboy et al., 2012;

¹ I used Native and Indigenous interchangeably to refer to scholars who identify as American Indian, Native American, Native, and Indigenous.

Elliot et al., 2010; Fox [Comanche], 2005; Fox, 2008; Marbley, et al., 2011; Shotton, 2018a; 2018b; Shotton et al., 2018; Walters et al., 2019; Waterman & Lindley, 2013; Williams, 2012; Wilson & Miheuah, 2004). These bodies of work emphasize the salient experiences of Native faculty as they navigate a TRS system. In my analysis of the existing literature, previous research falls short of interrogating the value systems that inform how the higher education system creates and replicates a TRS paradigm. The lack of interrogating the TRS paradigm means Native faculty are then expected to conform to the TRS paradigm to remain a faculty member through the institution's standards.

This research study explores how Native faculty members are redefining the faculty role through the TRS paradigm. The rest of this chapter will discuss framing the TRS paradigm, the significance of the study, the purpose of the study, and the research questions. I also explain the values and cultural context of a chapter house. Lastly, I provide details on the framing of the Chapter House Framework to illuminate the chapter house metaphor and share the knowledge of the Native faculty involved in this study.

Research Problem: The TRS Paradigm

How faculty roles are conceptualized and lived out are heavily influenced by capitalism (Slaughter & Leslie, 2001). Within the U.S. context, capitalism is intricately linked to support settler colonialism, which results in the extraction and removal of Indigenous peoples (Estes et al., 2021; Patel, 2021). For example, faculty work is generally assessed through its utility as a producer of intellectual capital for the “enterprise” (Finkelstein et al., 2016; Gappa et al., 2007; Schuster & Finkelstein, 2006). The economic enterprise described in existing literature refers to faculty members as

institutional resources, with faculty roles being redefined and rearranged to ensure institutions profit and maintain their institutional status of excellence. Additionally, faculty are often assessed by operating in a system designed to have profitable learning outcomes and intellectual advancements (Finkelstein et al., 2016; O'Meara et al., 2008; Rosser & Tabata, 2010). By seeing faculty as contributors toward institutional economic enterprise, faculty members are then transformed into commodities for the institution, where individual pursuit signifies progress and success. These individualistic pursuits have been normalized in the literature through research concepts like academic freedom, collegiality, and the value of merit associated with road maps to tenure and promotion (Gappa et al., 2007). The normalization of capitalism and settler colonialism informs how I coin the term settler colonialism TRS.

TRS, through a settler colonialism lens, has not been interrogated for how Native faculty experience their faculty roles. Rather a great deal of existing Native faculty research experience often emphasizes the struggles of being a faculty member (Calhoun, 2003; Fox, 2008; Mohamed & Beagan, 2019; Shotton, 2018a; Walters et al., 2019). From this research, we have learned how institutions can better support Native faculty through mentoring and research funding. Native faculty can also receive institutional support for professional development through assistance in publishing and developing curriculum, program efforts to retain and develop Native faculty, support of Native faculty's research agendas, and support efforts in balancing teaching and research workloads (Elliott et al., 2010; Fox [Comanche], 2005, 2008; Shotton, 2018; Waterman & Lindley, 2013; Williams, 2012). Yet, a fundamental aspect is being overlooked, the settler colonialism

TRS paradigm. Through this study, I am seeking to understand the values Native faculty draw upon to navigate their roles.

I draw inspiration to look at value systems, because an existing scholarship explores how Native college students' value systems inform their college-going experiences. The literature found that students enter higher education with value systems that are different from their educational institution. The tension stemming from these differing value systems fosters the behaviors that inform how they perceive their experiences. And yet that same kind of reframing is not done for Native faculty. In Native college student experiences research, scholars such as Nelson (2015; Diné & Laguna Pueblo), Tachine (2015; Diné), and Youngbull (2017; Cheyenne and Arapaho Tribes of Oklahoma and descended from the Fort Peck Assiniboine and Sioux Tribes of Montana) have looked at the values systems, how they inform student perceptions, and students' navigation of college. We learn from these studies that Native students attend college for their unique cultural collective values that inform their experiences. I hope to understand if similar dynamics are happening for Native faculty members in their faculty roles. I am leaning into their work to extend that conversation into Native faculty roles and the perceptions of their roles. This research study recognizes how the TRS paradigm is framed by Native faculty members intending to reveal and understand different value systems at play. To engage in this inquiry, I employ Indigenous theories to deepen our knowledge of TRS and describe faculty roles and faculty perceptions of those roles. Given the status of underrepresentation and little data on Native faculty members, there lies a gap in recognizing Native faculty members in higher education. The lack of

research ultimately demonstrates the continued invisibility and dismissal of Native communities and Native faculty's contributions toward their faculty roles. This furthers the erasure of Native faculty members' contributions toward research for and with their communities (Smith, 2012; Wilson & Mihesuah, 2004). This study seeks to understand the relationship between value systems that inform Native faculty roles and their interpretations of those experiences. Figure 1 shows how I frame Native faculty roles in relation to settler-colonialism (Tuck & Yang, 2012), collectivism (Kovach, 2009) and Indigenous storying (Archibald, 2008) is engaged in that understanding.

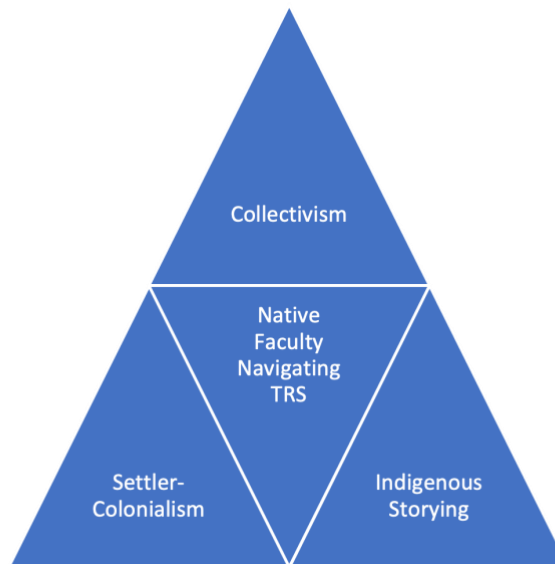


Figure 1: Preliminary framing for the faculty experience

Higher education relies heavily on TRS to evaluate faculty members and create policies that demand and reward specific types of productivity (Mamiseishvili & Rosser, 2011; Niles et al., 2020; Rosser & Tabata, 2010). Consequently, faculty productivity is conceptualized and evaluated by measures that can be quantified (eg. Number of publications, order of authorship, teaching evaluation scores and annual teaching load). The evaluating and assessing are centered on promotion and obtaining tenure (Boyer,

1990). This narrowed process dismisses the nuanced types of faculty roles that transpired (Gehrke & Kezar, 2014). Thus, this causes the tenure-track faculty line to become the most prestigious and valued within the structure of higher education. Faculty members may also be critiqued for not meeting their institutions or departmental publishing expectations according to their institutional standards and may be questioned about the type of research they conduct (Niles et al., 2020). Research must meet empirical standards or standards that only fit an institution's expectations, primarily focusing on benefiting the institution (Rhoades & Slaughter, 1997).

Significance of the Study

There are two main contributions this study makes to broader higher education scholarship. First, this study argues that a preexisting normalized TRS paradigm primarily informs faculty roles. Existing scholarship demonstrates how the TRS paradigm has been normalized (Bess & Dee, 2008; Finkelstein et al., 2016; O'Meara et al., 2008) and may not fully explain how Native faculty navigate their faculty roles. Secondly, this study further elucidates how values (Archibald, 2008) that fall outside the existing TRS paradigm are described by the lived experiences of Native faculty members. By adding nuance to the TRS paradigm, diverse faculty experiences, particularly Native faculty, can further inform how higher education institutions conceptualize, measure, assess, and structure faculty roles within their institutions. Institutions should be held responsible for shifting their approaches toward Native faculty to be more inclusive of their cultural values, which in turn would decrease the harm that Native faculty experience and increase the representation of Native faculty voices and ideas on how to

strengthen areas within their ways of engaging with students, faculty colleagues, and staff (Minthorn & Shotton, 2018; Nelson, 2015; Shotton, 2008; Tachine, 2015; Williams, 2012; Youngbull, 2017).

Purpose of the Study

The purpose of this study is to interview Native faculty members to understand how they describe their faculty roles and make meaning of their faculty experiences within higher education. I conducted a qualitative research study and leaned into relationality (Deloria & Wildcat, 2001; Williams, 2012; Wilson, 2008) and paradox (Maryboy et al., 2020) to think about how faculty align themselves to the TRS paradigm and their worldviews. This qualitative research attempts to use decolonizing methods while simultaneously acknowledging the use of multiple non-Indigenous methods such as phenomenology. Indigenous Storywork principles (Archibald, 2008) and relationality (Deloria & Wildcat, 2001; Williams, 2012; Wilson, 2008) will guide my qualitative approach to assessing and understanding Native faculty member narratives.

Research Questions

The following two research questions guide this study:

1. How do Native faculty members describe and make meaning of their [faculty] roles in higher education?
2. How do Native faculty members describe the values informing their faculty roles?

I am exploring how Native faculty members navigate their faculty roles in a preexisting normalized TRS paradigm. I will now discuss the chapter house metaphor and how I see it informing my study's conceptual framing and methodological approach.

Framing the Chapter House

The conceptual framework used is the Chapter House Framework, which is a framework I co-developed with family and community members. I provide a brief overview of the Chapter House Framework in this section, but an in-depth description can be found in Chapter 3. I name this framework the Chapter House Framework to honor my personal experiences within chapter house. For those who are non-Navajo, or are not familiar with the chapter house, a chapter house is a physical structure that houses gatherings for Diné families. In this space, there are discussions related to land, water, and access to essential resources. A chapter house is also a place to hold celebrations and community gatherings for families. The chapter house is a physical structure but will be metaphorically applied to build out this study. As I apply the chapter house as a metaphor, I imagine the walls and the materials that make up the structure to represent the current paradigms informing the value systems that inform how Native faculty roles are constructed and how Native faculty perceive their faculty roles. The protocols and interactions within the chapter house are my research procedures and my collection of interviews with faculty's lived experiences. This next section briefly extends how the chapter house is not just a physical location but a process that teaches in a way that is relevant to this study.

Chapter House as a Process

As I recall my chapter house experiences, I acknowledge that traveling to a chapter house meeting is part of the process. How we get to a meeting can vary. Perhaps community members drive, share a ride, or walk to the meeting. Maybe, the community

members cannot make it and must rely on others for updates or hearing about the meeting. For me, the chapter house process was the precious moments I spent with my grandma because two generations collectively made the journey to meet with other families and be present. The community gathering that the chapter house provides is essential because it makes the Diné people whole. The gathering gives each person life and a growing sense of understanding of the world around them. Though I was young, I can now recall just how vital this faint memory can be and what it means. And how it has formed who I am as a Diné scholar.

Narrating the chapter house process in this dissertation allows me to explain the chapter house as a complex structure, designed with features that include settler-colonialism practices and Diné traditional ways of being. This complex blending of realities is very much like the Native faculty members' pathways (Minthorn & Shotton, 2018; Smith et al., 2019; Wilson & Mihesuah, 2004), which are informed by both their Indigenous worldviews and the academy's roots of non-Indigenous epistemology (Rhoades & Slaughter, 1997; Tierney, 1999). These memories of my journey and experiences with a chapter house meeting have many different aspects and details about what I remember feeling, seeing, thinking, and doing. The roads getting to a meeting and the journey itself are always different. With this study, I seek to understand how Native faculty members make meaning of their faculty roles and their perceptions of faculty roles within higher education settings. By employing a chapter house framing and methodology, I will be describing the unique and courageous journeys Native faculty made toward choosing their faculty pathway. In addition, how their experiences help

shape new ways to think about the role of being a faculty member. In this next section, I further explain how my cultural orientations inform my decisions to situate the chapter house as a metaphor versus using traditional Diné knowledge.

Respecting Diné Cultural Teachings

As a Diné woman scholar, I began to see this dissertation as pieces of where and how I grew up, the various physical locations, and the different spaces I visited with my grandparents. Although the ceremony is such an integral part of my socialization, I opt to protect this part of my identity and only share parts of the meanings of ceremony that I was taught. This is out of respect for my Diné family and community. As a Diné researcher, I am mindful of adhering to cultural protocols and expectations that are culturally safe and appropriate, like other Indigenous researchers who protect their cultures while “satisfying the rigor or research” (Smith, 2012, p. 299). Respecting ceremony also refers to the act of refusal to not share with the academy because it does not deserve to withhold and catalog our ways of being and knowing (Tuck & Yang, 2014). To further complicate the idea of respect, Tuck and Yang (2014) asserts, “There are stories and experiences that already have their own place, and placing them in the academy is removal, not respect” (p. 813). Therefore, I choose to let my lived experiences of ceremony with my relatives rest back home. Instead, another essential piece of my socialization that I envision in this dissertation is a chapter house meeting. I have had various experiences with chapter houses throughout my childhood into adulthood. I am not an expert on chapter house meetings, nor did I grow up going to chapter houses consistently. Regardless, chapter houses and what they represent are

significant to my life. Using the chapter house as a framework for this study and developing a chapter house methodology, I undertook an intense process of reflecting on how chapter house meetings and Diné ways of being have taught me how to understand research that centers on my Diné community and perspective.

Cultural Connection

The chapter house works collectively and individually to understand how Sa'ah Naaghai Bik'eh Hózhó lives within us. Sa'ah Naaghai Bik'eh Hózhó was explained to me as our Diné way of focusing on the wellbeing of ourselves, all living entities, and non-living entities. The chapter house and the meetings are essential to the community members and the families. Chapter houses are physical structures and places where Diné community members exercise their sovereignty (Williams, 1964). As a Diné scholar, this is my humble attempt to articulate a broad understanding of Hózhó. I was taught that Hózhó is part of the beauty and balance inherent in communicating and working collectively as Diné community members.

Additionally, the concept of Hózhó is part of the Diné belief system and is very complex. In itself, it is a way of living and a state of being. I do not mean to disrespect or undermine the sacred philosophy of the Diné community. Historically, the characteristics of groups today are rooted in the same philosophy and ways our ancestors understood and used them. These traditional stories are shared among Diné families and are how we engage at gatherings today.

As a Diné woman scholar, my purpose is to design and discover praxis that dismantles hegemonic structures. Through my scholarship, I hope to contribute to social

transformation and shed light on how the academy marginalizes and erases Indigenous knowledge. Additionally, I hope to respect Indigenous knowledge systems and Indigenous authorship when I share this research with the academy (Kovach, 2009). In this spirit, I now provide the cultural context behind the chapter house.

Chapter House Framing Informed through Diné Culture

In the following section, I discuss the values of Diné people that are used in the chapter house. I will share some cultural content about the chapter house and how it parallels with Native faculty leadership, and then follow up by explaining the purpose and functions of a chapter house. I also interpret the meanings of a poem about chapter house meetings by an unknown author to give cultural context to the importance of using the chapter house as framing for my study.

The Values and Cultural Context of a Chapter Houses

In this section, I describe the Diné philosophy that governs the chapter houses and how chapter house meetings draw from settler-colonialism practices, and Diné ways of being and knowing. I engage in this discussion because it supports my rationale for seeing TRS as an embodiment of settler-colonialism practices and Native faculty as navigating TRS while still holding their own Indigenous orientations. The chapter house embodies more than just formal meetings. Gatherings of Diné families existed in a different form historically before chapter houses. The Diné traditional form of governance was called Naachiid, which included Hashke Naat'a and Hózhóoji Naat'a, war leaders, and peace leaders (Maryboy et al., 2020; Parish, 2018). These traditional leaders spoke for and with their community, focusing on each family's collective

wellbeing and livelihoods. Each peace leader and war leader had an inherent responsibility to maintain balance for the families and the entire Diné community.

These leadership types provide insight into how Native faculty members experienced or initiated leadership characteristics (Minthorn & Chavez, 2015) throughout their journey to becoming faculty members and making meaning of what it means to be a faculty member. For example, there can be “peace” and “war” types of leadership in a chapter house meeting (Parish, 2018). Both must be acknowledged to sustain Native families while addressing the external forces that impact the community, such as assimilation and capitalism.

As Diné people and other Native tribes continued to suffer the violent conquest of the settlers, Diné community members were responsible for maintaining their cultural knowledge and ways of being while adapting to external forces. Federal assistance could not sufficiently support the Diné families. Instead, the government’s purpose was to help the Diné people become “self-sufficient and civilized” (Williams, 1964). Boarding schools were also a means to erase Diné families and assimilate them. Government and school officials increased and forced the children and youth to attend these schools. Federal assistance was no more than a means to eradicate and assimilate the Diné people (Denetdale, 2007). The federal agents and the Diné families transmitted information throughout the Navajo reservation through meetings and gatherings that were naturally a part of how Diné families shared information, communicated, and interacted. The reliance upon Diné elders and their families was essential for how government agents shared the federal assistance information with the Diné people.

Purpose and Functions of Chapter Houses

Chapter houses are a place community members hold space and enact self-determination in their conversations, stories, and experiences. In chapter house meetings, I learned by observing the interactions that occurred prior to the meeting as well as the content and processes of the meeting itself. Talking with other community members and asking about their well-being is part of the relationality within the chapter house. In my early childhood, I attended chapter house meetings with my grandparents, usually spending time outside playing in the dirt until it was time to eat. I observed how Diné family members used the chapter house to communicate their concerns and host celebrations or different community events during my early adolescent years. Continuing my education into college, I used the chapter houses to search for scholarship assistance. I asked about financial aid and organizations I could potentially reach out to for funding. In my professional career, I worked with a Native nonprofit organization. Part of my job was to recruit and share scholarship information throughout the various tribal communities. Because the Navajo Nation was huge and had several tribal colleges and universities, there was the opportunity to drive to chapter houses and meet with the tribal community members. It was like coming full circle to share scholarship resources for Native students who may want to pursue higher education, either at a Tribal college or university (TCU) or at a non-TCU. These chapter houses held and shared important information for the local Native families.

Below is a poem, written by an unknown author, about chapter house meetings. I analyzed the poem to further elaborate on essential characteristics of how a chapter house meeting embodies Diné culture and ways of living and how it informs my study.

Chapter House Meeting Poem

Title of Poem: Meetings

Author: Unknown

For long time
There have been meetings
of many men for many days.

At the meetings
there is talking
talking,
Talking.
Some this way
Some that way.

In the morning
When my father
leaves for meeting
he says to us,
"When I come here again
then I will know
if it be best to have many sheep
or a few sheep,
to use the land
or let it sleep."

But when my father
comes home from meeting
he does not know
which talking way to follow.

Tonight
when my father
came home from meeting
he just sat, looking
and looking.

Then my mother
spoke to me.
She said
"A meeting is like rain.
When there is little talk,
now and then,
here and there,
it is good.

It makes thoughts grow as
little rain makes corn grow
But big talk, too much,
Is like a flood
taking things of long
standing before it."
My mother
said this to me,
but I think
she wanted my father
to hear It.

Source: (Williams, 1964)

The poem above titled "Meeting" captures many different parts and characteristics of a chapter house meeting. This poem comes from a 1964 dissertation

titled “The Function of the Chapter House System in the Contemporary Navajo Structure” by Aubrey Williams, a non-Navajo researcher. Williams’ research describes the first official chapter houses, their functionality, and their significance. Although this is one of the first dissertations and detailed descriptions on chapter houses, very little is published on chapter houses and even less from an Indigenous lens. As I sit with this poem, I reflect on my understanding of what the poem is sharing about the Diné community and community meetings, which I infer is a chapter house meeting. In this poem, before the meeting takes place, there is a fundamental understanding of the family’s issues and the choices they will eventually make that impact their livelihood. As I have described above, Hózhó and Diné wellbeing is inherent in the ways Diné families interact and engage, even in meetings. This poem is more than a meeting; it describes the Diné landscape and the cultural and social factors that impact Diné families. This poem uses the metaphor of rain to symbolize talks in a meeting and the results of these discussions. The ties to the land and the growth of crops are significant, as it represents the vital sustenance of our Diné community. I focus now on furthering this understanding of the poem because I believe it is representative of critical aspects of Diné culture, wrapped up in what is called “meetings.” For these aspects to be represented in the form of a meeting gives light to the importance of why meetings and gatherings are vital to the thriving and sustainability of Diné culture and community members.

In the poem, the term “many sheep” can represent the stability of food resources, clothing for the winter, and bedding for the family. “Many sheep” can mean the opportunity for Diné people to hold feasts and ceremonies for their families and

community. The term “a few sheep” can represent the acknowledgment of caring for only the sheep needed to sustain the family. Sheep share their life to give us life. In return, we care for them. The land itself helps us navigate our educational pathways. We honor and recognize the land we occupy; we respect it and what it shares to support the family and livelihood. “Letting the land sleep” represents a sense of responsibility to let the land replenish without disrupting it. Depending on the conversations and outcomes of the meeting, it can have a direct impact on the family and the community members. The second half of the poem describes the meeting metaphor as rain, signifying talk and the result of crops growing. It is in the rain that I envision communication and reciprocity taking place. Little talk represents respecting what is said, placing the community’s needs first. In contrast, big rain signifies individualistic pursuits to be heard, putting oneself before the community. There can be a little talk or big talk through these meetings, translating into the ideas of growth or floods that wash out ideas. This poem reminds me that adaptation to them is vital and learning within all meetings, even when meeting expectations change. Ultimately, we should continue to listen and show up in these meetings. We can understand the complexity of how these meetings maintain Diné culture, strengthening “Ke” kinship ties, building community, discussing cultural engagements, sharing stories, addressing concerns, sharing resources, supporting a collective approach for engagement, and support for all the community members.

Like a Navajo chapter house meeting, those who speak and listen are related, and determine the cultural content (Williams, 1964). The gatherings hold space for those willing to engage in conversations that support cultural continuity and community

members. The purpose of conducting these interviews with Native faculty was to create the necessary space to determine what they wanted to share. Native faculty members have shared their stories of challenges within the academy and consistently demonstrated powerful choices in supporting their communities. Like the parts of a chapter house meeting, the essential elements of sharing a story are the content of the story itself and the approach in asking the questions, the asking and not imposing nature of needing a response, the respected silence given with a question, and the responsibility of asking questions. I hope to connect the Native faculty members' stories and construct themes that depict their lived experiences that ultimately determine their faculty pathways.

Chapter House Framework

In the previous section, I explained how chapter houses create engagement for Diné people and culture. I shared how chapter houses represent the realities of Diné people navigating spaces that are both sites of resistance and remnants of settler colonialism. In this section, I present a visualization of the Chapter House Framework (Figure 2). I reconstruct the structure of a chapter house building to explain the following pieces: the TRS paradigm, relationality (Deloria & Wildcat, 2001; Williams, 2012; Wilson, 2008), Indigenous Storywork (Archibald, 2008), and paradox (Maryboy et al., 2020).

On the left side of Figure 2, the blue boxes represent the TRS paradigm. The green box on the right represents relationality, one theoretical component of this study. Indigenous Storywork, the other theoretical component of this study, is on the bottom in the orange box. Indigenous Storywork is at the bottom because this mode of inquiry

describes the principles that extend the conversation of how we begin understanding Native faculty narratives. At the core of this image are the Native faculty members and the box represents their roles as faculty members. Throughout Figure 2 are dual-directional arrows, which indicate that faculty roles exist within a consistent engagement of value systems. These values inform how TRS is operationalized and understood within faculty roles.

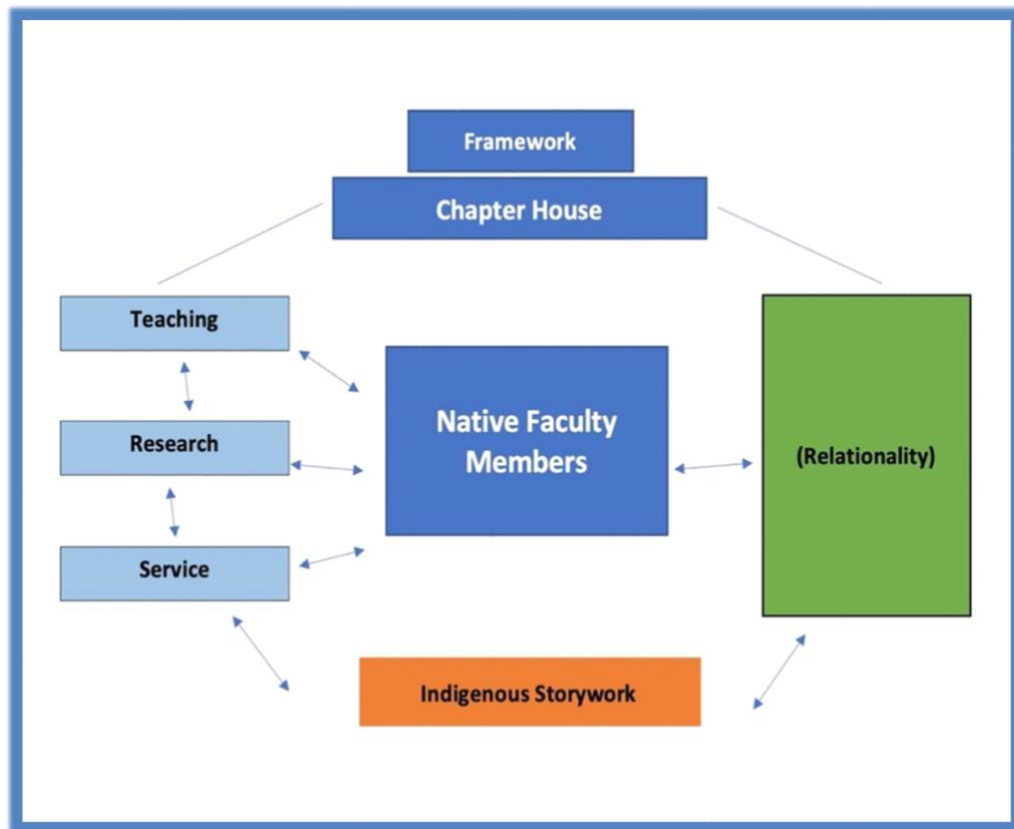


Figure 2: Chapter House Framework

The Chapter House Framework conceptually guides this study. I draw inspiration from Dr. Amanda Tachine's (2015) use of the Navajo rug to metaphorically conceptualize her research in her dissertation study. She describes her writing as weaving

the rug. This powerful metaphor captures a deeper understanding of her dissertation and the narratives of the Native students she interviews about how they navigated their college experiences. I am using the chapter house meeting as a metaphor to conceptualize my dissertation.

Chapter House as a Methodology

The Chapter House Framework is coupled with characteristics of Indigenous qualitative inquiry (Shotton, 2008; Williams, 2012; Youngbull, 2017) to collect stories and experiences around Native faculty roles. Chapter 3 provides a more robust discussion on the methodological framing, but briefly, this study seeks to understand how the values of relationality and the TRS paradigm work in tandem to describe Native faculty roles. The qualitative methodology derives from an Indigenous way of knowing and creates a unique approach that symbolizes and respects the foundational values of this study, including my understanding of Diné philosophy and chapter house principles and practices. I interviewed 11 Native faculty members for this study. I engaged with each faculty member at least three times; twice through one-on-one interviews and once through a focus group with other Native faculty. At the same time, this study began with the intentions to recruit any Native faculty member currently working at institutions located within the states of New Mexico, Colorado, Arizona, and Utah. The Native faculty members who opted to participate all identified as women. By representing an all-woman demographic, I recognize that my study may have resulted in different findings if gender was centered on the initial conceptions. In the next section, I briefly present the findings of this study.

Overview of Findings

The findings are fully explained in Chapter 4, which includes the combinations of the themes from the Native faculty members' profiles, and the Native faculty members' interviews to help build upon the Chapter House Framework methodology. The holistic experiences of the Native faculty members are elaborated upon. The second part of the findings covered three main areas that extended the areas of teaching, research, and service by incorporating additional values Native faculty engaged in within these broad areas. These findings also included how Native faculty defined their versions of teaching, research, and service. The TRS values often overlapped when Native faculty discussed their experiences.

Organization of the Study

I lay out the initial pieces of the journey to the chapter house, introduction to the study, the research problem, the significance of the study, and the purpose of the study. Lastly in the initial section, I discuss the inspiration of the Chapter House Framework followed by key definitions. Chapter 2 is the literature review. This is where I articulate what the chapter house signifies, elaborating on the interweaving of settler-colonialism practices and Navajo traditional methods of meeting. I explain within this literature review how I have shaped my understanding of the study with Native faculty members. I give an overview of Native education and historical educational policies that impact Native educators and describe theoretical frameworks employed in this study. In Chapter 3, I prepare for a chapter house meeting, which elaborates on the methodology.

I elaborate on the methodological approach, including collecting Native faculty member stories, one-on-one and focus group interviews, analysis of the interviews, and limitations. Chapter 4 is about community members acting, engaging in the meeting, and making meaning of the shared knowledge. I elaborate and share the Native faculty narratives. What are we learning, and what are we passing from Native faculty members? How are Native faculty members making meaning of their roles within higher education? Chapter Five is the next step in taking what knowledge is shared back to our homes and families from the chapter house meeting. I conclude with the findings and the implications. I further elaborate on what we can learn and elevate from Native faculty members, as their stories will challenge the conventional norms of what it means to be a faculty member. The Native faculty members carry knowledge full of challenges, hope, achievements, and more.

Research Definitions

It was helpful to explore some definitions to further an understanding of the subject matter throughout this literature review. Learning the specific context of the words can enlighten the conceptualization of rhetorical articulation within the literature, challenge assumptions, and provide an overall awareness of the language that describes why and how Native faculty members' role within higher education is vital to sustaining our Native communities. It is not enough to assume that the usages of terms are appropriately interpreted for the context when they are used throughout literature.

Chapter House: The chapters are local government's structural units, which are the Navajo Nation's political subdivisions. Chapters allow community members to express

their opinions and use the chapter house space for yearly local community member events.

Decolonization: "... in the context of native North America means simply the assertion and realization by American Indians of the right to self-determination repeatedly confirmed in international law as being vested in all peoples..." (Churchill, 2004, p.79). It brings the repatriation of Indigenous land and life and is not a metaphor (Tuck & Yang, 2012).

Nation: Implies kinship, government, shared territory, worldview, and spiritual community (Champagne, 2006).

Empowerment: A dynamic, ongoing process centered in the local community involving respect and participation among members. In contrast, members who lack an equal share of the resources acquire access and control over their resources (Heavyrunner & DeCelles, 2002).

Identity: Lomawaima and McCarty (2006) eloquently assert that "personal identity among Native people is often layered; rooted in a particular tribe; encompassing a sense of shared American Indian identity; and expressed in intersecting layers of tribal, state, and national citizenship" (p. 8). Putting the term "personal" first implies a sense of personal preference for Indigenous individuals regarding their history and socialization. Identity becomes essential and purposeful for American Indians navigating postsecondary education.

Inclusive Pedagogy: Teaching practices that recognize the whole student in the learning process and teaching that design classrooms in which diversity is valued as a central component of the learning process (Danowitz & Tuitt, 2001).

Indigenous: “To be of a place” (Deloria & Wildcat, 2001, p. 31). “To indigenize an action or object is the act of making something of a place. The active process of making culture and its broadest sense of a place is called indigenization” Deloria & Wildcat, 2001, (p. 32). Indigenous is capitalized because, as a term, it indicates a particular social and political status. It also identifies the power connected with claiming to be Indigenous (Freeland, 2015).

Mainstream college or university: An educational institution that is not tribally owned and operated, including universities, community colleges, and other not-for-profit educational institutions (American Indian Higher Education Consortium, 2022).

Nation-building: The consciousness and focused application of Indigenous people’s collective resources, energies, and knowledge to liberate and develop the psychic and physical space (Akoto, 1992).

Native American/American Indian/Indigenous: American Indian and Native American are referencing tribes located in North America. The terms American Indian, Native American, and Indigenous may be used interchangeably. I am honoring the original author’s language for these terms, including Indigenous, but for this study, I will be primarily using Native Americans.

Native Faculty Member: Faculty members who are hired by an academic institution and are working in various positions that include but are not limited to the tenure track,

teaching, and scholarship productivity. Native faculty are all engaging in some aspect of what higher education would refer to as teaching, service, and research.

Native worldview: A worldview with cultural values, social and political structures, and ceremonial life shaped by reciprocity and spatiality, deeply rooted in the land itself (Tinker, 2010).

Navajo/Diné: The terms Navajo and Diné are used interchangeably. Navajo is considered a prescribed label with Spanish or Pueblo origins, while Diné is a culturally ascribed term preferred by the Diné community.

Resilience: Rethinking resilience through Indigenous forms of resistance, revitalization, and reconciliation opens the notion of resilience being more than just the ability to return to an original state after being stressed. Rather than just resisting as a reactionary measure, resilience can be a resurgence of power shaped through our Indigenous ways of living. Resilience in this context considers culturally distinctive concepts of the person, the importance of collective history, languages, traditions, and individual and collective agency and activism (Kirmayer et al., 2011).

Self-determination: For this paper, self-determination is the ability to define what happens with autonomy, how, why, and what ends, rather than being forced to ask permission from the United States (Deloria & Lytle, 1998).

Settler colonialism: Settler colonialism in the U.S. is described as the destruction of Indigenous peoples to acquire land, and the enslavement of people from the continent of Africa identified as forms of capital for trade, labor, and disposal (Smallwood, 2019). A

settler nation is based upon the acquisition of Indigenous lands from Indigenous peoples through various acts of extermination (Tuck & Yang, 2012).

Sovereignty: It is an aspect of post-colonialism, which positions American Indian communities to overcome critical aspects of their lives directly tied to social/political and cultural factors impacting their daily living (Hall, 1995; Deloria, 2007). Historically, sovereignty was a mechanism used to justify colonizers' land acquisition. Laws that described "savages" could never claim land because only civilized people whose rules derived from God and nature were sole proprietors (Williams, 1993). Currently, the relationship between Indigenous nations and state governments is an example of the continued use of sovereignty to control. Indigenous peoples reclaim sovereignty to establish strong relationships with other communities and the land's resources (Tinker, 2010).

Spirituality: Spirituality as a process or part of living becomes the human mind and heart, areas of spiritual giving and receiving associated with relations with people and environments (Deloria, 1999, 2007; Tinker, 2010). Spirituality is cultivated within Native communities and helps define the Native mindset, designed to serve the environment, family, and an individual's sense of livelihood (Tinker, 2010; Weaver, 2001).

Tribal colleges and universities (TCUs): Nationally accredited postsecondary institutions that serve the most highly underrepresented group in the U.S. (Warner & Gipp, 2009).

Teaching, Research, Service (TRS) paradigm: Each component encompasses several activities that vary within similar institutional types. They positively or negatively influence faculty productivity and performance. (Rosser & Tabata, 2010).

INTERLUDE

As I began to reflect more on the conversations with my relatives and my own experiences with chapter houses, I became in tune with a deeper understanding of the Chapter House Framework and the evolution of the meaning of chapter houses throughout generations. The different elements of the chapter house are related to how they operate and engage with community members. The chapter house displays the interweaving of settler-colonial practices and Diné traditional methods of meeting and functioning. The following narratives shared by my family members are examples of this interweaving dynamic. Their stories provide a framing that helped me draw parallels between how my family engages with chapter houses and how Native faculty members navigate their roles. At the crux of this parallel are ways both groups navigate spaces that are an interweaving of settler-colonial ideology and traditional cultural values.

The chapter house has been and continues to be an entry point for employment, a location to obtain resources, and a place where relationships were fostered to give back to the chapter house and local community members. For my relatives, the chapter house has been a means for income and a place to receive and share resources. My father did not regularly attend meetings at chapter houses as a younger person, even though his parents and grandparents attended chapter house meetings periodically. My father now understands the resources a chapter house provides, his position in this process of

obtaining resources, and what he is responsible for in terms of being an elder and member of the chapter house. He has come to understand the dynamics of the chapter house meetings, navigating the settler-colonial practices of acquiring resources while inherently engaging in the Diné ways of being by giving back to community members. My father's relationship with chapter houses is reciprocal, demonstrating his understanding of the need to navigate settler-colonial practices with his cultural ties to community.

My Auntie Coach remembers acquiring one of her first jobs at the chapter house. The elders at the chapter house taught basket weaving and how to collect the reeds for the basket. Those Navajo baskets were ultimately sold, and the money was returned to the chapter house funds. Auntie Coach recalls bringing lunch to the chapter house for her siblings, who made the baskets. Her regular visits ultimately led Auntie Coach to get a job at the chapter house as a trash picker the following year. As I see it, the chapter house for Auntie Coach was a mix of traditional knowledge and practice (weaving and feeding family) with contemporary realities of living in a capitalist society (selling baskets and employment). For my father, the chapter house represents changes in relationship and understanding. As he got older, his sense of local knowledge and resources shifted from being less relevant as a young person to being more suitable as a farmer.

The chapter house is a complex space. The chapter house processes, and members, have demonstrated welcoming and cultural affirming experiences. Yet, my Auntie Coach also spoke about the youth who did not speak the Diné language fluently and were teased and scolded for not speaking their language. In addition to being bullied and scolded for not speaking Diné, the youth were further silenced by not being able to

understand what their Diné-speaking relatives were discussing during a chapter house meeting. A chapter house, much like the academy's spaces, involves social norming which includes messages about belonging, and social exclusion.

When I hear of my Auntie Coach advocating for her community members and saying, "this is your civic responsibility and right to be a part of the government, and so, you're a community member. Go and be a part of it, and we will stand there with you," I am reminded of the Native faculty who advocate for their students to be part of the postsecondary community. By drawing parallels between chapter houses and faculty roles, I can see when traditional values intersected with settler-colonial values. Among that intersection exists a space to push back and recognize the opportunity to bring about change for community members.

The following literature review attempts to understand the relationality and tensions among the different types of literature written on settler-colonial faculty roles and literature written by faculty of color and Native faculty, who have thoughts that contend with the settler-colonial framing of faculty roles. Like how my father and auntie have had different types of experiences with chapter houses at different times in their lives. There is a complicated history and present-day functioning of the chapter house, similar to higher education.

CHAPTER 2: REVIEW OF THE LITERATURE

This chapter aims to present literature on Native faculty within higher education, what roles Native faculty perform within the institutional settings, and how prior research has led to the design of the Chapter House Framework. There are two parts to this literature review. Part one provides the theoretical foundations for constructing the Chapter House Framework through Indigenous Storywork principles (Archibald, 2008), Relationality (Deloria & Wildcat, 2001; Williams, 2012; Wilson, 2008), and paradox (Maryboy et al., 2020). Through Indigenous Storywork principles, relationality, and paradox, the teaching, research, and service (TRS) paradigm is contextualized in this study. It is important to note that the settler-colonial TRS paradigm also represents settler-colonial practices that inform faculty roles, as stated in Chapter 1. Part two discusses the literature informing the Native faculty member landscape within higher education, including the literature that focuses on other minoritized faculty and, more specifically, Native women faculty experiences. Part two also includes the interweaving of how I understand the Chapter House Framework paralleling different aspects of existing literature (see Table 1). The first column identifies four important components related to the chapter house. Columns two and three briefly explain how the broader higher education literature and literature specific to Native faculty are then analyzed through the four components.

Table 1: How the Chapter House Framework Informs the Literature Review

Chapter House Framework	Broad Higher Education Literature	Native Faculty Literature
Component 1: The history of chapter houses is a blend of settler-colonial perspectives. For example, chapter meetings and elections often follow settler-colonial practices.	I highlight the history of faculty roles within HED and the values that shape the “settler-colonial practices” found within faculty roles.	I highlight how Native faculty navigate their roles through “settler-colonial practices” and Indigenous values.
Component 2: Chapter houses have continued to embed Diné perspectives and practices, alongside settler-colonial perspectives.	I highlight how the higher education literature is starting to recognize diverse ways of understanding the role of higher education.	I highlight how collective factors, like community, family, and resilience, have been found to inform Native student experiences.
Component 3: Chapter houses operate to support community functions.	I highlight how existing literature sees faculty through a lens of production and efficiency. This widely acceptable value system has created settler-colonial practices in defining faculty roles.	I highlight how existing literature on Native faculty emphasizes their experiences but does not exactly critique the “settler-colonial practices” of faculty roles.
Component 4: Theoretically relationality and paradox lens help understand how chapter houses operate within Diné communities.	There is a paradox occurring within institutions of higher education, which will always have colonial foundations, despite institutional commitments to inclusion and diversity.	Native faculty continually navigate the colonial institutional values while negotiate with their cultural and collective values and responsibilities. Thus, creating a paradox.

Before discussing the broader faculty landscape, I clarify using “settler-colonial practices” to describe faculty roles. Settler-colonial practices are used throughout the chapter to contextualize how the idea of meritocracy, relations of power, and privilege are embedded within the ways faculty roles are designed and maintained (Smith et al., 2019). Settler-colonialism is contextualized to include the notion that equal opportunities are available to everyone regardless of their socially constructed identities (Smith et al.,

2019). By assessing faculty's roles in teaching, research, and service, we continue to see that individualism, competition, and the pursuit of promotion and tenure are prioritized in faculty roles (Rosser & Tabata, 2010). Faculty members are often put on a review process that encourages them to seek advancement in their roles, such as tenure and promotion. For example, authorship in scholarship (whether you are first author or sole author) matters for promotion and is tied to keeping one's position. The reviewing process ties the faculty role to stringent goals framed through an individualistic lens of scholarship and research agendas. To determine how these faculty roles have become normalized or settler-colonial, I present literature on the history of faculty roles within higher education and how these roles shape expectations of faculty member roles.

I further discuss the history of Indigenous higher education, and how Indigenous communities and educators adapt and resist settler-colonial practices of faculty roles. Typically, there is no Indigenous foundation within the mainstream institutions, where most Native faculty roles exist. Instead, it is the Native faculty, the students, and the staff coming in and bringing that Indigenous dynamic into the fold of higher education. This research on Native faculty members' lived experiences is limited to what has been published. Since the participants all identify as Native women, I also consider the nuances of race and gender in the existing literature. Therefore, I include literature that broadly covers faculty of color, women faculty of color, Native faculty, and Native women faculty to broaden our understanding of their experiences by assessing other minoritized faculty literature. The literature on minoritized faculty shows tensions and

successes framed within their teaching, research, and service roles that ultimately shape their faculty role.

The final thoughts in this chapter discuss how relationality is essential to interrogate the existing research because very few studies engage with a theoretical framework specific to relationality. Paradox is also included to understand that Native faculty members do not engage their faculty roles in opposition to their cultural values. Instead, they navigate the institutional spaces in a relational balance of sometimes opposing value systems.

Part 1: Theoretical Foundations for Constructing the Chapter House Framework

The theoretical foundation for constructing the Chapter House Framework encompasses introducing Indigenous frameworks, precisely the principles of Indigenous Storywork (Archibald, 2008) and the concept of relationality. Indigenous Storywork and relationality are central to understanding how I frame Indigenous communities and Indigenous people who live and thrive from a collectivist perspective (Kovach, 2009). Indigenous Storywork frames the principles that further the conversation of how we begin understanding Native faculty experiences. Relationality articulates how I identify individualistic and collective perspectives throughout the literature on faculty members in higher education. In addition, the concept of paradox is introduced to help frame how individualistic and collectivist perspectives inform my understanding of the literature. This foundational section will introduce the teaching, research, and service (TRS) paradigm and its orientation of individualism and hierarchy within higher education. Rather than seeing both pillars of knowledge in opposition to one another, we will use the

concept of relationality and paradox to gain a deeper understanding of the experiences of Native faculty members and to deepen our understanding of the construction of the Chapter House Framework.

The first part of this literature review introduces the seven principles of Indigenous Storywork (Archibald, 2008), coupled with the concept of relationality as a lens to understand the collective engagement throughout the literature review. Indigenous Storywork principles and relationality are Indigenous and used to guide the literature review and further inquiry into how Native faculty members make meaning of their faculty role.

Indigenous Storywork

Storywork legitimizes Indigenous storytelling methods and stories themselves in research (Archibald, 2008). The Chapter House Framework is grounded in using Storywork principles that support my family's and community's stories as data worthy of developing theory (Brayboy, 2005). Sto:lo Elders taught Archibald (2008) how to use oral stories and life experiences for educational reasons while understanding and respecting elders and their paths of sharing their knowledge. Furthermore, Archibald learned “ways to help people think, feel, and “be” through the power of stories” (p. IX). This type of learning is found throughout the development of the Chapter House Methodology (see Chapter 3) and the narratives of Native faculty participants (see Chapter 4).

Applying these stories to educational research further describes Storywork and the action of giving back. Storywork is a term that “signified that our stories and storytelling

were to be taken seriously” (Archibald, 2008, p. 3). Archibald (2008) as a storyteller learned protocols and ways of listening and telling stories from elders. She began to understand the act of meaning-making through traditional stories. The outcome of Storywork research included the creation of an Indigenous theoretical and pedagogical framing with seven principles: respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy (Archibald, 2008; Archibald et al., 2019).

First Four Principles: Respect, Responsibility, Reciprocity, and Reverence

Archibald identified three principles of respect, responsibility, and reciprocity from Kirkness and Barnhardt (1991). Archibald (2008) adopted these three principles and added reverence for Storywork to be fully actualized. These four principles — respect, responsibility, reciprocity, and reverence — allowed Archibald to explore further insights into Indigenous stories and how stories relate to teaching, learning, and healing.

Archibald states, “The power of a story is shown through stories about a story” (p. 85). For Archibald, living out the story and knowing the power also connects orality and literacy.

In the context of storytelling, respect is associated with respecting shared cultural knowledge. Respecting the individual also is a part of the process. Respect is acknowledging the entire research process. Archibald (2008) asserts, “The principle of respect includes trust and being culturally worthy” (p. 41). Ultimately, respect should extend to those involved in the storytelling and gathering, and institutions should also respect Storywork by supporting this type of relationship and research (Kirkness & Barnhardt, 1991).

Responsibility in the context of Storywork is about listening and paying attention to the story and understanding the impact on others when shared. Once a story is shared, the person who listens should be able to know and understand that story so they may share it and continue the oral tradition. Sharing and caring for the story demonstrates the principle of reciprocity. The institutions that benefit from this storytelling and gathering should also take responsibility for how they care for the stories and collaborate with the Indigenous communities they support (Kirkness & Barnhardt, 1991).

Reciprocity in Storywork explains the notion of engaging in a reciprocal balance between teachers and learners. In Storywork, Archibald (2008) describes a metaphor shared with her by an elder, essentially describing the idea of only using what you need and sharing it with others. As a researcher, I use Storywork principles within the study and apply them to learn and grow. Sharing what I understand is a form of reciprocity that Archibald hopes for with her work. Lastly, reciprocity shows up within an institution through the relationship that is cultivated between the teaching and learning process (Kirkness & Barnhardt, 1991). The teaching and learning process extends to include how this study engages in the stories of Native faculty members with the intent to learn from their narratives about how they make meaning within their faculty roles. And how they describe their values informing their faculty roles.

Reverence is a deep-seated respect for living and non-living entities. Reverence in Storywork is about respecting and being culturally worthy of engaging with the shared knowledge and stories in this case. Archibald (2008) explains how reverence for speech is “words that can heal or injure...” (p. 19). When speaking or writing, one must

recognize the relationship between truth, respect, and trust. Reverence is about respect, and it's also about knowing the boundaries of one's knowledge and position within the world. We learn from our elders and the environment, but it is not up to us when the teachings occur. Therefore, we must be willing to listen and respect the process.

Each of these principles (respect, responsibility, reciprocity, and reverence) has a mutual benefit that contributes to a deeper understanding of the story and works collaboratively to highlight important aspects, from its oral process to its written description. These principles allow the collaborators to engage and participate in telling, listening, and sharing the story. The power of the story recognizes these four principles as Archibald (2008) articulates her physical connection with the story, "I mean that I reflected on behaviors and actions of mine that needed changing was that needed to be practiced more... It was as though the stories became embedded in my body, and my emotional being, in my consciousness, and my spirit," (p. 93). Through this story, Storywork is experienced and gives life to the principles, respect to the story is shared, responsibility is taken to learn from the story, reverence is given to describe how the story is critical to changing behavior, and reciprocity happens in sharing the story and experience. These four principles allow a researcher to become "story-ready" (Archibald, 2008).

Three additional principles: Interrelatedness, Synergy, and Holism

The other three principles — holism, interrelatedness, and synergy — elevate Indigenous stories' meaning-making process. These three principles will be described below using Archibald's (2008) example of sharing a story. In the past, there was one

story Archibald shared in her book, a story that was shared with her. The story has the power to heal emotions and the spirit. Her use of the story enabled those she shared it with to connect to the story and with one another in a Storywork process. Indigenous traditional knowledge within the story was powerful and made a strong connection moving through the story listeners and storyteller. “This interaction created a synergistic story power with emotional, healing, and spiritual aspects. The synergistic story power also brought the story “to life” (p. 100). The principles of interrelatedness and synergy helped draw these connections of relationships with the story, story listeners, and storyteller.

Interrelatedness within the context of Storywork can be found in describing the relationship between a story and one who listens actively to the story. Or the relationship between what one reads about a story and the reader. The essential criteria are not to separate these entities but instead acknowledge developing a relationship with the story that is orally shared or written (Archibald, 2008). Synergy is the power to make meaning of stories. As Archibald (2008) explains, “This energy is a source of power that feeds and revitalizes the mind, heart, and body, and spirit in a holistic manner” (p. 85). The energy from the stories pushes an individual to think critically, take notice of the emotions tied to the story, and acknowledge the story’s connection to one’s spirit (2008). Synergy is connected to all the principles and helps understand how stories can teach others.

Additionally, there is a holism within the Storywork process, and for Archibald (2008), these experiences gave her confidence to work in an educational setting designing curriculum. To give holism context, this is an Indigenous concept that “refers to

interrelatedness between the intellectual, spiritual (metaphysical values and beliefs and the creator), emotional, and physical (body and behavior/action) realms to form a whole, healthy person,” (Archibald, 2008, p. 11). Holism describes the connections among oneself, family, community, and tribal nations. The hope among all these elements is to attain a balance. When humans are healthy, we seek to acquire and share knowledge because this way of being is essential and rooted in our cultural practices as Indigenous people. One of these practices that Archibald discusses is storytelling.

Indigenous Storywork Informs Values in Higher Education

Indigenous Storywork is a decolonizing and Indigenous methodology that seeks to recenter Indigenous traditional stories and experiences and the ability to “story-talk, story-listen, story-learn and story-teach” (Archibald et al., 2019, p. 7). Storywork informs how this research study is carefully and intentionally nurtured and respected. Their lived experiences are alive and shaped by values that move beyond what the academy calls individualism, progress, and academic excellence, as discussed through the teaching, research, and service paradigm. Therefore, this study seeks to broaden our understanding of how Native faculty members make meaning of their faculty roles within higher education. Each Native faculty member shared their stories in a good way, and the reciprocity, reverence, respect, and responsibility come when the researcher continues to share their stories for future generations. Archibald (2008) asserts that upon understanding knowledge, one must share it. These seven principles also encompass other characteristics of Indigenous ways of being that will be discussed in more detail throughout the literature review. By intentionally considering these elements within the

space of how Native faculty function in higher education, the shift from only viewing faculty roles within the TRS paradigm and their perceptions of these roles is reimagined as additional values may appear.

Relationality

My study is rooted in relationality (Deloria & Wildcat, 2001; Maryboy et al., 2020; Williams, 2012; Wilson, 2008) and how relationality contextualizes the relationship between the teaching, research, and service paradigm and Storywork principles. Relationality is explained through aspects of the universe, illuminating the connections among entities and within higher education. Relationality begins with understanding how relationships are cultivated and exist in an Indigenous context. Deloria (1999) asserts that “many tribes described relationships in correspondence between two things ordinary only to be distinct, isolated, or unrelated. The old saying in religious ceremonies – as above, so it is on earth” (p. 132). The correspondence between things acknowledges that “their power and knowledge are present in creating something new” (p. 132). Here is where power is recognized in all things. There is power among Native community members, and the relationships they cultivate are essential and should be acknowledged. This constant awareness of the relationships with all things is critical when considering how Native communities live and thrive. Relationality for Native communities encompasses “continuous generations of people living in specific lands, or migrating to new lands, and having an extremely intimate relationship with lands, animals, vegetables, and all of life” (Deloria, 1999, p. 226). Things are not separate in that; for example, a person is not separate from their environment, yet there is an

awareness of the individual's responsibility to their surroundings. Indigenous scholars Vine Deloria and Daniel Wildcat (2001) explain the relational aspects of the universe using the framing of power and place. Here, "...power being the living energy that inhabits and or composes the universe, and place being the relationship of things to each other. It is much easier, and discussing Indian principles, to put these basic ideas into a simple equation: power and place produce personality" (p. 23).

To further elaborate on relationality, as Wilson (2008) explains, "The relational way of being was at the heart of what it means to be indigenous" (p. 80). This collective, communal way of being is about the relationships built and sustained among all living and non-living entities. Another aspect of relationality that Wilson (2008) articulates is how identity for Indigenous communities is rooted in the relationships with the land:

with their ancestors who have returned to the land and with the future generations who will come into being on the land. Rather than viewing ourselves as being in a relationship with other people or things, we are the relationships that we hold and our part of. (p. 80)

By understanding these deeper ties with relatives and ancestors and current relations, we must, as Indigenous people, respect and be accountable for maintaining, nurturing, and learning from the relationships. Wilson explains, "Once we recognize the importance of the relational quality of knowledge and knowing, then we recognize that all knowledge is cultural knowledge" (p. 92). Perhaps, egalitarianism and inclusiveness can be imagined. By all knowledge being recognized, notions of hierarchy and individualism are not supreme, nor is empirical research the most valued type. Relationality tips the scale and considers what the universe is willing to share and give to all humans.

Through the relationships, there can be the creation of something else, such as making meaning of what it means to be a Native faculty member through an Indigenous framing. Relationality allows this study to complicate the notion of dichotomy or living in two worlds, as is sometimes used to describe Native faculty and students within higher education. These sayings are familiar and yet ignore the complicated nature of how differing worldviews can work in tandem and function collectively. Native faculty navigate the physical and theoretical spaces within higher education. They interweave their cultural values within the areas of teaching, research, and service. They are cognizant and mindful of how they choose to incorporate and share their Indigeneity and how they show up in spaces as Native faculty. Native faculty are aware of the power dynamics associated with their faculty role and understand the complex relationships they navigate within higher education, whether with students, colleagues, or senior administrators. Power is not about dominating; rather, it is about recognizing that all these entities are working collectively in relationship to one another. Relationships are central to understanding how to navigate the institutional structures built in individualism while interweaving cultural values.

Ké

It is essential to explain how I make sense of relationality through my Diné ways of being because I am also a part of this study and want to honor and respect my Diné cultural ties. Ké is a Diné (Navajo) word that describes how I define relationality, and in this section, I will elaborate on the notions of Ké (relationality from a Diné perspective)

(Denetdale, 2015; Maryboy et al., 2020). Ké is at the core of how we begin to develop principles and values to live by and how we as human beings make sense of the world.

Ké is the Diné kinship system. This is how we as Diné people ground who we are and show respect toward one another. Ké means family, and each clan in the kinship system has its own origin story. Ké is also a way to determine your position within your family and understand the type of traditional knowledge that is a part of your livelihood. Your clan is a critical aspect of how you introduce yourself, how you identify, and whom you represent out in the world. There is tremendous respect, reverence, and responsibility in understanding and honoring your clans. This knowledge has been orally passed down to me through my family.

I use the term Ké because I am choosing to ground my own Indigeneity within this study; Ké in Diné is relationality. Throughout this study, I will use relationality unless referring to a Diné reference. I use relationality to align with the Chapter House Framework. Relationality has helped me see the chapter house through a relational lens, such as the relationships between the cultural philosophy and the settler-colonial practices and the relationships between how the various chapter houses operate collectively across the Diné reservation. Relationality understands the significance of respecting relations with living and non-living entities; it is about having multiple relational ways of being (Williams, 2012). Relationality centers on a deeper understanding of how Native communities work within institutional structures, how Native faculty members work within the institution and surrounding community, and how Native communities work with staff and faculty members.

Although Ké is specific to Diné knowledge systems, the relational aspects of Ké are similar to other ways of understanding relationality. I must also address the tension that Ké does not fully articulate the complexity and breadth of relationality within articulating the meaning-making of Native faculty experiences. Therefore, this study continues to explore how relationality contextualizes the experiences of Native faculty. In the following section, Indigenous paradox is introduced to extend the understanding of relationality.

Intersection of Relationality and Indigenous Paradox

Authors non-Native physicist Maryboy and Native scholars Begay and Nichol (2020) explain paradox as a “re-visioning of the relationship between two major cognitive styles: traditional Indigenous wisdom and Eurocentric empiricism” (p. 23). These two cognitive styles of knowing and worldviews maintain a relationship through the Diné interpretation of balancing opposites. Diné language, Sa’ah Naaghai Bik’eh Hózhó (SNBH), interprets the relationships of the parts and the whole to understand relationships in the universe. Rather than just thinking about polarities, Indigenous knowledge, like the Diné concept of SNBH, allows Diné people and other Indigenous nations to understand relationships in terms of inherent interrelationships and paradoxes. “Thus, we can think of paradox as a way of perceiving that operates before, in tandem with, or beyond our “normal” way of thinking” (2020, p.16). Indigenous paradox is another aspect of understanding the complex notion of relationality through an Indigenous lens. Relationality and Indigenous paradox allow us to view the dynamic relational aspects of Indigenous worldviews and settler-colonialism.

From a Native (Diné) perspective, these worldviews “are intrinsically interrelated” (Maryboy, Begay, and Nichol, 2020, p.17). Through a paradoxical approach that recognizes the push for balance and relations, the application of a new value system that parallels the existing structure of teaching, research, and service helps to re-imagine Native faculty members’ roles from an Indigenous perspective (Maryboy, Begay, & Nichol, 2020). For example, a Native faculty member’s role may fall within the settler-colonial teaching, research, and service (TRS) paradigm, ultimately benefiting the institution. However, their values inherently tied to their Indigenous identity may fall outside the settler-colonial TRS paradigm. This does not mean they lose one or choose specific values over others. Rather, when we view their engagement and make meaning of their experiences, we interrogate how they negotiate the settler-colonial TRS paradigm in tandem with their values.

In her study, Diné & Laguna Pueblo author Nelson (2015) uses the concept of paradox to explain the coexistence of two different ideologies, which is students living in “two worlds” (p.19). She asserts, “from an Indigenous- collective-centered approach, this term indicates a balancing of opposites” (p.19). She uses relationality and paradox in her research to frame the study. In this study, the concept of Indigenous paradox articulates the coexistence of two differing ideologies. Through this paradoxical approach that recognizes the push for balance in tandem with contradiction, the application of a new value system that complements the existing structure of teaching, research, and service helps to rethink Native faculty members’ roles from an Indigenous perspective (Maryboy,

Begay, & Nichol, 2020). This study employs paradox to understand how the settler-colonial TRS and relational conceptual paradigms relate.

Currently, there is no research using Indigenous Storywork and relationality as framing to explore Native faculty members' experiences in higher education. The Indigenous Storywork framing offers a unique perspective and a deeper understanding of Native faculty experiences. Native faculty members have additional values as they intersect with their institutional practices. For example, Native faculty members may value aspects of their roles that do not necessarily fall into conventional categories such as teaching, research, and service. Indigenous Storywork and relationality take a culturally relevant collective approach that could explain the dynamics of Native faculty members' relationships with their environment, communities, and educational institutions. Both Indigenous Storywork and relationality create a holistic framing that could benefit how we understand Native faculty in higher education through a collectivist lens instead of focusing solely on individuals separate from their environments. Little research has been found or published regarding the analysis provided on Native faculty members and the support systems for their retention and contributions to their institutions (Brayboy et al., 2012; Cross et al., 2019; Wilson & Mihesuah, 2004).

By highlighting Native faculty members' roles and their dynamic engagement within higher education, we can learn more about the intricacies of their roles in the survival of their Native cultures, community, and continued development with their institutions. Genuinely understanding the depths of Native faculty members' roles in education requires us to acknowledge and critically examine their relational ties with

what takes place in the classroom setting, for example, looking at Native faculty members' relational associations in multiple locations outside of the school, such as in the local Native community spaces like their office settings, other campus spaces, and their worksites with tribal nations. Applying Storywork (Archibald, 2008) principles and relationality to Native faculty members creates a unique space to explore their histories, speak about their commitment to community, and as Brayboy (2005) articulates, "...outlining theories of sovereignty, self-determination, and self-education" (p. 247) through the lens of Native faculty members. In the following section, the settler-colonial TRS paradigm is explained through the literature, including understanding the broader roles of settler-colonial practices of faculty members. This section will identify relevant areas that help explain what teaching, research, and service entail in higher education and how individualism and hierarchies shape faculty members' roles.

Understanding Faculty Roles in Higher Education

The goal of this section is to show how literature in higher education research frames faculty members success through individualism and the settler-colonial teaching, research, and service (TRS) paradigm (Altbach et al., 2011; Bess & Dee, 2008; Cohen & Kisker, 2010; Schuster & Finkelstein, 2006). This section discusses several faculty settler-colonial institutional frameworks that examine faculty values of teaching, research, and service (TRS). Furthermore, research on settler-colonial faculty frameworks suggests that faculty productivity is "influenced by individual (i.e., socialization, motivation, content knowledge, research skills, multiple projects, orientation, autonomy and commitment, work habits) and institutional characteristics (i.e., recruitment and

selection, clear goals, research emphasis)” (Rosser & Tabata, 2010, p. 428). Ultimately, higher education continues to use TRS as the settler-colonial value system rather than focusing on and recognizing collaborative efforts for faculty development and success. Although TRS are broad areas within higher education in which faculty are assessed, this triad will be part of this paper section.

Faculty member roles are established based on the educational institution’s demands. The institution’s overall mission and charges have shifted the faculty roles primarily due to external influences and forces (Rhoades, 1998; Rhoades & Slaughter, 1997; Schuster & Finkelstein, 2006). Although faculty members hold expertise in their fields, their roles are governed and substantiated by the postsecondary institution’s organizational structures. In addition, faculty members’ roles and their accountability generally fall under teaching, scholarship productivity, and public service (Cohen & Kisker, 2010; Tippeconnic & McKinney, 2002). TRS areas for faculty members cover most obligations and expectations an institution places upon them.

The following section highlights several settler faculty frameworks, which touch upon improving the individual faculty role within the institution, the impact of external and internal factors that shape the faculty member role, and understanding the changes toward loss of agency and opportunity as a faculty member. Frameworks like this help critically examine aspects of the faculty role, the institutional structures, and the external forces outside the institution that influence how faculty members are recognized and utilized. Moreover, examining faculty roles within this settler-colonial paradigm

continues to be conducted with an underlying individualistic tone, placing the institution's success at the center.

Settler to Neoliberal Faculty Frameworks

Several settler-colonial faculty member frameworks are discussed to highlight essential areas related to faculty roles. A body of research points to competition and efficiency, favoring these neo-liberal tendencies of faculty members' roles (Rhoades & Slaughter, 1997). I am choosing to name these frameworks using neoliberal, as I believe it tends to capture the entirety of how faculty members are viewed, for their productivity, expertise and efficiency. The need to define faculty within mainstream education is due to the complex nature of the faculty roles in constant flux, leading to the lack of agency as a faculty member (Finkelstein et al., 2017). Austin's (1990) definition of "interpretive frameworks" asserts that the tension and values of faculty members are to increase organizational performance. The faculty member can oppose the academic mission but is left to figure out how to align their values best to suit the institution. The research conducted by Froyd et al. (2005) and Gappa et al. (2007) created frameworks addressing faculty members to improve individual efforts within their role in the institution. Aligning with institutional goals may be in opposition to their values and goals. From a relational context, faculty members with values opposing institutional goals may be inclined to share them with their departments or leadership, which may provide a broader understanding of what values are working or not for the collective.

Gehrke and Kezar (2014) describe the faculty role using the term unbundling as framing for understanding and assessing faculty members and other aspects of higher

education. Essentially, unbundling is the action of separating services (described below) that are defined within that area of institutional, professional, and instructional within an institution. Unbundling for higher education means that benefits provided through the institution are outsourced to providers and individuals who can assist the institution with its operations. Unbundling can fall into the areas of services such as food, IT, and curriculum development. Institutional unbundling involves differentiating teaching, advising, assessment, and enrollment. Professional unbundling divides the areas of teaching, research, and service into roles that are specifically dedicated to just one. Lastly, instruction and bundling entail separating roles tied with teaching and instruction into course design, delivery, assessment, and advising (Gehrke & Kezar, 2014). Theories can be applied to these types of unbundling to understand further changes to the faculty role and other relevant changes within the academy. The concept of unbundling questions how the academy's institutional, professional, and instructional aspects are being further separated and reconstituted, benefiting the institution and its leadership and ignoring the critical needs of faculty members across all institutions and units (Gehrke & Kezar, 2014). From an Indigenous context, assessing all these elements of the faculty members and the institution is a start. Nonetheless, with the goal still being to ultimately benefit the institution and leadership, it becomes apparent that there is a lack of responsibility and respect paid toward faculty members.

Finkelstein et al. (2016) frame the faculty in a third paradigm, positioning the faculty as having lost agency: “In sum, we find that the faculty factor has lost potency in its capacity to affect — indeed, shape — postsecondary education” (p.11). This

framework is the first to emphasize how the faculty have entered a new era that situates them within higher education, lacking the opportunities and ability to posit change within their role. This framework further explains the 10 characteristics that create this paradigm. The first three characteristics are associated with the larger environment; technology, market forces, and multinational/global considerations, elements that are affecting academic institutions and society. The following five characteristics involve how institutions engage with faculty to address new challenging features: redistribution of faculty appointments, more specialized faculty roles, polarization and stratification of faculty appointments, the weakening of the faculty role in shared governance, and the various demographic aspects of faculty. Lastly, the final two characteristics are the accreditation process for faculty and the observation of fewer faculty choosing one institution for their academic careers (Finkelstein et al., 2016). These elements are relevant in understanding the argument for why and how the faculty role lost agency and became disempowered and limited the impact of scholarly and teaching contributions. The tension faculty members must address is the key characteristics that define their role within the institution. The institution does not clearly understand what makes being a faculty member complex and challenging. There is also a lack of faculty member voices that could articulate the challenges, for example, or explain how faculty members construct their understanding of navigating the tensions within higher education.

We see that neoliberal frameworks emphasize notions of individualism, hierarchy, and capitalism. Institutions value the neoliberal framing in competition with one another. Frameworks identify what aspects are working to benefit the institution and critique gaps

that inhibit progress, produce faculty members, and control the structures in which faculty roles are determined. Instead, applying a relationality framework shows that they lack broadening their associations to build relationships and foster them. Relationality would allow the opportunity to elevate the voices of faculty, students, and staff, while also understanding the complications of this stratified structure for higher education. From a relational context, neoliberal frameworks are a part of understanding the whole picture of how higher education functions and the values prominent throughout the institutions. It allows the space to think about other values and framing that could contribute to understanding and make higher education more accessible and relevant to the students. Instead, the associations are transactional and fostered for capital gain. Stating the limitations of the TRS paradigm allowed the space to understand the intersection of individualistic and collective values. This allows Native faculty to challenge settler-colonial faculty roles. These neoliberal models use individualism as an underlying foundation to build upon. Using an individualistic approach does not allow considering other alternative lenses to reimagine faculty roles while also allowing the individual values of faculty roles to help shape the current obligations and expectations.

The next section of the literature will broadly define what teaching, research, and service are in the academy. Then, it will highlight different areas that speak to elements that benefit the individual and the institutions.

Teaching, Research, and Service Broadly Defined

Many pertinent issues that fall under teaching, research, and service for faculty may look different. However, for this study, I assert that higher education institutions

center on specific values that center on neoliberal tendencies of competition, individualism, and efficiency (Rhoades & Slaughter, 1997). That inherently shapes how faculty perceive their roles and navigate their roles. This section focuses on broadly describing the characteristics of teaching, research, and service (TRS) and how neoliberal values of the academy are positioned within institutions.

Teaching. Teaching in higher education has many aspects: class preparation, class design, classroom engagement, curriculum design, faculty-student interactions (mentoring and advising), grading, and remaining current on trends within a specific discipline (O'Meara et al., 2008; Rosser & Tabata, 2010). Nonetheless, teaching is integral to higher education and reward structures (Finkelstein et al., 2016; Gehrke & Kezar, 2014). At a minimum, faculty members are evaluated on their teaching generally by hours spent teaching weekly, the number of contact hours with students, advising students outside of class, and course preparation. One of the issues to contend with is the challenge of measuring and defining what quality teaching is. The combination of advising and teaching is tough to measure, and there is no formal reward structure for faculty doing both and their other job responsibilities (Kezar & Maxey, 2016; Milem et al., 2000; Rosser & Tabata; 2010). Teaching also remains a local phenomenon (O'Meara et al., 2008) and focused on students as numerical entities (e.g., the number of advisees assigned), where the acknowledgment of a faculty member usually does not reach beyond departmental or campus boundaries. In contrast, teaching through Indigenous contexts is the act of sharing knowledge reciprocally; and includes spaces for learning that includes family members and elders. Teaching in an individualistic context can be the process of

indoctrination; however, if we view the relationality aspect of teaching, the relationship between different types of knowledge creates a more extensive understanding of cultures, systems, and how to generate better policies that impact education and access to different types of knowledge.

Teaching was a profession once grounded on the love of learning and giving back to those who helped you. However, it has quickly become a profession needing to be defined by its productivity. According to Boyer (1990), institutions saw teaching as necessary, defined through teaching, including students' advising and counseling. Teaching is not well-regarded or rewarded from this definition of what a teaching faculty member constitutes (Boyer, 1990). Boyer explains the scholarship of teaching as one of the four areas that provide a great understanding of what it means to be a well-rounded faculty member. There needs to be a deeper understanding of faculty's teaching, as it is dynamic and complex. "In the end, inspired teaching keeps the flame of scholarship alive" (Boyer, 1990, p. 24).

Research. Research in the settler-colonial context is valued as a fundamental aspect of acquiring a job as a faculty member, having access to upward mobility within the academy, being distinguished within your area of study, and a form of social capital (Finkelstein et al., 2016; Tierney, 1999). The types of research vary across institutions and the approaches to conducting research. Research is also expertise within a field of study, vital to the university's mission and intellectual climate (O'Meara et al., 2008). Engaging in research has become a primary goal for faculty as it is an essential criterion for promotion and tenure (Niles et al., 2020).

The trend to value scholarship through research became popular within the last century (Gehrke & Kezar, 2014). As faculty appointments shifted and grew due to external forces such as funding, research as a valued role gained popularity and prestige within institutions (Gehrke & Kezar, 2014). Although research is highly valued, Boyer (1990) contends that service and other areas should be recognized. He further states that research in a broad definition also needs to account for the provinces of teaching and service. Since then, institutions that account for research still focus on this value as a prominent component for faculty members, regardless of their specialty (Niles et al., 2020). Still, research is the central focus for successful rewards of promotion and tenure for faculty (Blackburn & Lawrence, 1995).

Fairweather (1996) asserts that academic peers value research through a peer-reviewed publication system, an essential aspect of the research-and-prestige model. The shift in teaching and research, including the increase in teaching responsibilities, has changed the roles of faculty members. Gehrke and Kezar (2014) assert:

Faculty today look most similar to the tutors of the early eighteenth century with contingent faculty appointments, lack of permanent career path, and limited expertise and specialized knowledge; professionals in student affairs now provide support for student growth and development. (p. 105)

This statement supports the shift of roles that faculty members currently engage in mainstream education, emphasizing their teaching and research positions and limiting their service roles with students.

According to Fairweather (2002), research supports that faculty members can be productive in all facets of their work. This concept derives from an intrinsic motivation coupled with teaching and research. This idea is uncovered in records of promotion and

tenure where faculty members are "...required to demonstrate their productivity in teaching and research (with some emphasis on service as well)" (p. 29). Even for faculty members who are considered part-time, most faculty consider teaching their primary responsibility. Although the number is low, part-time faculty members still publish to advance their careers toward full-time faculty positions (Cohen & Kisker, 2010).

From an Indigenous context, Indigenous research maintains relationships as essential to understanding and engaging with any community or space. The relationship between research for the institution and Indigenous research for the community is distinct and should be acknowledged and recognized as valid and substantial. The studies should benefit communities and be shared with trusted institutions.

Service. Service as one of the three values described in this section is the least understood. Service varies by institutional type, academic discipline, and career stage (Milem et al., 2000; O'Meara et al., 2008). Service is articulated within higher education in general as a form of community engagement, a type of public service, a value within the scope of a faculty member's job responsibility that can be accounted for through actions like serving as a board member, being a reviewer for publications, and serving the institution (Finkelstein et al., 2016; Tierney, 1999). As a settler-colonial value, higher education defines service as part of a more extensive reward system for faculty members, tying it to the tenure process or even a faculty member seeking a promotion. Service in the neoliberal faculty triad is an area that is undervalued and often contends with the other two areas of teaching and research (O'Meara et al., 2008; Vogelgesang et al., 2010). Service has also been categorized as institutional, disciplinary, community, and scholarly

service, according to O'Meara et al. (2008). These services show various ways to consider the faculty member's service. Overall, service is the least valued of the teaching, research, and service triad.

Service is seen as unpaid committee work, such as internal committees, curriculum committees, tenure/promotion committees, and guest speaking, to name a few (Austin & Sorcinelli, 2013; Cohen & Kisker, 2010; O'Meara et al., 2008). Service and committee work can differentiate, depending on the institution, and hold a higher value among the types of service. Park (1996) asserts that service with faculty evaluations is low; service like being an officer on a board of a national organization may hold more status. Within a university, there are rankings among the kinds of service a faculty member can participate in and be judged by among their peers (Park, 1996).

From an Indigenous context, service can be considered leadership. Leadership works through serving others, and service works through leading others at times. The relationship of serving multiple entities, both living and non-living, communities of faculty members, and institutional structural operations, can simultaneously occur with the hopes of equitable outcomes. The vision of working collectively, responsibly, and with reverence for the leadership that faculty members share is one way to think about how higher education can elevate the voices and service of faculty members.

Suppose we view faculty work away from appointment structures, social and cultural issues, etc. In that case, we see the ideal triad of teaching research and service play out, according to O'Meara et al. (2008). Moreover, the areas of teaching and research are still highly valued for job security, advancing one's career, and the shifts in

the faculty member role due to upper-level managerial administration demands. This leaves the area of service for the faculty member role least valued and considered when needed (Rosser & Tabata, 2010). Institutions of all types have various services that faculty members engage in. However, the service distribution among faculty looks very different regarding gender, race, ethnicity, and appointment type (Misra, et al., 2021).

Promotion and Tenure Efforts with Literature. There are fewer tenure track faculty positions in the last decade within higher education (Chronister et al., 1992; Finkelstein et al., 2016). However, a faculty member expects to be successful and advance through furthering their credentials, gaining more experience in specific roles as a faculty member, and perhaps seeking advancement through the tenure and promotion process. In addition, they are expected to participate in the university and decision-making systems. For example, their service efforts are anticipated to join diversity, budget, and student admission committees (Tippeconnic & McKinney, 2002).

An aspect of the promotion and tenure process is the hiring process for faculty members. These processes can also be challenging to navigate concerning competition among colleagues. When an institution promotes hierarchy and an individualistic pursuit to succeed, the notion of community can be lost and marginalized. Austin (1990) posed how faculty members and their university can build the community. He was getting at the importance of the community and collegiality as necessary aspects for administrators to consider when hiring faculty members for positions. The hiring practices for improving community among faculty members are still viewed through individualized job descriptions to maximize talents and enhance productivity. The faculty should be

recognized; however, the faculty members' evaluation system should possess a culturally relevant hiring committee. In addition, a hiring process that demonstrates inclusivity and equity within the workplace should also consider how the community aspect of hiring faculty is affected (Rosser & Tobata, 2010).

In general, faculty member success, for example, can be found in seeking tenure and promotion through publishing and outstanding teaching evaluations. Faculty seeking tenure and obtaining it will increase their annual earnings and achieve greater autonomy within the academy (Altbach et al., 2011; Cohen & Kisker, 2010). Schuster and Finkelstein (2006) explain that faculty member roles have separated into research or teaching roles, and service is relegated to the sideline or third-party status. The tenure process fits within the settler-colonial teaching, research, and service triad.

When faculty members consider their role, they must find a sense of satisfaction that sustains them and hopefully helps them thrive. Does this lead to feeling the elements of a faculty member's role that allow them to be satisfied with the work they engage in? Mamiseishvili and Rosser (2011) assessed a 2004 National Study Postsecondary faculty in teaching research and service related to their job satisfaction in the Academy. Using structural equation modeling, the findings were helpful toward understanding faculty members' productivity and satisfaction. Results also suggested that teaching, research, and service elements do not carry the same value. Research is still the most important to lead toward promotion and tenure. Teaching and service demonstrate faculty members' commitment to students and their roles.

Ultimately, institutions need to seriously consider “reward structures, value systems, and expectations placed on faculty work in order to keep highly productive faculty more satisfied with their jobs...” (Mamiseishvili & Rosser, 2011, p. 125). When viewing the settler-colonial value system of TRS, institutions should consider what the future will look like for faculty members. For example, are the rewards, value systems, and expectations currently in place enough to engage in the growing communities of all faculty members? From a collectivist lens, one thing to consider is how the TRS paradigm interweaves with other forms of values, perhaps found outside of the institution or a reward structure that is attributed to what a faculty member might see as less than empirical, such as community research. Are there points within each TRS value that could contribute to enhancing the faculty roles as a collective? One aspect of Indigenous Storywork considers holism (Archibald, 2008). This centers on a person’s overall wellbeing so they may continue to be a good relative. In this case, health is central to ensuring faculty remain grounded and motivated to continue working. Even though TRS is hierarchical, an individual’s wellbeing is critical.

This section helped explain the Indigenous theoretical framing and Indigenous methodological framework for this study, which are Indigenous Storywork principles and relationality. Following this portion, the next part broadly describes the areas of teaching, research, and service (TRS) and the paradigm that explains the dynamics of faculty roles within higher education. This section also highlights critical aspects of how individualism and the pursuit of excellence are framed within higher education.

Part 2: Framing Faculty Members in Higher Education

Part 2 begins by capturing a brief historical background of higher education in a broad context, followed by relevant Native educators and how they fit into the larger higher education setting, emphasizing some notable legislation that affects Native communities. Next, research identifying significant areas related to faculty members' roles is examined, including tensions and challenges, reclaiming space within the institution, and Native women faculty studies. This literature highlights the lack of research on Native faculty members, demonstrating the continued invisibility and dismissal of Native communities and their contributions. The literature also reflects the criticality of Indigenous and other minoritized authors through centering their ways of viewing the resiliency of minoritized faculty. To better understand Native faculty, the literature on non-Native faculty, faculty of color, women faculty of color, Native faculty, and Native women, faculty members' experiences were included due to limited studies solely on Native faculty members. The literature is explored through several themes using several principles of Storywork and relationality.

For this study, I explore how Native faculty members make meaning of their faculty role and how they make meaning of the TRS paradigm. By interrogating the settler-colonial roles of faculty members, I argue there needs to be a shift in the value system informing faculty roles and the perceptions of these roles related to teaching, research, and service (TRS). I begin this process by considering how the settler-colonial language limits a holistic understanding of Native faculty members' experiences. Instead, I rely upon using more relevant terms describing Native education, Native faculty roles,

and Native communities. I am using the principles tied to Indigenous Storywork (Archibald, 2008), which are inherently part of the relational aspect of this study, to analyze the existing literature on institutions and faculty members.

Education, History, and Present Status

This section broadly describes some of the critical aspects of higher education and its constituents, which influenced what education looks like now and how faculty roles were a part of these changes. This section also touches upon significant events related to Native educators and education that were and still are used as a tool to erase and assimilate Indigenous people. Books by Carney (1999), Deloria (1999), McCarty (2002), Churchill (2004), and Lomawaima & McCarty (2006) focused on complicating the disturbing history of Native education, explaining the stark historical reality that impacted all tribal nations across the U.S. and Canada. I honor those works and build from their contributions to understanding how we as Indigenous scholars can find a space to question assumptions about the history of education critically and how Native education is discussed while also carving out spaces to resist and heal (Churchill, 2004; Deloria, 1999; Deloria & Wildcat, 2001; Lomawaima, 1994; Smith, 2012; Shotton et al., 2013; Wilson & Mihesuah, 2004). Institutions founded upon colonial violence need to better interrogate and own up to their violent history (la paperson, 2017; Tuck & Yang, 2012). For example, the ramifications of settler colonialism and assimilation have been argued to be the systemic root cause of high rates of suicide, alcoholism, domestic violence, and a growing unemployment rate among Native communities (Heavyrunner & Decelles, 2002).

Higher Education and its Impact on Faculty

To understand how faculty roles were shaped within higher education, we need to understand a bit of the history of institutions and some of the relevant pieces that formed the faculty roles. Around the turn of the century, higher education was increasing in the number of institutions, which meant the demand for faculty and staff was pivotal. While there were job prospects, this also meant institutions had to design structures within institutions built to support the faculty and staff, besides the students. “As teaching positions were increasingly reserved for faculty who contributed to the knowledge base of disciplines, the universities imposed a definition on the academic profession” (Cohen & Kisker, 2010, p. 54). These definitions began to form specific criteria on the types of faculty roles through fields of study and what knowledge was valued within the academy. Higher education was moving toward standardization of college models seeking to promote themselves, garnering funds, students, and the best faculty they could. While this is happening, faculty models of what a faculty member is and could do were also being created. Professional agencies and organizations were being made to assist institutions and support faculty and their positioning within the institutions. The American Association of University Professors (AAUP) was formed in 1915 to ensure that faculty could maintain academic freedom within their faculty roles (Altbach et al., 2011; Cohen & Kisker, 2010). However, because the AAUP created uniformity standards for faculty members, it excluded faculty members who did not fit their specific criteria or did not conform to their standards. This ultimately shifted universities’ perceptions of the type of faculty they hired, “Where the highest prestige institutions differentiated themselves at

the top of the hierarchy” (Cohen & Kisker, 2010, p. 373). Shifts within the faculty roles begin to take shape due to internal and external factors, with the underlying premise being individualistic pursuits of power and prestige. The Association of American Universities (AAU) was a way to improve graduate education standards and gain European institutions’ respect. This organization became an accrediting agency for a time for colleges, giving them agency to shape institutions and their faculty members. Eventually, AAU disbanded into two organizations focusing their support on developing partnerships for federal support toward education and expanding research efforts within institutions, which impacted an institution’s funding and rankings (Altbach et al., 2011). Another important group was the American Council on Education (ACE). It was formed to assist in creating expectations for an institution-specific system, where the order was for higher education as a whole “...not to the curriculum but the display of quantifiable data regarding, students, faculty, physical plant, and funding (Cohen & Kisker, 2010, p. 161). Although ACE is known for its advocacy toward educational equity and access to academic institutions, it remains a council embedded with the notions of making institutions excel in their pursuits to be the superior and produce degrees. These organizations significantly influenced how higher education has been shaped and how these shifts ultimately directly or indirectly impacted the faculty roles. They were formed to unite various individuals and organizations to develop higher education. As higher education and the organizations began to craft standards, the influence of faculty agency was strong. They had leverage to establish curriculum, degree expectations, and hiring practices (2010). Over time, however, we know that the agency of faculty members shifts

toward faculty members lacking the ability to set the standards of their profession. Therefore, it is critical to note that faculty members are integral in shaping institutions.

Native Education Defined and its Ties to Faculty

The policies around Indigenous peoples are evidence of how institutions and federal policy have continued to erase Indigenous cultures and contributions, to center individualism and assimilation while upholding colonial ideas of the neoliberal tendencies, and more specifically, how these policies shape faculty roles. It is also important to note that these policies have impacted Diné peoples. Because this study is constructed using the Chapter House Framework, knowing a broader understanding of policies allows the reader to understand chapter house history and Diné community members' use of settler-colonial and Diné ideologies. The record of how policies shape faculty roles will also be discussed, and how these policies overlap the broader higher education literature.

The Treaty of 1868 between the Navajo Nation and the federal government would provide education for the Diné families and community members. The caveat was that the government decided the type and quality of education for Diné families, an economically driven and perpetuated assimilation into the settler-colonial mindset. Before this treaty, the Diné nation could not exercise their children's teaching right. The General Allotment Act of 1887 had a substantial negative impact on losing Native land, nearly 90 million acres (Dunbar-Ortiz, 2014, p. 68). The decrease of the collective reservation landholdings led to the disbursement of individual land parceling based on blood quantum. Native individuals who did not qualify under this federal definition were

not given any land deed. Therefore, the remaining land was considered surplus to settlers and their families. With the loss of land and resources, Congress continued to move forward in remaining tethered to the notion of honoring the treaties made with Native nations. In 1924, Native Americans were declared citizens, still primarily governed by state law. Often, Native people were not allowed to vote and did not receive resources to supplement their livelihood. In the 1930s, as Native families grew their livestock and food, the federal government implemented the Livestock Reduction Program. The push for Native families to maintain their livelihood and traditional ways of demonstrating the strength and ability to engage in the resistance to assimilation and erasure continued (Denetdale, 2015). The broken promises of education as a source of increased opportunity, the loss of land, and the loss of livestock brought Native community members to find strategic ways to demonstrate their sovereignty and resist (Lomawaima & McCarty, 2002). As higher education institutions grew in numbers during this time, Native communities worked to survive and care for their families, animals, and resources (Dunbar-Ortiz, 2014; Lomawaima & McCarty, 2006; Lyons et al., 1992; Stein, 1992; Williams, 1964).

The Termination Policy of the 1950s attempted to dissolve the responsibility of the U.S. government to adhere to the treaties it created with Native Nations. After taking resources and Indigenous children from their families, the U.S. government withdrew its support from programs that assisted Native nations. In 1956, the Relocation Act came about through the Bureau of Indian Affairs (BIA). Native families could relocate to several urban areas that had been identified as places to acquire job training and housing.

By resisting the assimilation and erasure of Native people and their cultures, the self-determination period pushed Native peoples to exercise tribal sovereignty and center their cultural ways of knowing and being (Denetdale, 2015; Dunbar-Ortiz, 2014; Lomawaima & McCarty, 2002; 2006). Through the 1950s-1970s, self-determination for Native communities increased in the growing response to challenging times; this came through creating educational opportunities for K-12 and college students. Around this time, the Higher Education Act of 1965 was designed to provide grants, student loans, and aid for students attending institutions. The first Tribal College, Navajo Community College (Diné College), was established in 1968 (Warner & Gipp, 2009), during a significant shift in Native policy; which was a part of the federal Indian Education Policy Act (1972) (IEPA). The IEPA also advocated for more funding for Indian education, including TCUs and mainstream institutions.

I believe it is through Native leaders, who are also considered in spaces to be educators, faculty members, knowledge holders, and knowledge sharers (Minthorn et al., 2018), that educational spaces within higher education for Native communities were formed and supported. However, in the neoliberal context, I also need to clarify that being a faculty member within higher education during this time meant that you needed a degree and access to higher education. From a relational framing, Native elders, Native leaders, and parents would all be considered educators. They would be seen to carry the traditional and critical knowledge from lived experiences and oral tradition to teach. We acknowledge the leaders who play a critical role in reclaiming educational institutions'

space and pushing back. Educators come in all forms, and for higher education, the faculty members are the leaders shaping education.

If institutions of higher education do not have Indigenous faculty in academic spaces to enact them through teaching, research, and service areas, for example, or if Indigenous faculty are not present to interpret institutional procedures and expectations or present to change necessary processes within an institution, then how fair and inclusive and reasonable are the policies that create barriers and access to institutions and the pathways to becoming a faculty member? The following section will focus on different areas of the literature that discuss Native and non-Native faculty. This includes the dynamics of faculty members; tensions facing Native and non-Native faculty, Black, Indigenous, People of Color (BIPOC) faculty challenges and their efforts to reclaim space; and Native faculty and Native Women faculty who name settler-colonialism and resist the assumptions made about faculty of color. The importance of representation across multiple areas where faculty are dismissed and disregarded is a significant reason to assess and share their experiences that align and are similar to Native faculty members' experiences within higher education. There is a lack of representation across minoritized faculty regarding published literature. Following a relational approach, I must include our colleagues who experience similar challenges and have highlighted their strategic approaches to addressing tensions within the academy. Therefore, broadening the conversation and learning from other minoritized faculty is essential.

Dynamics of Faculty Members in Higher Education

In reviewing the research that has been conducted on faculty of color, BIPOC faculty, women faculty of color, Native faculty, and Native women faculty, two themes emerge. Tensions within their faculty role are attributed to their overall experiences within their institutions and strategies for challenging the neoliberal structures that are imposed on their faculty role through reclaiming space. The next section of this literature review will further examine these themes and contextualize the experiences of Native and other minoritized groups of faculty and scholars that share similar experiences.

Tensions and Challenges Facing Native and non-Native Faculty

The first theme found throughout the literature on Native and BIPOC (Black, Indigenous, and people of color) faculty is related to the multiple challenges they face within the academy. For this portion of the paper, I am referring to (Black, Indigenous, and People of Color) BIPOC faculty to encompass Native faculty unless a racial group or gendered group is specified within the referenced scholarship. BIPOC faculty members are associated with negative experiences they encounter, such as racism, sexism, discrimination, microaggressions, cultural taxation, identity taxation, and gender stereotypes (Calhoun, 2003; Domingo et al., 2020; Eagan & Garvey, 2015; Espinosa et al., 2019; Griffin et al., 2013; Hirshfield & Joseph, 2012; Johnsrud & Sadao, 1998; Mohamed & Beagan, 2019; Nunpa, 2003; Orelus, 2020; Osei-Kofi, 2012; Shavers, et al., 2014; Turner et al., 2011; Walters et al., 2019). BIPOC faculty call out the harm they have experienced that is also perpetuated within higher education. They center their voices and highlight how challenging navigating the academy is. Several of the articles

(Casado-Pérez, 2019; Orelus, 2020; Osei-Kofi, 2012) remark on wanting to challenge the neoliberal tendencies that have helped to shape the areas of teaching, research, and service. And by challenging, this can look differently, depending on the sub-population of faculty members. Osei-Kofi (2012) notes that challenging neoliberalism and neo-conservatism for junior faculty of color will require upholding and advancing social justice practices through rethinking the tenure process and changing the teaching evaluation system. Several other works share similar sentiments of critically questioning the neoliberal racialization structures and pushing for fundamental change within the academy itself. They mention the individualistic values of the institution but do not interrogate how these values shape the faculty roles. Orelus (2020) offers to address the inequities by bringing in more social justice educators to talk, creating workshops and dialogues centered on examining diversity within the work setting as some strategies to consider. While these are great examples of addressing inequities, these recommendations fall short of interrogating the system of TRS. They continue using the teaching, research, and service areas to discuss the elements that make BIPOC faculty feel displaced, underserved, and tokenized.

Another study focused on the experiences of minority faculty related to their sense of belonging and exclusion. The participants recognized that “Institutionalized whiteness, along with neoliberalism and audit culture, coalesce to entrench a toxic culture in which racism is subsumed into normalized practices and performance measures” (Mohamed & Beagan, 2019, p. 339). The constant impact of these normalized challenges within the academy is difficult to navigate as a faculty member. The stress and anxiety

placed upon the minoritized faculty are detrimental to their mental, physical, emotional, and spiritual health. While naming the harmful impact of the toxic culture, it does not move toward interrogating the values of TRS that have helped shape the culture itself. From a relational context, how are faculty members functioning with the same TRS paradigm and negotiating these spaces with their value systems collectively with TRS values?

Another study focused on examining “hidden service” conducted by women and women of color faculty, using focus group analysis, found that service activities that are unconventional and fall outside of settler-colonial service obligations produce barriers for these faculty members to succeed, particularly in STEM fields (Domingo et al., 2020). Factors such as having low numbers of minority faculty, to begin with, position women faculty of color to have additional service work. More so, institutions carry on by making sense of the “inequitable burden of service; these university leaders often attributed service workload differences to the norm to give back and the notion of helping” (Domingo et al., 2020, p. 7). Leadership interprets the differences in terms of the individuality of someone's values or gender stereotypes. Institutions fail to see the structural inequity in these situations. Regardless, the women of color faculty continue to remain committed to serving their students. Ultimately, this “hidden service” does impact them and the formal structure of how they seek promotion and tenure (Domingo et al., 2020). This article is a clear example of how women of color faculty bear the burden of part of the TRS paradigm through their labor as faculty members. This article does not name the values deeply embedded within the institution, such as individualism,

competition, and individual mobility. These values attribute to the design of hidden service and its impact on women faculty of color.

These challenges BIPOC faculty face and experience are more common across historically marginalized groups. Institutions continue to thrive and benefit from their added labor while upholding faculty to high standards. The high value placed upon promotion and tenure looms as the ultimate pursuit and essential goal for all faculty. The questioning of how the TRS paradigm was designed and how the values continue to maintain structure and policies for faculty members needs to be questioned. This study also asks for the ideas of relationality and other values from Native faculty to be considered part of the conversation when reimagining the faculty roles and the perceptions of faculty roles. When the challenges are glaring and constant for BIPOC faculty, institutions must strongly consider how they support and shape the faculty role within their institutions and how their support systems must be equitable across all faculty lines.

BIPOC Faculty Reclaiming Space in Higher Education. Throughout the literature, BIPOC faculty members demonstrate their strength, resilience, and courage through strategically navigating the institutions they work in. Strategies will be discussed for how BIPOC faculty create spaces that recognize themselves, their families, and their communities. Reclaiming space shows up in several different ways. BIPOC faculty members consciously integrate the culturally relevant curriculum into their teaching. They focus their research agenda on aligning with their communities, and they conduct service with their communities and other BIPOC communities even outside of their

institutional service commitments (Brayboy et al., 2012; Cross et al., 2019; Fox [Comanche], 2005; Marbley et al., 2011; Squire & McCann, 2018; Williams, 2012; Wilson & Miheuah, 2004). Yet even within all these actions that BIPOC faculty are taking, the actions themselves still revolve within the TRS paradigm.

Author Casado (2019) remarks on faculty strategies and conducted a phenomenological study in addressing institutional forms of oppression. One of the strategies mentioned is self-love. In this case, “Self-love is a recognition of one’s boundaries, and a welcoming and compassionate attitude toward oneself, that one has their limits and treats themselves with kindness” (Casado, 2019, p. 174). Within this state, a faculty member adheres to the status quo but is aware of the boundaries they set and pushes to own how they show up in their role as a faculty member. These strategies help faculty navigate the forms of oppression and do not directly address the conditions of oppression.

Casado (2019) pushes the reader to think critically about strategies to help with every day tensions for a faculty member of color. Thinking through the values of TRS and how they inform these daily strategies may be beneficial. Another study explored if there is a relationship between resilience and academic productivity related to minority faculty members in health centers (Cora-Bramble et al., 2010). The resilience showed up in the themes of “having a sense of humor, having the ability to say no, being assertive, working hard, having internal clarity of goals in life, and being spiritual” (Cora-Bramble et al., 2010, p. 1495). This study found a correlation between resilience and academic productivity, making resilience a potential entry point to continue using when assessing

the work and productivity of minority faculty. Although this study highlights resiliency, this correlation of what is positive and impacting the need for resiliency reinforces the value derived from the TRS paradigm of academic productivity. The fact that minority faculty must be resilient reflects the demands from the institution related to scholarly productivity. This article fails to interrogate the institution's values creating this correlation and instead focuses on what the faculty are doing to survive.

Authors Gonzales and Terosky (2020) conducted a qualitative study with 27 women scholars who pushed back upon the settler-colonial ways to support faculty. With the increase in diversity among faculty groups across all institutions, faculty careers look different from careers modeled after the settler-colonial white middle class and predominately men faculty (Gonzales & Terosky, 2020). One of the critical findings in the study centered on the idea of refusing dualism and, instead, embracing the whole. There is an expectation that faculty should separate their home life from their academic life, privileging their career. Dualism, in this case, is the difference of tasks among the women scholars within their professional and personal lives. "Rejecting standard prescriptions of success in the academy. The authors celebrate the resilience, resistance, and creativity of the women in the study" (Gonzales & Terosky, 2020, p. 281). These amazing women of color refused to be placed into a box, refused to be ignored, and refused to be dismissed in their role as faculty members. In addition, the most highlighted occurrence across these women's narratives was the "centrality of relationships." "Their success was not an individual accomplishment, but something that they molded with, because of, and on behalf of others" (Gonzales & Terosky, 2020, p. 283). Their refusal

and resistance tell how they are challenging these neoliberal tendencies of being a faculty member. However, while refusing and rejecting is a crucial action to begin to interrogate the current system, there need to be other types of values considered that may help to orient these spaces and to seek different values faculty members bring into the fold, perhaps suggesting the TRS paradigm should not be the only standard for describing faculty roles in higher education.

Overall, the research with BIPOC faculty needs to continue; as faculty members' roles shift, how we support our faculty needs to change. The structural inequity and the individual negative experiences BIPOC faculty have are still apparent across and the reality across institutions. The literature points out the resistance BIPOC faculty are engaging in and their push toward being recognized, with their research being centered, their voices being elevated within the spaces of the academy, and an increase in representation.

Native Faculty in the Academy

Native faculty literature names settler colonialism within higher education and names barriers that impact their ability to conduct their faculty roles (Calhoun, 2003; Mohamed & Beagan, 2019; Nunpa, 2003; Tuck, 2018; Walters et al., 2019). The literature also points out forms of resistance and survival as a Native faculty member (Brayboy et al., 2012; Cross et al., 2019; Nunpa, 2003; Walters et al., 2019; Wilson & Mihesuah, 2004). There is also an acknowledgment of centering Indigenous values such as community, family, and the collective. These values are formed before engaging within the TRS paradigm in higher education. Although these are all critical areas Native

faculty discuss, this study is interested in these spaces' value systems and relationality. Native faculty roles are discussed in how they are constructed within the colonial institutional setting, but how do they navigate the institution as Native faculty through the relational lens?

In a mixed-methods study, scholars Walters et al. (2019) interviewed 25 American Indian/Alaskan Native (AIAN) faculty at research universities about their experiences focusing on institutional climate, mentorship, family-work balance areas, cultural taxation, and lastly, discrimination. The results described that AIAN scholars are not passive recipients of discrimination and that surviving the academy is powerful, a form of resistance toward colonial institutional practices. Through the acts of resistance, there also comes the price of work-life imbalance, as AIAN scholars constantly must overwork themselves to succeed within the academy. Through familial relations and acts of transformation in this academic landscape, AIAN scholars develop strategies to cope and be empowered while being in the academy (Walters et al., 2019). Although this study is very informative and explains the resistance of Native faculty, it does not consider the systems in place and the values that inform that system, the TRS paradigm. This study engages the resistance from Native faculty as a response to the neoliberal/settler colonial system. Through a relational lens, we could extend the analysis further to acknowledge values that Native faculty may be used to navigate these systems.

Native Women Faculty Resilience

The literature has pointed out how diverse faculty have become and how vital the need to support and elevate BIPOC faculty in higher education institutions is (Gonzalez

& Terosky, 2020). In this next section, the focus shifts to the literature on Native women faculty and the areas of community, service, and family (Fox, 2008; Elliot et al., 2010; Shotton, 2018a, 2018b; Shotton et al., 2018; Waterman & Lindley, 2013). The literature on Native women faculty describes culturally relevant areas critical to helping Native faculty navigate the academy. These relevant areas can help Native women scholars navigate the academy and are culturally tied to their Indigenous identities. They have provided an excellent foundation for how Native women navigate faculty roles.

The qualitative study conducted by authors Elliott et al. (2010) explored how Native women medical faculty navigate within the academy. They describe their sense of professional success, including maintaining their Native values of belonging, connectedness, and giving back over time (Elliott et al., 2010). This study is one of the few that help identify additional values within how Native women faculty operate in their faculty roles but only stays within the institutional structure of value systems. Success is still defined within the colonial institution.

Mary Jo Tippeconnic Fox (2008) conducted a study with 10 Indigenous women faculty members to explore the joys and challenges they experienced within the academy. However, engaging in practices that centered on joy came from being able to write and publish on work they were passionate about, teaching students, and learning from them. This study assumes that the TRS paradigm is the structure for evaluating Indigenous women faculty.

Waterman and Lindley (2013) explored the question: What does Cultural Capital look like to two distinct groups of Native women? One of the notable pieces of this study

is that women value their communities and use them to pursue education. Native theory is critical to interpreting data, as explained by needed participants (Waterman & Lindley, 2013). This work engages the concepts of community, family, and culture.

Shotton (2008) engaged in a phenomenological study exploring the experiences of Native women, creating pathways to doctoral education. The Native women scholars associated their degree-seeking paths to better their Native communities and focused their research agenda on bettering Native people in general. This study emphasizes community and family in engaging in a collective approach. Shotton (2008) conducted another qualitative study exploring 13 Indigenous women scholars using a photovoice methodology to capture their experiences. The study highlighted “the central role of relationships and the value of community building in the experiences of indigenous women scholars” (Shotton, 2008, p. 81). Shotton’s work with Native women develops the language built to identify Native faculty values and begins to develop the relational approach to understanding how Native women scholars navigate the institution.

Overall, the studies from Native women faculty focused on aspects of community building, resiliency, responsibility, centering Indigenous values of relationality, and embracing the tensions Native women faculty have to face. These aspects are critical in understanding how Native faculty navigate institutions. I want to add to this great space of Indigenous knowledge. Working to build a community of Indigenous scholars is crucial to creating visibility and representation for future generations, and I hope to contribute to this goal. My study wants to honor this work and focus on the faculty value system and how Native faculty make meaning of their faculty roles in higher education.

Summary

This chapter establishes what the literature presents in two parts. First, the literature helps to lay down the theoretical foundation for constructing the Chapter House Framework. This is possible through the definitions provided by the Indigenous Storywork principles (Archibald, 2008), and the concept of relationality to understand how the literature depicts Native faculty through their collective values. The dynamic relational aspects of Indigenous experiences create a paradox when coupled with the relationality of the settler-colonial framing stemming from settler-colonial tendencies. Higher educational institutions center their values on individualism and meritocracy, which fall into distinctive teaching, research, and service categories, which are limiting buckets when examining Native faculty's experiences within these educational institutions. The second part of this literature review explores how the BIPOC voices view the challenges, racism, discrimination, microaggressions, and other negative experiences while being faculty. The literature situates the historical background of higher education and transitions to discussing how Native educators engage in higher education. Native education is described through policies that push to uphold colonial ideas, influencing how Native faculty's roles are shaped. This literature review transitions toward the challenges and resilience of BIPOC faculty, which demonstrates that there are everyday experiences that are shared with Native faculty in higher education, making the argument of why higher education needs to question how it assesses and evaluates faculty roles.

CHAPTER 3: CHAPTER HOUSE PROCESS (METHODOLOGY)

This chapter introduces the methodology and the process I took to develop and employ the Chapter House Framework. This study intentionally uses Indigenous qualitative work with a few elements of non-Indigenous qualitative work. This qualitative study acknowledges Indigenous authors who have used qualitative inquiry and Indigenous methodologies, which disrupts research that is often grounded in individualism and a dualist binary ontology (Archibald, 2008; Kovach, 2009; Smith, 2012, Smith et al., 2019; Wilson, 2008).

I frame my methodology through a Chapter House Framework because, very much so like my blending of Indigenous qualitative work with non-Indigenous qualitative work, chapter houses function in similar ways. Chapter houses originated through settler-colonial forms of governance (Parish, 2018). Yet, chapter houses still embody Diné traditions and ways of being. The chapter house is an intentional and culturally relevant representation of how this study embodies both Indigenous and settler-colonial practices of research. Using the chapter house to frame my methodology is discussed throughout this section. This chapter house framing encompasses analyzing elements within a chapter house setting that can significantly explain the methodological notions of validity, tensions, and protocols in this methods section. Research is intentional and

relational and must account for respecting the relationships and outcomes of these relations (Smith et al., 2019; Wilson, 2008).

This is broken up into four main sections:

- Part 1: Protocols. This part describes the paradigms guiding the protocols of this study, which has implications for all aspects of the study.
- Part 2: Describing the Chapter House structure. This part explains how the chapter house appears in the context of the regions and landscape of this study.
- Part 3: This part discusses how structure and protocols work together to help develop the chapter house methodology through the narratives of my relatives and friends.
- Part 4: Tools. This part describes the methods I took to bring this study to life.

Before describing the methodology of this study, there are two important notations to make that shaped this study. First, I am still learning and growing in my way of being a Diné scholar. I continue to learn my Diné culture through conversations and sharing knowledge with family members and friends from my community. Another essential aspect to point out is the invaluable nature of the Diné language and the translation loss when I continue to do my best to articulate this study and the methodology. I make this point because I want readers of this dissertation to know that as a Diné woman engaging in the research, I must consciously hold myself and research accountable to all my relations.

Second, due to the COVID-19 pandemic, traveling was limited, and interviewing in person was not possible for this study. I originally had research questions focused on

understanding Native faculty at Navajo Technical University, a tribal college located in the Navajo Nation. Native communities, like the Navajo Nation, have been and continue to be disproportionately impacted by the pandemic (Hoss & Tanana, 2020). Out of respect for tribal community wellness and my timeline to degree completion, I shifted the study focus toward Native faculty members working at institutions in the United States' southwest region, including Utah, Colorado, Arizona, and New Mexico. These states have a larger population of Native faculty and student representation (Brayboy et al., 2012) and significant tribal nation and community representation. The Native presence makes this region a space where Native faculty are likely to work with Native students, colleagues, or communities.

I now transition to describe the protocol related to the Chapter House Framework.

Part 1: Protocol

This part describes the paradigms guiding the protocols of this study, which has implications for all aspects of the study. Protocols are a vital component of the chapter house because they protect and respect the community members, their families, and the stories shared in the meetings. Protocols are important because they shape and inform how to engage with Indigenous communities and to remain respectful of traditional ways of being and knowing (Archibald, 2008; Kovach, 2009). Included in describing protocol is how *research as ceremony* (Wilson, 2008) delineates what I share and do not share in this study. I then share the research questions, research design, and theoretical frameworks of this study.

Research is Ceremony

I have been in sacred spaces and created a list of things I want to make during these ceremonies. I have made an oath to limit my sharing of my Diné traditional ways in ceremony because I want to protect that knowledge. I was taught not to share these protocols with the public. I apply similar practices in this dissertation. I will still use my ceremony protocols for this dissertation, but I will not be using the details other than saying protocols value relationality. This means I must navigate the tensions of providing adequate academic rigor while maintaining cultural integrity (Nelson, 2021). However, it is important to name this area intentionally hidden from this study. Still, it plays a significant role in conducting myself in these spaces with relatives, families, and the community. In Part 4, “Sharing of Thoughts,” I will elaborate on how I made sense of the tensions between protecting parts of my Indigeneity that are sacred while deciding what to share with the academy.

Research Questions

This study aims to understand how Native faculty members make meaning of their faculty roles within higher education and what their perceptions of these faculty roles are. The following research questions guide this study:

1. How do Native faculty members make meaning of their [faculty] roles in higher education?
2. How do Native faculty members describe the values informing their faculty roles?

Research Design and Rationale

This section broadly covers the elements of Indigenous and non-Indigenous methods employed within this study. This section further elaborates on the importance of how this study is attempting to decolonize approaches and push back on the notions of non-Indigenous ideology. Indigenous Storywork principles (Archibald, 2008) are discussed, followed by a conversation centering on the importance of respecting knowledge within a study, the process with which we acquire that knowledge, and how we share these narratives.

A qualitative approach can be culturally aware of unique values Native communities have and practice (Kovach, 2009; Smith, 2012). The terms “research” and “methodology” are contested for Indigenous communities because they convey this approach of “innate superiority and an overabundance of desire to bring progress into the lives of Indigenous peoples” (Smith, 2012, p. 58). However, the growing body of literature repositions these terms, allowing Indigenous frameworks to emerge and redefine what it means to engage in Indigenous research. The Indigenous scholarship is responsible for growing connections with our surrounding communities and ancestors (Minthorn et al., 2018; Wilson, 2008). Wilson (2008) explains how Indigenous scholars practice accountability in four ways:

The first is through how we go about choosing the topics we will research. The second is in the methods we use to collect our data or build our relationships. The third is how we analyze what we are learning. Finally, we maintain relational accountability in the way in which we present the outcomes of the research. (p. 107)

Decolonizing research, as Smith explains, "...is about centering our concerns and world views and then coming out to know and understand theory and research from our own perspectives and for our own purposes" (p. 41). This qualitative research attempts to begin employing decolonizing methods while simultaneously acknowledging the use of multiple non-Indigenous research methods (Shotton, 2008; Williams, 2012; Youngbull, 2017). An example of using a decolonizing lens is Kovach (2009) used a methodology premised on an Indigenous framework centering on Plains Cree Knowledge. This centering of tribal epistemology makes the qualitative research distinct and is translatable to non-Indigenous researchers.

While my research intentionally acknowledges Indigenous elements of research, I am also aware of my use of non-Indigenous elements that are a part of the methodological process. The research should incorporate the historical and present nature of Indigenous methodological characteristics coupled with settler-colonial qualitative methodological aspects to inform where the concepts of individualism and collectivism intersect. I hope to broaden the scope of what qualitative research can embody and be defined as related to studying Native faculty members' experiences. The intersection of individualism and collectivism also represents the relationality of both entities, informing how both work together to illuminate new ways of thinking (Maryboy et al., 2020).

This qualitative study uses Indigenous Storywork and the Storywork principles to establish the methodology and highlight Native faculty members in this study (Archibald, 2008). Storywork (Archibald, 2008) allows for the legitimization of our Native stories to be told and centered within academic research while maintaining authenticity to serve

Native families and future generations. Storytelling and making meaning of these stories within Native and Indigenous communities have consistently been a way to help understand the world and its complexity and beauty (Archibald, 2008; Archibald et al., 2019; Kovach, 2009; Wilson, 2008).

Qualitative inquiry from an Indigenous perspective includes unpacking the approaches of outsider research or academic research from a positivist tradition, in which individualism is valued to classify and name cultures, making knowledge more dominant than others (Smith, 2012). Settler-colonial and educational research within the academy, according to Patel (2016), “has played a deleterious role in perpetuating and refreshing colonial relationships among people, practices, and land” (p. 12). I grapple with this reality by engaging in Indigenous knowledge systems that honor and recognize a global learning responsibility. Indigenous researchers are not “taking back” how settler-colonial ideology has defined this term. Instead, Indigenous researchers are creating spaces and opportunities to engage in a global conversation of acknowledging, respecting, and relating to various communities’ history, present, and future workings. Patel (2016) offers an alternative perspective on addressing the ever-present coloniality and individualism within research by “suggest[ing] answerability as a construct and cognitive tool that can help educational researchers articulate explicitly how their work speaks to, with, and against other entities” (p. 73). This approach recognizes the limitations of a researcher and the push for researchers to continue learning how appropriately and authentically they can engage with the collaborators within their study.

Making Sense of Indigenous Ways of Knowing Through Qualitative Methods

Several factors of settler-colonial or non-Indigenous qualitative design are important to mention because they are associated with the environment and product, according to Maxwell (2005). These include “resources, research skills, perceived problems, ethical standards, the research setting, and the data” (Maxwell, 2005, p. 6). Some considerations must be accounted for when employing relationality through qualitative methodology. One decolonizing approach is using narrative (Archibald, 2008) as a method to record and center stories from Native faculty. These factors are interactive and non-linear, making them dynamic and varying depending on the study (Archibald, 2008). For example, Native faculty members’ experiences may be framed differently in the classroom versus in a community gathering setting, like a local chapter house. As a researcher, it is crucial to consider these factors and others that may influence the different areas of the design. As a researcher, I need to understand place and space when engaging with the community, collaborators, and the environment. The perceived problems may be problems that the environment creates that do not allow any participant, including myself, to engage in this study; for example, the weather may hinder the ability to access roads, or familial issues may arise and require ceremony to take place, and days of observance are required where no interviews are allowed. Another perceived problem through a settler-colonial lens is thinking about research bias (Maxwell, 2005). Researchers are cautioned to engage with their participants in ways that may alter or influence the data collection. Through a relational lens, approaching the relationship between the researcher and the participants is handled with care, where the engagement

and development between both the researcher and participants should be respected, acknowledged, and reciprocal (Archibald, 2008). As a Diné scholar, I embody being a researcher and a participant collectively; this is a part of enacting relationality within the research process. I ultimately have a responsibility to balance my relations with seeking the research in a formal process and understanding the natural processes of the research study regarding cultural relevance and Diné philosophy. Part of that formal process is being mindful to acknowledge how the Diné philosophy of Hózhó is a part of our livelihood and is a part of the chapter house.

Indigenous Perspectives

As a Diné woman scholar who seeks to engage in the creation of knowledge with other Native people, I must start by acknowledging the Native philosophers and leaders who are doing the work and who have given me the knowledge to continue this qualitative inquiry: “These are still the keepers and the teachers of our epistemologies,” (Wilson, 2008, p. 60). Throughout this study, there is intentionality in infusing Indigenous authorship to balance the settler-colonial ideology from colonialist institutions and research and gatekeepers (Wilson & Mihesuah, 2004). By acknowledging Indigenous authorship, I am also recognizing the reality that settler-colonial philosophy and knowledge are also a part of this discussion, meaning that research as a settler-colonial system of power and privilege within the academy has produced knowledge and methodologies that Indigenous communities have struggled with using to conduct their research (Kovach, 2009; Smith, 2012). Higher education has created cultural norms for research incorporating individual, empirical and independent approaches (Maxwell,

2005). To resist fitting Indigenous cultures strictly into these approaches, Indigenous voices and analyses were conducted by Indigenous people. Indigenous voices recognize personal struggles within recognizing our sovereignty and intellectual contributions, with the intention of responsibility and accountability toward all Native communities. Kovach (2009) explains, “Having experiences as both an Indigenous graduate researcher and university research instructor, I knew that a contribution to Indigenous research frameworks would be useful to both Indigenous and non-Indigenous researchers seeking to honor indigenous knowledge systems” (p. 11). Kovach’s intellectual contribution is an example that encompasses her institutionalized knowledge and her Indigeneity, signifying efforts toward reclaiming Indigenous space within the academy. Indigenous researchers must engage within the settler-colonial academic world of research while negotiating their Indigenous ways of living; we must survive and enhance our tribal commitment to knowledge gathering and sharing for our Native communities and future generations. The following will focus on Indigenous qualitative studies that highlight various approaches taken in research involving community, collectivism, and relationality.

In the dissertation, “*Indigenizing Leadership Concepts through Perspectives of Native American College Students*,” Williams (2012) (citizen of the Kiowa tribe of Oklahoma and a descendent of the Umatilla/Nez Perce/Apache and Assiniboine Nations) employed an Indigenous research paradigm, one that centers relationality as a central part of the framing that connects the researcher and the research. The study aimed to interrogate the meanings of leadership development among current Native American

college student leaders in Native American organizations located at five predominantly white institutions in the U.S. Williams (2012) uses a qualitative approach encompassing interviews and focus groups, with chosen participants using purposive sampling. She uses a phenomenological data analysis approach, creating a space for researchers to use meaning-making in human experiences. The Indigenous research paradigm in this study is tied to relationality, where each piece of the paradigm is interconnected, and one is not valued over the other.

In the dissertation titled, “*Monsters and Weapons: Navajo Students’ Stories on Their Journeys toward College,*” Navajo researcher Amanda Tachine (2015) uses Indigenous Storywork as developed by Jo-Ann Archibald (2008) and Narrative Inquiry (Riessman, 2008) to conduct her doctoral research on Navajo students who navigated toward college. She sought to examine the broader contextual circumstances and consider how family and community shape their experiences. Storytelling is essential within Native communities and a substantial source in navigating academia and life challenges. Stories reveal intimate pieces of Native lives that render their experiences valuable in sharing about their world. Gathering many stories can create a unified voice (Tachine, 2015). Indigenous Storywork involves respect, reciprocity, reverence, holism, interrelatedness, and synergy (Archibald, 2008). This methodology reclaims Indigenous ways of knowing in research (Tachine, 2015).

In the dissertation, “*Pathway to the Ph.D.: Experiences of High-achieving American Indian Females*” (citizen of the Wichita and Affiliated tribes, and also of Kiowa and Cheyenne descent), Native researcher Heather Shotton (2008) employed a

phenomenological approach to understanding the lived experiences of American Indian females in their doctoral education pathways. Shotton felt that using a qualitative phenomenological approach could account for appropriately understanding the cultural perspectives and unique experiences of American Indian postgraduate students. Using an Indigenous framework TribalCrit as an analysis, Shotton found that the Native women experienced having to dismiss their tribal identities to engage in legitimate scientifically based research valued within their academy. However, within the TribalCrit tenet of blending knowledge (traditional and settler-colonial knowledge), the Native women could create and experience academic success. This study used Indigenous framing to engage in the critical discourse of experiences within the academy that would otherwise be seen from a deficit lens. In other words, there may be missing relevant data. One of the findings also acknowledged that reciprocity was part of the Native women's reasoning for earning their doctoral degrees. This study utilized a retroactive methodology, relying on collaborators' life memories.

In the dissertation titled, "The (Un)Success of American Indian Gate Millennium Scholars Within Institutions of Higher Education," Native researcher Natalie Youngbull (2017) (Cheyenne and Arapaho tribes of Oklahoma and descended from the Fort Peck Assiniboine and Sioux tribes of Montana) engages in a qualitative study to explore why 20 American Indian college students who were recipients of the Gates Millennium Scholarship did not persist in their education. Using a phenomenological approach guided by an Indigenous research paradigm, Youngbull used Indigenous theoretical frameworks to design her research questions. These works included Tribal Critical Race Theory,

Cultural Models and Education, and the Family Education Model. For her methodological section, Youngbull chose a phenomenological qualitative approach that focused on using a story (Kovach, 2009) to gain a deeper understanding of the realities of American Indian students' experiences.

These four exemplary qualitative research models support the continuing efforts of the need for Indigenous research. Each of the Native scholars aligned with using an Indigenous approach in their methods and were culturally aware in their analysis to make meaning of their research on community, collectivism, and relationality. Not only are these some of the first Indigenous research studies conducted within the study of higher education, but they each have critically used aspects of settler-colonial and Indigenous approaches to engage their research. Further, their Indigenous practices highlight what is missing from settler-colonial research when addressing the needs of Native communities. Their qualitative research approaches weave together Indigenous methodological approaches where the settler-colonial methodology falls short. Their work is conducted with and for Indigenous communities.

My Position as a Chapter House Community Member (Researcher)

The research approach I am engaging in includes the areas of relationality, resilience, and reciprocity. Shotton (2008) writes:

In practice, Indigenous research methodologies give greater salience to premodern sensitivities (i.e., praying, singing, dancing, beading, weaving, and other culture-centered faculties) that have been layered over with de-natured practices and approaches. Every research methodology has an umbilical cord. (p.15)

This strong tie to my Diné culture is the strongest feeling I must have, something I can call real and confident in my life. I have lived off the reservation for years and remain

grounded in who I am, knowing who my family is and where I come from. Just because I have not engaged in ceremony since I was an undergraduate does not cause me to be an outsider. I am a daughter, a granddaughter, a cousin, and part of a large family that I call home.

Since obtaining my undergraduate degree, I have worked in a capacity that centers and supports underrepresented communities in various ways. Working for a nonprofit organization dedicated to strengthening interpersonal and technical skills within a group setting using the natural elements was a way to grow. Also, it maintained a sense of home in my job. This job taught me that education outside of a classroom setting is meaningful and keeps me grounded, even thousands of miles away from my home, Shiprock, N.M. I knew I needed more education and lived experiences to explore my professional opportunities further. I also knew I wanted to be physically closer to my family. Community has always been a significant value in my life, and I have always found a sense of community wherever I lived. Something was missing.

When I began my master's program at the University of Denver, I realized that I had been missing being around other Natives. I became a part of the Native community at DU. Eventually, I found myself working for the AICF (American Indian College Fund) while working as a Native graduate assistant at DU. The DU Native community and my work at The College Fund pointed me toward another opportunity to pursue a doctoral degree. The focus of my research stems from the work I was involved with through AICF. Learning about the value and importance of Tribal Colleges and Universities (TCUs) was empowering and fulfilling as a Native scholar. I found myself writing about

Native communities and TCUs as much as possible in my assignments. My educational and professional journey led me toward furthering my efforts to find a sense of belonging and community with Native communities, even while being a scholar who still lived far away from her hometown.

I want to reciprocate the support I have had from my Diné community. I have struggled with what that reciprocation means until now. My role as a Native doctoral student allows me to serve my Diné community by examining the value and experiences of Native faculty members in higher education. I have always honored and respected my elders and those who have shared knowledge with me. Now, as a Native researcher, I want to share in this space of engagement and learning with my Diné community.

Part 2: The Structure of the Chapter House

This section is the structure of the chapter house, explaining how the chapter house appears in the context of collaborators, regions and landscape of this study.

Native Faculty Members as Collaborators

I was excited to be working with 11 Native women faculty for this study. Originally, I was going to focus on Navajo Technical University, located on the Navajo reservation. However, due to COVID-19 and the restrictions it placed on traveling, I had to adjust my area and broaden the region so that I could obtain a sizable sample that fit within the study parameters (up to 15 collaborators). Eleven collaborators agreed to participate; all identified as female. The majority of them have a master's degree, and several of them also have additional degrees along with their Ph.D. They range in terms of disciplines: humanities, education, health fields, media, law, and social work. They all

have taught, but several of them are focused in the area of research. Several of these Native faculty teach at multiple institutions. When asked at what age they decided to become a Native faculty member, the majority of them stated sometime in their 30s. Over half of them were caretakers while they were in school. They share similar demographics, and yet have vast educational pathways that have led them to becoming Native faculty. No identifying data will be used throughout this study to ensure I respect the Native faculty member's information and respect their tribal sovereignty.

Region and University Description

There are 574 federally recognized American Indian and Alaskan Native tribes in the United States (U.S. Department of the Interior, Indian Affairs, n.d.). The four corners region of the U.S. is the area of preference in this study, because this area is home to many Native tribal nations and communities. This region covers the states of Colorado, New Mexico, Utah, and Arizona. According to the Census Bureau 2018 population estimates, New Mexico is one of the states with the highest proportion of American Indians and Alaskan Natives, with 12.4% (National Congress of American Indians, 2020). New Mexico has 22 Native tribes (19 Pueblos, two Apache tribes, and the Navajo Nation) and many Native people living off the reservations. There are two federally recognized tribes in Colorado (Southern Ute Tribe and the Ute Mountain Ute Tribe), with over 3,000 tribal members living on their reservations (Colorado Commission of Indian Affairs, 2022a, 2022c). Currently, within the state of Colorado, there are at least 200 tribal nations represented (Colorado Commission of Indian Affairs, 2022b). In Utah, there are over 55,000 American Indian and Alaskan Natives. The largest tribal nations

Indigenous to Utah are the Diné Nation, the Ute Indian Tribe, and the Paiute Indian Tribe of Utah (Colorado Commission of Indian Affairs, 2022c). Arizona has 22 federally recognized tribes (*22 Federally Recognized Tribes in Arizona*, 2020). The four corners region of the U.S. is significant because this area is home to many Native tribes and includes several higher education institutions that conduct meaningful and prominent research with Native communities worldwide. Several of these institutions have Native faculty members who stay close to their Native nations to continue conducting the research for their communities with care, properly representing their communities.

The institutions that Native faculty are currently working at are located throughout the four states. These institutions are public and private, ranging in the status of public and private research universities (R1). Several of these institutions provide a large number of jobs for their surrounding city and towns. The majority of these institutions were also founded between 1850-1900, around the time when education was going through a transformation due to several major influences, the College Land Grant (Morrill) Act and the GI Bill, which shifted the focus of broadening the type of education fields and also providing access for veterans from war (Cohen & Kisker, 2010). However, these shifts were also detrimental to tribal nations as it expropriated Indigenous land.

Due to the large population of the Navajo Nation and me being a citizen of the Navajo Nation, I highlight characteristics to provide more context of this tribal nation. The Navajo Nation is considered one of the most sophisticated governing structures that provide efforts toward enhancing tribal education, addressing the high numbers of

poverty and unemployment and other social factors that negatively impact families, and sustaining Diné traditional ways of living (Division of Economic Development, Navajo Nation, 2004). Today, over 300,000 Navajo people encompass the largest reservation in the U.S., covering over 27,000 square miles within Arizona, New Mexico, and Utah. Eighty-eight council delegates represent 110 Navajo Nation chapters (Navajo Family Voices (n.d.)). Many Navajo students attend colleges and universities within the four corners region to remain close to their homeland and families for support. These statistics are about where I am from. I want to honor my community, speak about their successes, and provide visibility because we, as Diné people, deserve to be proud. There are many difficulties we face as a tribal nation. Yet, we are resilient, and my contribution toward being Diné is to share what I am learning and know about the Diné nation.

Part 3: Pause of Reflection on Protocol and Structure

This section explains how I conceptualized, developed, and sustained the structure. I discuss how protocols and design inform the chapter house methodology. I further explain how the chapter house methodology is rooted in Diné ways of knowing.

Chapter House Methodology Explained

As previously discussed in Chapter 1, the concept of the Indigenous paradox (Maryboy et al., 2020) explains a way to understand the coexistence of two differing ideologies. In this case, the values that are described above are interrelated and work collectively among the Diné community. Peace and war, for example, are two things that are distinct engagements. They are also part of the dynamic balance for living; both are recognized as separate entities and part of a collective whole. More specifically, when the

leaders of the Nááchid (traditional gatherings) made decisions, they were engaging in the dynamic balance between peace and war and being mindful of sustaining a livelihood for future generations (Maryboy et al., 2020). Another essential part of Navajo philosophy is the concept of Sa'ah Naaghai Bik'eh Hózhó (Haskie, 2002; McNeley, 1988). My interpretation of this concept as a Diné woman scholar encompasses my understanding of how we as human beings explore our ways of living that cause us to thrive. Sa'ah Naaghai Bik'eh Hózhó is also used to understand the relationships of the parts and the whole, in this case, the settler-colonial and the Diné value systems (Maryboy et al., 2020). Hózhó is also made up of four parts of knowledge, which is also considered to be how we as individuals internalize knowledge. These four areas of knowledge work together to bring harmony to a person and collectively to the community. These are Nitsáhákees (Thinking), Nahat'á (Planning), Iná (Living), and Sihasin (Assuring) (Benally, 1994). These are mentioned because they are areas of our life process and have been used within the chapter house structure and protocols. There will be further explanations of how these are tied into the design of a chapter house meeting. These four areas of knowledge are also how we as Diné people engage with understanding the world around us, how we essentially internalize what we learn, and how we learn it (Benally, 1994). We must acknowledge and practice that responsibility is paramount to strengthening and supporting our Diné community.

From a settler-colonial lens, the chapter house has protocols that have been established within the Navajo Nation Code (Office of Navajo Government Development, 2008), which are written out and describe certain areas relevant to specific procedures,

such as governance and chapter regulations and guidelines. Although these current policies and procedures govern only certain areas of the Diné community and are a part of establishing structure and boundaries, as well as expectations for the delegates who run the chapter houses, they are rooted in our Diné ways of living. To assist in contextualizing my methods section, I conducted personal communication shared by several individuals with affiliations and experiences with chapter houses in the past and present day. This will help contextualize my intentions in creating the Chapter House Framework as a qualitative Indigenous framework.

Communication and Collaboration as Authentic Knowledge

I provide the framework and dynamics of visualizing and living out the work through my lived experiences with chapter houses. I hope to draw upon my Diné ways of knowing and acknowledging the elders I have communicated with to share some of their perspectives. Using communication and collaboration as authentic knowledge align with the relationality aspect of my work. Personal communication with people embedded within their communities and with that experience can speak as experts on behalf of these terms and phenomena that occur within the chapter house (Archibald, 2008; Kovach, 2009; Wilson, 2008). In talking with my relatives, I also recognize the respect and reverence for each of them and their willingness to contribute to this study, holding their words and the space we speak about these stories in high regard (Archibald, 2008). In the next section, I am sharing my stories, strengthening my relationship with my grandma, and strengthening my relations with my community through this methodology.

The Blessings of the Chapter House Stories

I learned about many aspects of chapter house meetings through engaging in conversation with family and friends. I am the one who is responsible for explaining the Chapter House Framework; therefore, I must respectfully share as much information, and part of how I do this is by sharing the chapter house stories of my relatives. Wilson (2008) poses, “How can I get you to the same place that allowed me to understand these concepts” (p. 69). I use their names out of respect and their approval, and I use a pseudonym if they have requested that. I want to focus on the details of the process, describing characteristics associated with Diné ways of being and settler-colonial methods. For more context about chapter houses from my relatives, these stories are in the appendix section (Appendix C).

I began calling and texting family and immediately got responses. At my core, I knew I needed to honor those in my life who are my relatives and whom I respect and love. I initially did not prepare my questions but decided to engage in a conversation that was more of a wellness check. This is where engaging in the process of community is essential. After checking in and catching up about life, I asked if we could talk about chapter houses. All my relatives were willing to engage in this conversation and willing for me to share this work. My relatives were also interested in allowing me to talk through my study. I felt compelled to help them understand why I am doing this research and how important each of their stories was to me.

I spoke with six relatives, and I have a unique relationship with all six of them. I choose to call them my relatives; this is being relational. One reason is our clan system

(Benally, 1994), where the connections between people are outside the settler-colonial understanding of family. Being a relative means being a part of an extended family, respecting one another, and knowing that you are never alone. I spoke with each relative at least twice. Five of them I knew very well, so the conversations centered around catching up on what was happening in our lives and how other family members were doing. One of them I recently met, so our conversations were getting to know one another and asking questions about where we grew up, what families we know back home on the reservation, and who are families are in relation to our clans.

I had the opportunity to meet with two of them via Zoom, but I spoke with the remaining four over the phone. I asked each of them permission to record our conversations, and they all agreed. I recorded the phone conversations using an audio recorder while I had the phone on speaker mode. I also took notes during the conversations. I was able to record the conversations with the two relatives I met with over Zoom. I met with three relatives three times each to acquire more information about their experiences with chapter houses. After the initial discussion with each relative, I reflected on what I wanted to ask in the second conversation.

I had mentioned my study in the first conversation but had not disclosed any details; instead, it was more about getting situated and familiar with where we were at and when the best time might be to set up another conversation that focused more on the study itself. The second conversation began with more stories of how each of us was doing, what we were up to that day, or what projects we were working on. Like a chapter house meeting, before the meetings begin, community members gather and catch up on

life, checking in about how families are doing, how is one's health, and how is their family. After our initial check-ins, I began to explain my study and my enthusiasm for wanting to frame this study around chapter houses. I shared a personal story of my experience going to a chapter house meeting with my grandma and how those memories sparked a connection I wanted to inquire more about. I asked for their help that through my relatives sharing their stories, I could learn not only about their experiences but also about my experiences and the importance of how chapter houses function and what roles they have played in my relatives' lives. All of my relatives were willing to engage in their memories of chapter houses. I allowed the conversations to begin wherever they felt most comfortable starting with. My questions were open-ended, such as what is the first memory you can think of related to a chapter house? What is a chapter house to you?

Each relative had a different starting point; they appreciated that I shared a story to begin our conversations. This was a way for me to connect with them in a common space, as we were thinking about chapter houses or memories revolving around chapter houses. Sharing my story is being relational and engaging in the process with the "participant"; this is also showing respect for the stories and the conversations. I also acknowledged that I was responsible for ensuring that I listened, allowing my relatives to share and feel comfortable. I also knew that sharing with them is also being responsible and that being part of the process is holding myself accountable (Archibald, 2008). I listened to their stories, and several of them began with where they grew up and how the chapter houses played different roles depending on where they were in their lives. I believe for my relatives, reflecting on their chapter house experiences allowed them to

name how chapter houses played a role in their lives and expressed that they had not thought about their memories before in relation to the chapter houses. Four of my relatives are currently active with their chapter houses, and two are not due to their current locations. I allowed my relatives to share what they wanted to about their relationships with chapter houses; at times, I asked questions for clarification, and I was mindful of allowing silence during our conversations. I thought of how I would be doing the same thing if I were in the same space with them.

I believe sharing pieces of each of my relatives' narratives is essential to contextualize the deeper meanings of the chapter house framework. The deeper meaning is to understand how the Diné values within the chapter house work in tandem with the settler-colonial functions of the chapter house. This deeper meaning is also to know how chapter house protocols operate within the lives of family and friends). Indigenous scholar Shawn Wilson (2008) leans into the conversations of his friends and co-researchers. He introduces them to explain the dynamics of relationality through the relationships between himself, the reader, and the individuals who have been a part of his research process. He centers their knowledge and explains why they are essential in helping develop the understanding of relationships, a critical part of an Indigenous research paradigm (2008). Their relationships with their family members, the land, their community, and myself are critical in shaping the chapter house methodology and understanding the synergy within all of the elements of what makes the chapter house.

The interview process took place over several months. However, the entire process of thinking and planning (Benally, 1994) what the Chapter House Framework

would look like began in the winter of 2020. The Diné way of learning and understanding is taking the space to think and reflect on an idea, in this case, thinking about something close to me and something that represents my Diné community in ways I can share and make visible; the chapter house idea came into light. I freely wrote about my memories with my grandparents to capture what I knew about my relationships with family and community members around the chapter houses. I began remembering my time with them, traveling to different places, attending different types of gatherings, and just being a kid who was initially only interested in having fun and being carefree. From these memories, I began to wonder how my relatives had experienced them, and what chapter houses were currently like. This study is about respecting a structure and a process that Diné families adopted to survive and navigate the complexity of features that include settler-colonial characteristics and Diné traditional ways of being.

Chapter house meetings and their relationships are strong and rooted in Diné cultural traditions of respect, accountability, reciprocity, community, and Ké. They are layered with traditional and settler-colonial practices, interwoven within the community members' protocols, structure, and stories. These interviews helped develop the Chapter House Framework; their narratives spoke about the complexity of the chapter house. Several of my relatives shared the paradox of the chapter house, how settler-colonial elements coupled with Diné cultural elements co-exist in that physical structure. Several other members reinforced the workings of the chapter house as a place for community events and the sole means to acquire needed resources for families. Although chapter

houses began as a result of colonization, they serve multiple purposes with the functions grounded in Diné ways of being.

Part 4: Tools & Meetings

This section discusses the tools needed to operate the chapter house, the elements that create and run the study, including the collaborators, COVID with the current study, data collection and procedures, data analysis, strengths and limitations, and a summary. For data collection and analysis, I see each step I take as smaller meetings leading up to the full meeting, which is the findings of this study.

Meeting #1: Identifying and Inviting Collaborators (Participant Criteria & Recruitment)

I use the term collaborators for this research study; it explains the involvement and design from the participants, whereas a participant has less involvement in the entire design and study (Gregory et al., 2018). Eleven collaborators participated in this study. Seidman (2006) articulates that a researcher should have enough collaborators to reflect the population and that readers outside the research sample can connect with the experiences. Seidman's analysis focuses on having enough participants for a study. However, through a relational lens, we expand who the participants are in terms of being connected to the study. The participants from this perspective include the people who decide to read the study.

Therefore, participants are a part of the collective engagement we as Native communities know, the extended relations beyond the research itself (Benally, 1994; Wilson, 2008). I engaged faculty members who self-identify as Native and work in

higher education. Native faculty members most likely play various roles throughout their educational experiences. This information clarified their role(s) in relation to the institution, community, and environment. The collaborators varied in age, geographical location, job title, role(s), years of experience, and education. Several collaborators taught at more than one institution, which provided additional insight into their experiences working within multiple institutions. The collaborators identified as full time; as stated in the literature review, faculty members held various roles, including staff members. Should a faculty member also represent a staff member role, this was accounted for when engaging in an interview.

I used social media, and personal networks to share the flyer and pre-screening survey. I emailed several different individuals who worked at various institutions within the four states CO, AZ, Utah, and New Mexico, and humbly asked them if they would be willing to share. I used Facebook and Instagram to share my study. I sent out two rounds of requests to participate in my study and waited 2 weeks in between the shares, both via emails and social media. The Higher Education Pre-Screening Questionnaire was voluntary and took no more than ten minutes. This questionnaire was to ensure that the participants qualify, obtain informed consent, and collect basic demographic information from the collaborators. All of the information was kept confidential. The questions referenced areas about their educational background, where they have been and are currently a faculty member, and personal demographic data. Their contact information was important and allowed me to contact the collaborators to confirm they wanted to participate in the study and to answer any questions they may have had.

Purposeful sampling as a process can be applied to this qualitative study (Maxwell, 2005) as it focuses on in-depth interviews with a smaller sample (Patton, 2002). Purposeful sampling allows the researcher to obtain information from relevant collaborators and individuals with direct knowledge and expertise (Maxwell, 2005). However, from an Indigenous context, relationships are essential to selecting people for the study. For me, being a Native scholar is not enough to assume I have a relationship with Native faculty. Kovach (2009) asserts “There also has to be evidence that the Indigenous researcher is approaching this work respectfully,” (p. 126). Sampling is connected to building relationships, demonstrating trust, and reciprocating that respect of the relationship that is pre-existing or that requires work to establish. By being intentional with choosing my sample population, I also have to account for how I am going to approach the next steps in engaging the individuals, in this case the Native faculty members. The intention of selecting Native faculty members came from how I positioned this study, tied to my memories with my grandma Lee. The intentionality of choosing Native faculty is rooted in my Diné ways of being and how educators and education have consistently played an integral role in my lived experiences.

Like through the chapter house, those who participate in the meetings shared knowledge of a particular practice in ceremony with other community members. As Hastiin OJ (2020) explained in his example. He described in a personal experience with chapter houses that Hastiin (Elder men in Navajo) come together and Elder ladies come together; they talk about things such as a certain part of a ceremony or women discuss their way of conducting a Kinaalda (coming of age ceremony in Diné). Hastiin OJ further

explains the questions men and women share: "So, what is your version of this coming-of-age ceremony? What is your version of how this took place?" They discuss with one another and come to an understanding again. And then maybe they improve what they know, take it in, take it for what it is worth, and move forward. This kind of conversation among community members is like a researcher exchanging information with the community members and learning in-depth about protocols that help a community member through ceremony. The act of sharing this valuable and sacred information among community members is important for the wellness of individuals and collectively for the community. The researcher conducting in-depth interviews of many types of information must be mindful and recognize the authentic and honest approach they are taking when engaging in such dialogue, even during chapter house meetings.

COVID with Current Study

During the present moment, we all are experiencing an unprecedented time in this world, with all nations facing the global pandemic in some way, shape, and form. Specifically, Indigenous tribal nations have been impacted the hardest concerning other minoritized communities in various ways. Our Indigenous communities have been continuously affected by colonial violence and genocide, even more specifically, how the settler project has dispensed diseases among the families to wipe out the Navajo people. The Navajo Nation, my home, is plagued with the symptoms of colonial violence that show up in ailments such as diabetes, alcoholism, suicide, and domestic violence, to name a few. As the COVID cases increased in the Navajo Nation, surpassing all other places within the U.S., it becomes apparent that these ailments cause the virus to become

more impactful and detrimental to all Diné people and their livelihood. The settler-colonial ideology names this virus as the host and reason our Native communities are suffering and dying; however, we must remain vigilant in understanding that white supremacy and colonial violence have created the environment for such a virus to develop and thrive. This virus has made Indigenous communities more vulnerable. Dr. Denetdale (Amerind Foundation, 2021) shared in her presentation that an elder referred to COVID-19 as a monster that feeds upon the people and this is in reference to having built the “perfect human for it to invade.” The monsters have come in many forms, historically from colonization and currently from this virus. The monsters are what we know to be the entities put forth in the name of ‘American Progress.’ Businesses and their inherent need to profit from institutions and profit at the expense of those vulnerable to this virus demonstrate that there are monsters disguised in these forms. COVID has killed many people; it has prevented access to the necessary means for daily living, food and water, and supplies, and even lack of access to feed for livestock. Our elders are not being taken care of due to restrictions enforced to battle the growing number of positive COVID cases. During the spread of this virus, our own Diné community members and local organizations began relief efforts due to a lack of response from the federal government and no federal assistance (Amerind Foundation, 2021).

So, how can we as Native people come together and address this pandemic while still keeping our hope? How do we navigate today’s climate while maintaining our traditional medicine and practices alive? These are questions yet to be thoroughly examined and answered. Through relationality, and our traditional ways of living, lies

some hope to strengthen and lift our communities. We rely on what our ancestors have taught us and the stories they shared, and we must pass these ways of living and stories to the next generations. Here is where I believe my research can contribute to today's world. Denetdale elaborates on the understanding that for colonialism to thrive, the violence must constantly be anti-Indigenous (Amerind Foundation, 2021). As a Diné scholar, I am responsible for addressing the spaces where Indigenous research is underrepresented and dismissed. Centering Native faculty members' experiences are more essential than ever because they are purveyors of cultural knowledge. Their work, as seen through the lens of relationality, highlights their importance within higher education. Their engagement with students and the institution addresses issues of access, equity, and how to interweave our current ways of living.

Meeting #2: Engaging with the Collaborators (Data Collection Techniques/ Procedures)

The relationships one builds within their research depend on the type of rapport. According to Archibald (2008), collaborators should be valued in generating and sharing knowledge, while the listener is engaged in respecting that space through reciprocity. From a relational perspective, the collaborators are the community members; more specifically, they are Native faculty members. The data collected in this study are the narratives of the Native faculty members and other community members. From a relational context, we begin creating a pattern of a story-sharing relationship (Archibald, 2008; Tachine, 2015). When data collection occurs, there must be great care taken to ensure that data is kept confidential, that it is shared in the analysis in a meaningful way

approved by the interviewee, and that the information is given back to the interviewee in a respectful manner (Patel, 2016; Wilson, 2008). As a Native researcher, it is critical to be aware of settler perspectives, which are recognized as knowledge and research that can be “repackaged as data and findings – are activated in order to rationalize and maintain unfair social structures” (Tuck & Yang, 2012, p. 2). From a Native perspective, data can be the stories of our ancestors, and these stories describe our sovereignty and speak our Native communities into the existing world of academia.

The initial contact (Seidman, 2006) was me as the researcher articulating where I am from and what my clans are in Diné. This messaging was sent through email, including a brief description of the study and the initial invitation to participate. The context of positioning who I am in relation to land and community is respecting my Diné community/family and also recognizing my surroundings. I am responsible to learn what it means to be a guest in the current area I reside and how to engage in research while occupying space that belongs to other Tribal Nations. The decision to conduct initial outreach through email was due to the limitation of travel presently. The email explained the purpose of the study. The pre-screening questionnaire as mentioned above was created to begin asking collaborators questions. The purpose of this study is to work with my Native faculty members, where the research is not conducted on people, rather with community members/collaborators and in a meaningful and authentic way (Smith, 2012; Wilson, 2008). There should be a relationship of respect and reciprocity between the interviewer and the interviewee (Archibald, 2008). Williams (2012) asserts that the values of responsibility and obligations in maintaining a research relationship and being

accountable to their relations guide the researcher. Each methodological decision is a process of relational accountability (Williams, 2012).

The Engaging Process with Collaborators

From a settler-colonial framing, interviews are the primary source of data collection when following qualitative research methods (Creswell & Poth, 2013; Seidman, 2006). And through an Indigenous research paradigm, interviews can occur through an intentional exchange of information between interviewer and interviewee or between an Elder and mentor. When talking with Hastiin Joe (2020), he explained that exchanging information can be with corn pollen or an arrowhead. A person goes through some cultural payment. When you do that, you are offering not to the person but to the prayers in the songs they will teach you so that they come within you, your heart, and your mind and remain permanent.

The songs and prayers you teach will solidify inside you (Hastiin Joe, 2020). Money is just going to come and go. But, for corn pollen or an arrowhead, it's going to stay with the person, the same way the prayers and songs are shared with you will remain with you. This type of engagement is like an interview engagement; every part of the exchange is essential and accounted for. When the interviewer introduces themselves, they offer an exchange of cultural payment and ensure they are transparent with their intentions for the interview. The interview process is like a ceremonial process. I want to be intentional with the interviewing process, lean into the stories they share, and ensure these stories are respected and protected. As the interviewer, I may share some commonalities with interviewees, such as being Native, being a current scholar, and

working full time. These preexisting relational ties are an accepted item of Indigenous knowledge and research (Kovach, 2009; Smith et al., 2019). Engaging in the interviewing process also entails maintaining a relational balance with the surrounding environment, including the space used to conduct the interview, the presence of other community members, and other non-living and living entities that may be present (Wilson, 2008).

I conducted three sessions to gather stories and experiences with a series of questions (see Appendix A). The first two sessions were approximately 60 to 90 minutes. In the last session, I split the 11 collaborators into two groups, with 60- to 90-minute focus groups. Before all the sessions, I made sure to send the questions in any other related material so the Native faculty could be prepared for the conversations ahead. These sessions were conversational in-depth and open-ended.

Lastly, the review board approved this study to conduct this qualitative research. Through the University of Denver, The Office of Research Integrity and Education (ORIE) is home to the Human Research Protection Program (HRPP) and the Institutional Review Board (IRB), focused on reviewing and overseeing human subjects research (University of Denver). With the approval and with the continued guidance of my doctoral committee, I continued the study. This study took great care to share the data in a culturally responsive way.

Meeting #3: My Individual Process

In prepping for the sessions, I would read the questions out loud to understand how they are sounding out loud. How am I conveying the information and do the questions sound similar to how I am understanding them by reading them? I took some

time thinking through the questions that could potentially be follow up questions, should I completed the series of questions I had already sent or just be prepared to not get a response from all the questions. I prepped by also asking the questions to a few of my colleagues to get their feedback. I also prepped the technology, I made sure to know the kind of set up I wanted to have, how I was going to record, what I was going to take notes on, and how I made sure to designate a location with minimal interruption. These are all items to be mindful, out of the respect for the collaborator. I also had to be prepared to be flexible with adjusting time frames. There were a few instances where the interview time had to be adjusted by a few days or hours. Every aspect of the data collection, even the adjustments or things I felt could have been improved, is all a part of the process. I had to be reminded to embrace the unknown and be ok with fumbling my words the first few interviews or having a slow internet connection. I was reminded by a mentor that I can plan but I can't plan the outcome.

Meeting #4: Session #1

Session, one took place in the summer and fall of 2021, orienting the conversations around how each collaborator became a Native faculty member. This initial session broadly asked questions about moments in their past and present that move toward understanding what it means to be a Native faculty member. This first session allowed the relationship between me and the collaborators to grow. Through the conversation we had, I learned about their experiences that were a part of their pathways toward choosing to become Native faculty members. The Native faculty had the option of answering any of the questions that were posed, whatever was most salient to begin. I felt

this was an important part of the process because several of them began with stories about their families, other began with stories about their education. My initial sessions were centered around the tension of following my list of questions and trying to be organic in my responses and transitions to another topic. I was thinking with my academic hat and not with my Diné bandana. As I began to conduct more sessions, I became more comfortable in allowing the space to be filled with responses and silence, because the silence is representing thinking and giving respect to the story that was shared (Archibald, 2008; Kovach, 2009). I learned to sit and listen, and to respond with physical gestures through the screen. The collaborators were supportive and affirming throughout the sessions, they were open with their thoughts and emotions, and I also understood that there was a reciprocal trust happening.

Meeting #5: Session #2

The second session took place in the fall of 2021 through the winter 2021. This session centered on questions oriented on teaching, research, and service. Before this session, I sent the questions ahead of time. I included a sheet of definitions of teaching, research, and service that is grounded in the literature to give context as to how these values are defined within higher education (see Appendix B). The purpose for sharing definitions of TRS (teaching, research, and service) was to give context into what I had found within the literature. I included Indigenous and non-Indigenous authors, demonstrating a variation among TRS descriptions. The second conversation was oriented around the areas of their faculty roles within higher education, but more specifically how they personally define these areas of TRS. I felt I had established a

relationship with the collaborators, paying attention to how they wished to begin our second conversation. I had time to reflect upon the first session and follow up with any questions I had up to this point. The first session also allowed me to circle back around to several of their stories and connect it to the second session and how they each were defining their faculty roles. This was also my way of demonstrating respect and reverence (Archibald, 2008) by acknowledging their stories from the first session.

At the end of the second session, I followed up with the incentive of providing a gift card to each of the collaborators. I wanted to find a way to be more intentional with how I shared this form of gift giving so that it was more than transactional. In person, I would have given a gift card and offer a gift of cedar, a gift of strength and good thoughts that is within dried green the cedar leaves. I broadened the ideas around the gift card and shared the option of donating their gift to an organization or place of their choosing. The collaborators chose to share their gift with non-profit organizations, and families in need. One collaborator shared her gift with me and my family, recognizing the hard work I was doing. Paying their gifts forward is another way of how Native faculty demonstrate their service, their compassion and their care for humans and animals alike.

Meeting #6: Focus Group #3

I created a Padlet (Figures 4 and 5) for the focus group sessions to further the analysis portion. The Padlet was a virtual way for the collaborators to learn about one another and share where they were at that moment. I chose to lean into this creative process as COVID-19 had limited the nature of engaging with the Native faculty in person. Below are the pictures showing some of the images Native faculty shared as we

had our group discussion. They were encouraged to post throughout the focus group session.

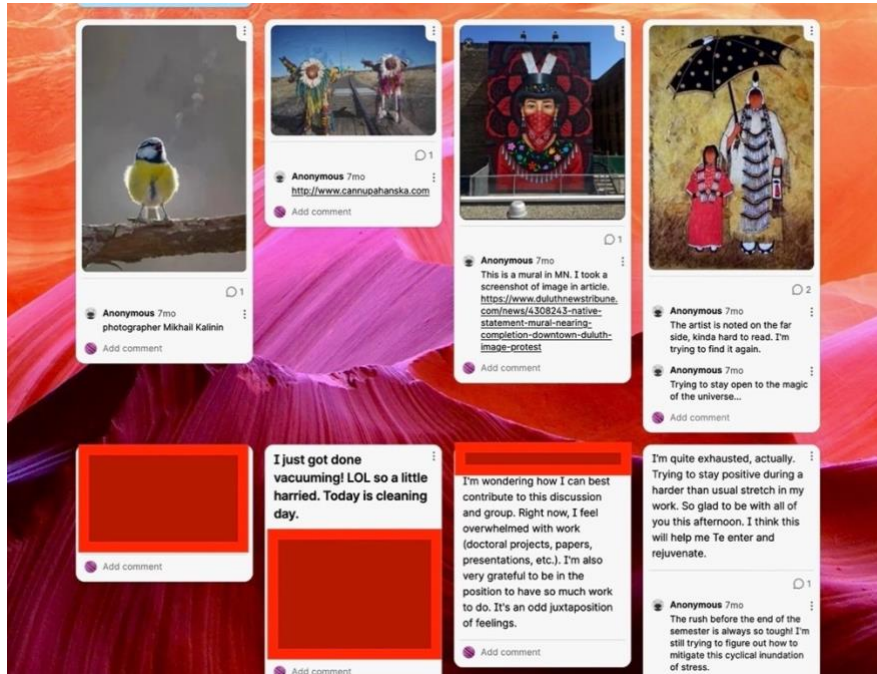


Figure 2: Focus Group Padlet #1

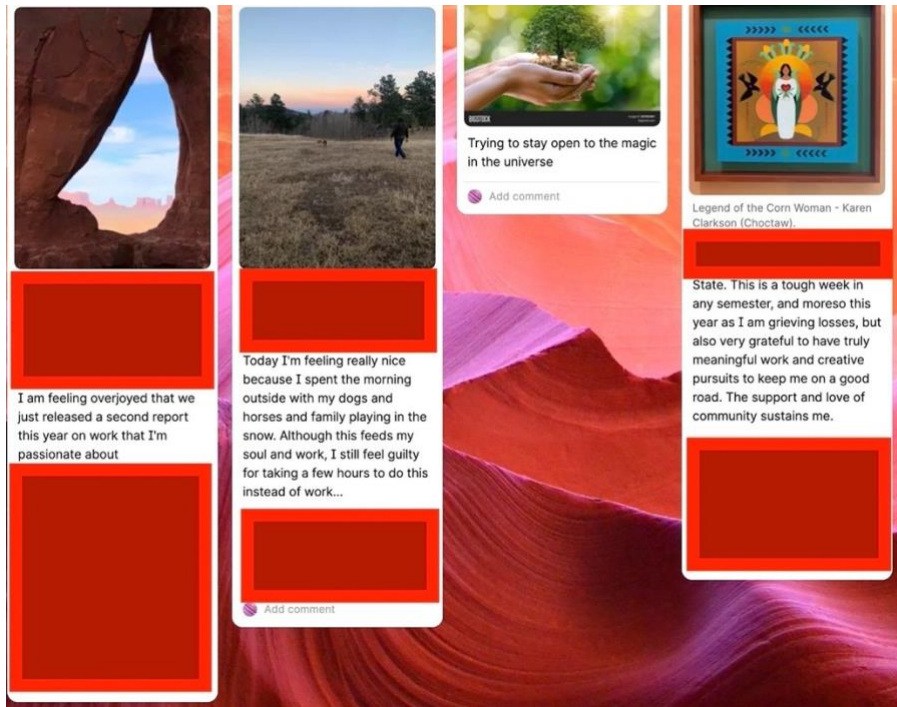


Figure 3: Focus Group Padlet #2

These images reflect the thoughts the Native faculty were having and pictures that reflected the beauty and reality of where they were. I recall how each Native faculty member remained present for every session and individually and collectively listened, reflected now, and shared in responding to the questions and each other's comments. These sessions also took place when several Native faculty members were completing their fall semesters, but they chose to show up and share time and thoughts. Their dedication to their work and commitment to this study reflected how they value relationships and showed respect and reverence for the shared space among their colleagues.

Meeting #7– Being Present & Caring for the Stories (Transcribing, Cleaning Data)

Sessions were audio-recorded, and video recorded with the consent of the collaborator. The sessions were handled solely by me, and the session transcriptions were transcribed by myself using an online certified transcription organization. I transcribed 40% of the transcripts, and the remaining 60% were sent to a transcription company. I cleaned the sessions that were completed by the transcription company by listening and watching the video sessions. Several of the sessions had audio that was slightly muffled due to spotty internet connection, so listening to the videos and watching the sessions was helpful in both reflecting on the meaning making and also ensuring that I cleaned the transcriptions. I communicated with the participant to maintain a balance in the relationship. Kovach (2009) asserts, “To mitigate this power differential, to value the relationship and be congruent with the methodology; collaborators had final approval of their contributions” (p. 51). This final approval will come from the collaborators themselves. The sessions did not happen in chronological order, at times the first session overlapped with the second session. I wanted to be cognizant of the times the collaborators were available. I also checked in with them to gauge how much time they felt they needed in-between the sessions to also reflect upon.

As I conducted the sessions, I found myself needing to process and reconcile the feelings and emotions that I experienced with the collaborators. Prior to each session, I would burn some cedar and offer some space to pray and set good intentions for the conversations. After a session, I would go on a walk with myself, or walks with my partner and dog, and just let my thoughts be in relation to my surroundings. There were

sessions that had a lot of emotion and I wanted to ensure that I respect the feelings shared and remind myself to offer these feelings to another prayer and to my surroundings during my walks. These stories were shared with me, and each story has their own power, so I wanted to respect the power.

I drew, journaled, and went on walks with the interviews. Walking and listening to the interviews took on new meanings for me. After taking some time to reflect on the sessions, and finding meaning through prayer, when I listen to the interviews and close my eyes, or when I watch the videos and listen and read the body language of myself and the collaborator, I began to see commonalities, where their stories aligned, where they overlapped, or where they took on new meaning.

Observation and notetaking were also a part of the information gathering, including relevant documents such as copies of syllabi, descriptions of engagement philosophy, and résumés and curriculum vitae. Observations are unstructured interactions in a natural setting or workplace and can be invaluable data (Patton, 2002). Notetaking can come in memos, strengthening the data by documenting an additional layer of details and insights informing results (Maxwell, 2005). It is essential to describe that any data gathering and collection for means to own and publish is a settler-colonial act (Patel, 2016). “In keeping with the logics of settler colonialism, when an entity is rendered as property, people and their rights to claim the property in question are differentially organized” (Patel, 2016, p. 36). I want to say that I am participating in this process but am trying to push back on this process by ensuring that the stories and other data I collect honor those I gather and share in this experience. As an academic, I have ownership

through one lens, and as a Diné scholar, I am responsible for my community and the collaborators through a different lens. I will ensure that the shared data is articulated authentically and given back appropriately to the collaborators.

Meeting #8: Analytical Process

Another critical aspect of data analysis that will be used is open coding. This will include analytical coding that involves grouping the codes into categories through reflection. Depending on the data analysis, this coding may be inductive and deductive. When I began conducting the first layer of coding using NVivo for each transcript, this was important because I wanted to take great care in understanding the context of each interview. I want to give each interview the time for interpretation. I am beginning to understand commonalities among the collaborators and their words. I wanted to sit with how they contextualized these words (such as family, community, and identity), particularly the meaningful values and the values that I interpreted. I grounded my work in using parent codes, one word that resonated with the first set of interviews. After conducting the first round of interviews, I saw several initial codes frequently repeated. I knew this type of engagement with the data had to go deeper.

I opted to begin grouping the codes that make more sense and the quotations that fit with these codes. Several of the NVivo codes threaded together to make a parent code, and from them, sub-codes were created that helped guide my deepening of Native faculty member experiences. I utilized Atlas.ti, an online system, to code and helped decipher these transcriptions in various formats. I appreciate learning a new way to code and group thoughts collectively, and I am also reflecting on the transcriptions and the quotations

that I find to be significant. The connection between the coding and making meaning I knew would come, but part of this process has been to learn the Atlas.ti tool so that it can help me manage all these fantastic stories from the collaborators. I decided to do another round of coding since I have completed the cleaning up of transcriptions. I have asked my collaborators for pseudonyms and have completed my coding from the focus groups.

Over several rounds of coding, I was advised by my advisor to focus and keep it simple and thoroughly look at how these codes reveal the truth. I was guided to think about several questions: Are they revealing assumptions made by the question? Are they contending with the conceptual values of the framework? I must focus on my two research questions and see what codes are pointing toward answering these questions. What codes reveal a deeper understanding of answering these questions? Begin by honoring their stories and writing one piece on each collaborator. I completed the first rounds of analysis and provided one-page descriptions of the first interviews I conducted with Native faculty. I did my best for the first round of research to honor their stories. Their socialization and ways of growing up signify the values of community, family, and respect for the spaces we enter. As I moved into further coding, I began to narrow my themes: relationships, responsibility, collectivism, and authenticity. I began to draw a broader assumption across all these different collaborators while thinking about values informing their decision-making. The writing of memos, continued analysis, and drawing out themes will hopefully present a deeper understanding of the experiences Native faculty members are sharing. I reflected and took notes in my journal, engaging in the

thought process of making meaning from reading the narratives and listening to the interviews (Kovach, 2009).

The data analysis section is meant to review areas of data assessment that may misrepresent data. Ensuring that validity is critical in the research limits potential threats (Maxwell, 2005). From a relational lens, the action of working with other collaborators and working with my relatives, I could extend working with them to validate the research. These extensions are culturally tied to our Native identities, families, communities, and ancestors (Shotton et al., 2018). As the researcher who engaged relationally, respect and reciprocity are cultivated between the teaching and learning process (Kirkness & Barnhardt, 1991) to represent the findings authentically (Archibald, 2008). After an interview, I followed up with each collaborator to clarify any points that may have been confusing or that they felt needed adjusting. These check-ins with the Native faculty members were throughout the story gathering and analysis. I incorporated expert checks with my advisor, colleagues, and Native faculty members, those with specific knowledge and insight into the content of this study.

I want to take this extra step to ensure I authenticate the collaborators' narrative within the education and cultural context. Through a settler-colonial lens, having a personal bias through my values may influence my perception of the data I gather. However, through a relational lens, bias can be reframed by thinking about how the relationship between the researcher and the collaborators both have essential roles in the process (Shotton et al., 2018). The researcher is impacted along with the collaborators instead of distancing or suspending themselves from creating a bias. The third strategy

was to ensure that I took detailed accounts of Native faculty members' experiences during the interviews, which entails a direct transcription of the interviews and notes about the discussion on what I may have felt. The more detailed notes I can gather, the more holistic picture of Native faculty members' experiences I can share.

Meeting #9: Centering Ceremony through Sharing of Thoughts (Data Analysis)

In this section, I elaborate on how I balanced the expectations of traditional qualitative methods with research as ceremony. This was mentioned in the section above (Part 1 Protocol), and it is important to articulate the tensions that I encountered in this research process. Indigenous research is conducted with collaborators and not on collaborators (Wilson, 2008). I must assess how I engage with collaborators, ensuring that I respect the space, the institutional environment, and the collaborator's requests. I am a part of the Diné Nation. Yet, I also consider myself an outsider as I have not lived on the reservation since graduating from college with my undergraduate degree.

Upon completing the transcriptions, I reviewed and reread them multiple times. I also, at times, listened to the audio recordings of the interviews to get a complete picture of my analysis. I used Indigenous Storywork as a foundational guide and engaged with the principles of respect, responsibility, reciprocity, reverence, holism, interrelatedness, and synergy (Archibald, 2008). These principles allowed me to care for the Native faculty stories and engage using the tools to share a deeper analysis of my thoughts and reflections. As a Diné researcher, I must represent the collaborators and the Native community as best and appropriately as possible. To address the idea of misinterpretation from an Indigenous perspective means to respect each community. As Kānaka Maoli

scholars, Oliveira and Wright (2015) assert, "...starts with understanding myself as a servant and second as a researcher" (p. 155). As a Diné scholar, it is my responsibility to the collective to know the protocols, rules, and expectations our Native communities embody, which can impact how a study is conducted and knowledge is shared.

Traversing the languages of English and Diné within the descriptions of how I was making meaning of my positionality within the research was difficult. The words in Diné such as Hozho' encompass much more than I am articulating, however I must acknowledge what makes sense to the context of this study. There is also my limitation with understanding the deeper meanings of these words and being able to hold conversations with my Diné elders. I only speak at a rudimentary level in Diné, but I embody the power of these Diné words because I have lived them. Part of how I have lived and grown my understanding is through ceremony, which has occurred over years. To encompass years of doing into one study, I find to be rather difficult, and also run the risk of the reader misunderstanding what is sacred to me, I hesitate to further articulate. I rest the idea of furthering the explanation of ceremony out of respect and responsibility toward my family. However, I must think through other ways I have lived Diné ways of being. I grow to learn more about Ké and Hozho' in my daily living, and think about how I build relationships, how I share space with stories from the collaborators. Knowing who I am in relation to those living and non-living entities I am relating to helps me to understand how to navigate the conversations I have with the Native faculty. I am coming into the spaces with honesty and integrity to be a good relative and be present and

respectful. Like the spiritual connections tied to ceremony, I find these connections among spaces I enter and with community members.

Another tension I grappled with was putting a timeframe on the interviews, I realized that limitations with time can disrupt the connections with the stories that are being shared. There were a few sessions that went over the allotted 90-minute timeframe; however, I was flexible and did check in with the collaborators during these moments and they felt comfortable with being present. Focusing on being in the present allowed me to embrace the laughter, and all the emotions. I felt a sense of home listening and sharing with the collaborators. Even when the conversations continued, I would stop the recording, several stories were just for the moment and not to be shared or recorded. At times, we must respect the power of the story.

Strength and Limitations

A significant strength I have is the access to identifying as a Diné Inspiring scholar and a willingness to continue researching how institutions critically and intentionally support the work of faculty and staff who are preserving cultural knowledge and practicing self-determination. My indigeneity might be perceived as a barrier within the academy; however, relationality is experienced as a strength. My close ties with Native communities could be perceived as biased, but it is conveyed as an asset through relationality. As a participant in the research, I must also understand and communicate any ethical problems with past research and what gaps are found (Maxwell, 2005). Bhattacharya (2017) explains the importance of being mindful not to confuse subjectivity with bias in qualitative research. “Qualitative research does not view subjectivities as

negative influences on data” (Bhattacharya, 2017, p. 36). Another important aspect of this research is acknowledging the limitations of this research project. In this qualitative inquiry, several limitations are part of the reality. The sample size is small to enhance the quality of the interviews and data from the collaborators. Using semi-structured and open-ended interviews as the primary means to gather data will influence the time spent with Native faculty members (Seidman, 2006). This data gathering choice was made instead of using an ethnographic method that involves more time collecting data. Since my sample only involved Native women faculty, the consideration for centering a gender theory could reveal dimensions that are not covered using the current theories. In addition, since there were no self-identifying Native men faculty, their experiences may differ.

Summary

This study attempts to move toward a space where research can be resisted and reimagined, where I can, as a Diné scholar, intentionally share while protecting the knowledge from my ancestors, grandparents, and family. This chapter explored using qualitative research methodologies that represent Indigenous and settler-colonial approaches. This qualitative research study brings to light how the settler-colonial research approaches are used yet fall short of fully understanding Native faculty members. The chapter describes the role of the researcher, the regional and institutional setting, the selection of collaborators, sharing of thoughts-data analysis, and concludes with the study's bias, strengths, and limitations.

As Smith (2012) eloquently states, “The past, our history is local and global, the present, our communities, cultures, languages and social practices- all may be spaces of marginalization, but they have also become spaces of resistance and hope,” (p.4). This study creates a tiny space of resistance and hopes for myself, my Diné family back home on the Navajo reservation, and future Indigenous researchers.

CHAPTER 4: CHAPTER HOUSE STORIES

Findings Part One: Native Faculty Members' Introduction Stories

This chapter begins with the chapter house meeting, where introductions are made and shared stories have a space to be heard. The chapter house meeting includes all community members' ideas and concerns. Chapter 4 will conduct the meeting by first introducing the Native faculty members, then proceed with analyzing the themes generated by the last two interviews. I am using the relationality (Deloria & Wildcat, 2001; Wilson, 2008) and Indigenous Storywork principles (Archibald, 2008) to understand Native faculty members' lived experiences and to develop several findings that highlight their contributions and further broaden our understanding of what it means to navigate faculty roles. I also use the terms "we" and "our" throughout this analysis to actively engage Storywork principles (Archibald, 2008).

When I began the study, my role was informed by settler-colonial research of the teaching, research, and service (TRS) paradigm designed to assess and explain faculty members' roles. I understood that faculty had many roles, so I found it more relevant to explore how they defined their roles and where they drew their value systems that informed what those roles mean. This ultimately determines that it is not just about adhering to the TRS faculty roles. Still, it is about understanding that these roles are attached to value systems that align with Indigenous worldviews and have tensions with settler-colonial ideology. Native faculty consistently navigate the academy and their lives

outside the institution, including their family, local community, their ancestries, and the larger Native communities.

Native faculty stories are the meeting's heartbeat through the Chapter House Framework. Their stories are part of the structure that frames the chapter house and breathes life into it. Their stories represent the resistance toward settler-colonialism, their engagement, and their navigation of their responsibilities. In this next part, there is a need to address demographic variations because it shows that pathways for Native faculty are so different from one another and rarely present as a traditional high school to college route with few challenges. This study illustrates that all Native faculty operate and engage in various ways which these 11 Native faculty members have shared. Another essential aspect is that this study will expand the assumptions made with the settler-colonial TRS paradigm and how Native faculty make meaning by negotiating individual and collective values.

This study was limited and intentionally sought Native faculty within four states and accounted for tenure track professors, research professors, clinical research professors, adjunct professors, and teaching professors. Several Native faculty members are primarily researchers in their capacity and focus. For some, research is the area of focus, and their research centers on assisting tribal nations and Native families. They all have taught; however, they focus on specific content areas. Those who teach and are currently completing their graduate degrees hope to reach students while seriously taking the students' overall well-being into mind. They know their Indigenous identity within

their classrooms and other spaces on campus is vital in bringing visibility and representation of Indigenous presence and courage to their campuses.

I see several values across all the faculty members: their communities, families, intentionality, and acknowledging their relationships and obligations across all living and non-living entities. Several of the Native faculty members found themselves working before attending graduate school and then moving toward becoming faculty members. Parents and mentors were some of their biggest motivators to pursue higher education and graduate school. Over half of them were unsure of how to navigate the institution or transition into teaching. This meant they often had to make powerful choices that altered their lives. Some responded with a relational approach when asked what it means to be a faculty member. Three themes are described in the first part of the findings. Native faculty members choose their faculty pathway at different times in their lives, meaning there is no set trajectory or sequence to follow in becoming a faculty member. They identify cultural aspects of their identity that shape their decisions and understanding of education. Through their stories, there is a relational aspect of how they engage their teaching, research, and service components, although these areas vary depending on their faculty lines. The sharing of narratives from Native faculty members is similar to how a chapter house functions. Chapter houses create a community where stories (knowledge, insights, and governance) from community members are shared. There is the history and how it informs current practices. The chapter house is also a site of resistance to Native practices and is a space that reclaims Indigenous ways of knowing for community members.

In the first interview, I asked a series of open-ended questions to create a broader picture of why they became a faculty member, such as what it means to be a faculty member, their biggest motivators, and how faculty negotiate the various spaces. How do the Native faculty make meaning of their past experiences? What is significant about my contribution to this study is that these roles matter in how our values and lived experiences shape what those roles mean. They described the most salient values and their perspectives on how they view the institution's values. All the Native faculty members engage in characteristics aligned with the relationality and Indigenous Storywork principles, and these areas are further highlighted through the findings. For these mini-introductions, I highlight the first interview I conducted with each of them. I want to begin by honoring each of their narratives because their stories are what lay the foundations for understanding how I answer the research questions. I want to share some of their wisdom and insight into their lives.

TMG

TMG grew up off her reservation and usually was the only Native in her classes. She remembers traveling back to her reservation and being present with her family, with these moments being some of the very few that she can remember being herself. She learned how to navigate the educational institutions being the only minority throughout her growing up. There were moments when TMG had to negotiate her decision-making and was unwilling to bend when it came to compromising her Native identity. However, she spoke about struggling to be heard and taken seriously in educational settings. These negative experiences later propelled her to recognize her position of power in academia

and not to recycle the harm she had endured. Some of TMG's biggest motivators were mentors, and currently they are her family. TMG is from a southwest tribe and is interested in pursuing her work centered on the well-being and overall health of Native communities. This leads to the most salient values TMG articulates in the first interview, resilience and engagement. Resilience is a way to describe TMG's passion for research, genuinely considering the impact of change that she wants to make for underrepresented communities. She is also aware of her environment and how knowing her surroundings plays a critical role in the research. Through academia, she can fully engage in learning and teaching others about systems that improve the overall health of Native and other underrepresented groups.

For TMG, "Knowing or looking – being observant for stuff. I very much tried to just look at things that are happening around me." It is in seeking a more profound understanding of the immediate causes of poor health that initiates a shift in behaviors, which can lead to improving health. TMG asked, "How can we convey this essential education to people about their disease, about their health, to empower them, to help them take charge and ownership in their health?" She found multiple constituents addressing similar health disparities, but we were not collaborating to address the question. In her case, these two entities that don't fall under one umbrella should be relational, but they just weren't communicating. Through resiliency of knowing there were limitations and the need to proceed with accessing more knowledge will ultimately help build and strengthen the relationships between health care workers. TMG is furthering her education, mindful of her path toward engaging with future healthcare

workers, and sharing her knowledge. Through the value of leadership, she embodies a shared commitment to serve her Native community and other underrepresented communities. She reflects on her ways of communication and sharing knowledge space.

Humility is a huge value that I have held near and dear to myself. Having hard work, humility, and always thinking about wellness and how we're connecting, not just as people, but with the land and with our thoughts, like internal thoughts and the work that we do.

Through demonstrating humility, her leadership focuses on serving her family and the communities she engages within the institution and her surrounding local community.

June

June is from a southwest tribal community; however, she grew up off her reservation. She grew up being the only Native person in her school setting and found her joy in spending time learning knowledge and reflecting on her studies. As she began her time in higher education, her interest in education increased. At the same time, she negotiated the space by understanding there were significant differences between her Native epistemology and her peers. She was aware of the individualistic mentality and expectations of the institution. However, she found solitude in spending time engaging in coursework and becoming creative with finding ways to personalize her research for her Native community. June shares:

This is actually really important if Native people want to be successful in their education and they want it to be relevant to themselves and their communities and

their families and communities. Human and non-human, we have to be able to value the time and the things that we learn from these relationships.

June's resistance to accepting the settler-colonial ways of engaging in education and embodying her Native ways of being and knowing demonstrates her resilience. Her criticality in questioning settler-colonial methodology is found in her articulation of Indigenous methods and valuing non-human entities, who provide critical perspectives humans need to answer questions to thrive. Her intention with learning knowledge aligns with her reasoning to serve Indigenous communities and contribute to the literature that will be accessible to future Native and Indigenous students. Sharing knowledge also comes with much responsibility because wisdom comes from developing and respecting those relations. Her value of responsibility demonstrates leadership: "I think that the responsibility is, of course, to do something good for the world and more specifically for your community." Leadership for June is co-constructing knowledge and acknowledging how her Native community contributes to new ways of thinking about research.

Mia

Mia is from a southwest tribal nation. She grew up primarily off her reservation; however, she would visit her family whenever possible. Mia's support system from family members on the reservation is where she gains strength. They have shared many stories with her and teachings about her Native culture that she carries and respects. She is grateful to pass on several of these stories during our conversation, and I am honored to listen.

From the moment Mia attended her undergraduate institution, she knew teaching was in her future to engage students and figure out ways to support them best. When she attended her master's program, she envisioned herself as a professor who wanted to create a welcoming environment for her students. Mia shares:

I want to create the same classroom where there's a lot of interaction, and there are such good emotions being processed by the learners so that they're applying it to their lives, and they're experiencing things in a way that makes it meaningful.

She negotiated her academic pathways with the help of several great mentors in academia and her family. Mia's family stories are central to how she values the relationships in her life and how these relationships allow her to be in academia and serve communities. She has a solid support system. It's amazing how those people in her life have been there while also congruent to these complex situations she has experienced. Mia recognizes that challenging times require their own space and do not define her ability to demonstrate leadership. Lastly, her willingness to show meaningful engagement with her students stems from her learning about the many different types of relations she has encountered and the relationships she continues to nurture. Mia says, "I get to modify the system, and I get to take care of students in better ways and recognize you still have so much to offer even if you're taking care of a family member." Inherently, a fire inside Mia aims to critically interrogate something unfair and inequitable.

Marie

Marie is from a southwest tribal nation, where she grew up in her early childhood years. She was raised in a large family, where she felt loved and cared for. Seeking

education was a given for her and her siblings, never a question. She listened to her parents' stories and observed how they built relations with their work, the community members, and one another. For example, she watched her siblings and recognized the different experiences each of them encountered, including herself, based on their skin tone and gender. For Marie, her tribal identity is central to navigating within the spaces of her family, her community, and the institution. She understands the complexity of negotiating her Native identity, as it is tied and influenced by her family's boarding school experiences and their fight to remain together. The institution may sometimes dismiss her tribal identity and weaponize her cultural ties. However, Marie remains firm in her ability to advocate and ensure her voice and ideas are acknowledged. Marie shares, "You go to college, you develop skills, but then you have an obligation to use those skills to do something meaningfully for your community." For Marie, being responsible is essential to having strong and meaningful relationships. Throughout her personal and professional career, she has been aware of the significant relational ties in both spaces and the level of responsibility she must respect them. Marie demonstrates resilience through her professional career advocating for Native communities to access quality healthcare and clean water. Through her relationships with her parents, siblings, and several mentors, she learned the value of responsibility and transformed that value to work in improving the livelihoods of Native communities. In the planning and implementation, Marie's research truly has an impact. She is humble about serving Native communities and continues to focus her educational power on dismantling structures through enacting policies that support these Native families and their

livelihoods. Marie asserts, “What I keep telling people is like living traditionally doesn't mean living without water.” Her fight toward helping Native families access to water is essential and signifies her priority of serving the community. Marie also takes on the work of engaging younger Native scholars and supporting their efforts with enacting change and deciphering the language of the academy and in her area of legal work.

Crazy Firefly

Crazy Firefly chased many dreams as she found ways to support local tribal communities. She knew being an educator would be rewarding and impactful, and she found herself interested in working with youth. Her pursuit of graduate studies has led her down a path to making a more significant impact by carving out a space for future Native scholars. Crazy Firefly grew up in a city and has centered her work and time around supporting Native families and centers. Her parents have supported her choices, even the hard ones that taught her patience and persistence. For Crazy Firefly, learning from mistakes has been a way to engage in her learning and understanding of the future truthfully. She shares, “I think that when you get yourself into a space carved out for learning, it brings all those things purpose and excitement, and inspiration and value back into spaces where I think the world just beats it out of you.” Her resilience comes from her inner strength and relational ties with family and spirituality. She shares, “If you are quiet enough and you listen, then you realize that somebody was listening to you, and you really have opportunities to make a difference.” Crazy Firefly knows her creator is present in her life and grounds her in choosing to become an educator.

Engagement is the other value for Crazy Firefly that she values in her choice to teach. “Teaching helps me to regain that sense of pride and humbleness and excitement and energy.” Crazy Firefly’s engagement with students demonstrates reciprocity and meaningful and relevant relationships. Crazy Firefly has had fantastic opportunities to attend institutions centering on its mission of cultural preservation and Indigenous knowledge systems. With her attentiveness to incorporating her lived experiences and unique educational background, Crazy Firefly knows that engaging with students, their families, and staff is critical to building pathways for future generations.

Cora

Cora is from a southwest tribal nation and grew up on her reservation. She currently resides in a city but remains close to her family and goes home to visit when she can. Cora speaks her Native tongue, which is useful when engaging with her Native community members and her research endeavors. Cora values family and several mentors who have significantly impacted her educational and professional pathway. Her great grandfather was a significant influence on her academic path. His leadership was influenced by the desire to help his Native community, which Cora wants to continue to do in her professional and educational career. Her mom also demonstrated to Cora that valuing the relationships and opportunities education provides allows Cora to trust her choices and the relationships that she fosters. Working with a team of educators, Cora finds the strength to help uplift the lives of Native communities.

I was driven primarily to go into this health profession area because of my recognition that people in my community have a real strong need for public health

and population health type programming. That seems to be the area where we're really focusing a lot of our attention in my tribal community.

Cora works hard with tribal communities on helping to figure out the best cultural approaches to address the needs of the community and families. She has had the opportunity to grow and help transform the current position and hopes to share her knowledge with other institutions and increase Native representation one day. When thinking about Cora's many achievements and stories, I recognize her leadership as a value she embodies through her personal and professional pathways. In her educational research and engagement, she centers and serves Native communities to build equitable systems that provide access to healthcare, food, water, and education.

Cora explains the multilayered understanding and paradox of reciprocity, kinship, community, and belonging.

When I think of reciprocity, or I think of kinship and community and belonging, I feel it's a dual-sided commitment. It comes with both darkness and lightness; it comes with both strength and weakness. I feel like it's the same. Everything happens in balance, I guess, is a way to talk about it.

She provides service through reciprocal relationships with her work, the Native families, and the institutional leaders who support the work.

Nicole

Nicole grew up in a small rural town with her family spread throughout. Her maternal grandparents and her parents played significant roles in her life. She recognizes that although some of her memories with her grandparents were tough, her compassion

for them has always been a constant. She graduated from high school and applied to college feeling unequipped with the whole process. Her resilience and persistence are rooted in her cultural ties with her family and Native community. She would continue to obtain her degrees while focusing her research and coursework topics on her Native community by continuing her educational pathway. She was driven to write and publish so other non-Native people would take her work seriously. Over the years of being on her academic path, she endured being the only Native in the classroom and the only Native in her department. Her values of leadership and engagement are seen through how she fought to advocate for the few Native students on campuses she worked and how she used these challenges as motivation to support. When she found a more comfortable place with Indigenous representation, she knew it was where she was supposed to be. Nicole shares, "I think it has everything to do with the fact that there is this support system in place that isn't on my shoulders." Her level of service to Native and other underrepresented communities of students, faculty, and staff is unwavering, both as a faculty member and as a mentor. Nicole asserts:

I feel like in these spaces if we're not able to advocate for our students or say what needs to be said, even if it feels super direct and people get their feathers ruffled, I still feel like I need to say it because why else am I in these spaces?

This sense of respect and responsibility to herself, her community, and her family highlights Nicole's leadership.

Sadie

Sadie grew up in a time when social and political movements were at the forefront, and activism was visceral and alive. Her upbringing was in a small rural town. She is from a southeast tribal nation and grew up off her reservation. Her father was prominent as an activist and ally during the Civil Rights Movement, which planted a seed in her passion for justice. During Sadie's undergraduate journey, navigating colonial academic systems was challenging. However, she understood that completing her first degree would provide more of an opportunity to engage in social justice. Sadie remembers, as a young child, "People should be able to say when things are wrong. Somehow even at that young age, I was able to understand that those students were protesting something they felt was just incredibly wrong." With support from her parents and several mentors who are Native community members, she found the courage to complete her graduate degrees and find a job as a faculty researcher. Sadie's work toward equity for tribal nations is to establish partnerships and connections with culturally oriented organizations that help provide resources, advocacy, and resources for families. Sadie's approach to working with tribal nations is intentional and resonates with her spiritual identity. She states:

You have to listen because somebody might say something, and it doesn't seem like it's that important or the person may not be important or whatever, but it might not be them speaking; it might be something else you need to hear, so pay attention.

Sadie recognizes her spirituality as a great source of strength that has helped her through her educational pathway and moved her toward improving systems for Native communities. Sadie shares:

I believe I can be guided that it's not all got to just come from me, but there's a higher power that's guiding and showing, and it's my role to be listening and looking and hearing what that is and trusting that that is out there.

Sadie's spirituality gives her the power to continue supporting Native communities and provides her answers to critical questions that are usually not acknowledged in mainstream education.

Sadie's resilience is rooted in her cultural ties and social justice work. She loves experiencing it all, especially when directly working with Native families and community members. As a researcher and knowledge sharer, Sadie works hard to integrate participatory and Indigenous methods into the research, which benefits tribal nations and respects their knowledge as vital to the projects. Sadie's resilience is also recognized through her Indigenous worldview, where all entities have relationships and that it is our responsibility as individuals to respect and care for these relationships.

Janet

Janet is from a southeast tribal nation and, at a young age, was raised in a rural area learning how to plant crops and care for animals. She knew the importance of respecting all living entities, including the land and waterways and maintaining balance through these relationships. Her parents provided a space in their home to welcome family and friends because family is important, and sharing space and resources are a

form of engaging in reciprocity. Her mother also emphasized the importance of obtaining an education. Janet acknowledges how education has created opportunities in her world and how these ties with her mother's influence and support. Janet explains:

My mother was definitely one of those people who said, when you get an education, nobody can take that away from you. Once you learn things, once you know how to do things well, nobody can take that away from you.

For Janet, knowing things one part and doing things with what you know is another essential education piece. Janet learns best through doing and acknowledging that this doing comes in many forms for student learning. These cultural elements are what Janet values as she engages in her role as a faculty member. Janet articulates:

I've also had an opportunity to reflect on my work and life experience and to have stories ready to share because college students especially want to see people who are interested and passionate about the topic area and to be always asking questions and about reflecting on, Well, how can I take advantage of this?

Janet's willingness to share her lived experiences entails sharing accomplishments and struggles. Sharing struggles may help students understand the persistence and courage of trying again. Helping students identify their position within education is super helpful. Identifying their position allows them to broaden their understanding of the institution and the student's agency to have choices. She role models her sharing of stories, and her teachings, hoping that students recognize the power in their stories and lived experiences.

Janet's insight demonstrates leadership in serving Native and non-Native students in her courses and being a mentor. She is a peer mentor through the cultural center and

took on that. Janet values reciprocity in mentoring relationships with Indigenous students through the Cultural Center. Mentorship for Janet is also rooted in her cultural ties, highlighting mutual respect and leadership. Janet comments about mentorship.

It's a really wonderful program in that way, and that it feeds community, it builds community, because one of the things that many Native people say that they need, and some of the biggest reasons why they leave certain colleges or whatever, is because they don't connect to community or there is no community there to connect to.

Janet continues to support Indigenous efforts on her campus and focuses on meaningful areas, teaching and mentoring Native students and students who go to her for support.

Juanita Ann

Juanita Ann is from a southwest central Tribal Nation but primarily grew up on the East Coast. She was born in Texas, as her parents are from different areas of the U.S. She has learned a lot about her ancestral history through her extended family, father and uncle, and various community members and activities. Juanita Ann is a first-generation college student, and she explains that this gift was given to her. In addition, part of that gift extends to what Juanita Ann explains is curiosity.

For me, what I have come to name in that is that I do believe that the gift that I was given in terms of my role in the community, my role in the circle, is I'm very, very curious. People tease me all the time about how many questions I ask. I just want to understand it; I just want to get it better.

For Juanita Ann, seeking knowledge about her family, community, and other worldviews makes learning powerful, significant, and even fun. Juanita Ann played many sports, an important cultural aspect; being physically active growing up is tied ancestrally to her culture and healthy living. Juanita Ann shares, “I do feel like there’s some part of it that’s very ancestral in the ways in which we were always very physical people beings. You always used your body, and you’re physical.” To further understand, Juanita Ann learned about perseverance through sports, which is tied to her presence and practices as an Indigenous scholar. Juanita Ann states:

I was actually pretty good, but being pretty good and always losing, it just gives you a different perspective about what’s important. It wasn’t always about I had to win. ... It’s about how do you continue to participate, how do you continue to show up?

These pivotal experiences in Juanita Ann’s life influenced and guided her toward becoming a Native faculty member. Another vital aspect of Juanita Ann’s educational journey was intentionally choosing to remain physically close to her family when she completed her Ph.D. This required moving cross-country. Family and community are central to Juanita Ann’s life and her work as a Native faculty member. She respects her family as they have taught her to share and give to others, even as the poorest family on the block. Her family always gave and took care of others. It is integral to how she engages as a Native faculty member.

To me, the understanding of life being the great mysteries, it’s for us to experience and that’s where I think that curiosity, also then combined with the

respectfulness of knowing that I've been given a gift to even be here, that's what people have. I think that's where the fun is.

Juanita Ann engages her students with the same vigor and curiosity she has always had growing up. She pushes her students to do the same while recognizing their familial and communal ties and responsibility outside themselves. At her core, Juanita Ann embodies the notion of leadership by encouraging students and her colleagues to participate and engage one another and to continue questioning ways of thinking about how knowledge is produced and used.

Fannie

Fannie is from a Northern Plains tribal nation, where she was born. In her early years, she and her siblings and parents moved off their reservation to a city, where her parents attended college. For Fannie, living off her reservation was tough, and she endured the drastic transition from rural to the city location. Fannie's high school years shaped how she focused on her studies, reflecting on what her life might have been like had she been on her reservation. She explains that her "being uncool" led to her ability to focus on nurturing her mind. This highlights her resiliency and the ability to see this awkward phase as an opportunity to seek knowledge.

Fannie's educational pathway led her to attend college, where she had family support, as her sibling also attended the same institution. Fannie's respect in acknowledging the strength within a family is critical in understanding the cultural ties to family and community. Fannie had several influential mentors who guided her to question what she wanted to do with her education. What kind of impact did she want to

have? Finally, pursuing a Ph.D. was her decision, and she was on her way to becoming a faculty member. Fannie articulates an essential aspect of the doctoral process common for underrepresented doctoral degree-seeking students. That is how to navigate the process from start to finish strategically. Fannie shares that there were "...a lot of things that I learned on the fly that I didn't have guidance for, that I didn't know how to even ask the right questions about. It's a miracle, I feel like, that I became a faculty member." Fannie acknowledges that many people helped her through her Ph.D. program, and she is forever grateful. Fannie cultivated personal and vital relationships with a community at her institution. "The other thing is, people of color in my graduate program fucking saved my ass so many times. I'm tearing up thinking about these people who are now my colleagues...." Her resilience is cultivated through the reciprocal relations she nurtured and acknowledged. Throughout her educational pathway, Fannie endured many negative experiences during her professional career in higher education. This did not prevent her from focusing on what mattered; her immediate family, her family back on her reservation, and the Indigenous students she served. She turned to her family, a strength of her resiliency to protect them and herself.

Fannie had to evaluate her situation critically. She made some tough choices that would impact her educational pathway, which made her think about all the options thus far she had made that cost her time away from family, time away from her cultural engagements, and her community. She leaned on mentors she made real connections with, relying on her parents for guidance. Fannie deeply valued these relationships and listened to their advice. She knew that, ultimately, being a Native faculty member and

engaging with students and researching Native communities is what she wanted to continue doing. And in doing so, having the space, family, and community to thrive meant she chose another institution. Fannie is now focused on engaging with her family and the Native community at her institution.

The same way that sometimes dysfunction gets passed on from one generation to the other so does strength, so does good values and this deep understanding of what it means to be a good human being. As an adult and as a parent, it's my choice which version of ourselves that I'm going to pass on. It's actually changed my teaching quite a bit.

Overview of Native Faculty Profiles

Part one explored several significant themes derived from the profiles of the Native faculty members. From the beginning, these excellent collaborators were forthcoming with sharing general information to give me the context of their faculty role. As the questions continued, they furthered their analysis and committed to sharing what it means to not only be a faculty member but what it means to be more than a Native faculty member. Their profiles came from the first interview and discussing their lives before higher education was their reality. They shared their teachings from their families, mentors, friends, animals, and land to help illuminate a broad understanding of whom the Native faculty are and how they carry their relationships. The Native faculty embody the ancestral knowledge of their relatives. Throughout these initial interviews, I learned that family ties and their critics were their biggest motivators, those entities that provided constant energy and shared a platform to engage in the most meaningful of conversations.

I learned how they are unwilling to settle for just being a faculty member. Instead, they are challenging the roles of what it means to be a Native faculty member operating within a TRS paradigm informed by settler-colonial tendencies.

Findings Part Two: Centering Native Faculty Value Systems

Part two of the findings reveals the deeper themes that Native faculty members discussed throughout all three interviews. The three significant findings illustrate why relationality is integral in understanding the unique values of Native faculty members. The findings also show how Native faculty negotiate the teaching, research, and service elements representing settler-colonial tendencies. Lastly, the conclusions will push back on the settler-colonial TRS paradigm by discussing how relationality and paradox help explain balancing individual and collective values for Native faculty members.

Intertwined Nature of Service

The first theme, Intertwined Nature of Service, is dispersed among three subthemes to contextualize service as dynamic: service in a cultural context, service as a reflection of collectivism and clanship, and service as upholding institutional responsibility. As part of the TRS paradigm, service is within the faculty's expectations and obligations to fulfill. According to research, service is often the smaller portion of a faculty role, and the work faculty members are obligated to perform in-service to their department, college, or university (Bastedo et al., 2016; Mamiseishvili & Rosser, 2011). For example, the settler-colonial viewing of service can include the labor from faculty members that benefit the institution's rankings and funding. However, service constitutes more than serving the institution when considering service as the foundation within the

Native faculty roles. Service is an underlying value embedded within the areas of both teaching and research. Service to the Native faculty members means centering their families, Native communities, and communities within the institution that reflects a reciprocal relationship of community. Service to the institution is also acknowledged; however, it does more than benefit the faculty members' departments and institutional spaces. The means for service to appear a value does not involve acquiring monetary gain or recognition.

Service in a Cultural Context

Service is more than giving your time and effort to someone or something. One of the Native faculty members, Cora, remarks on what service means to her. Service to Cora is a constant. Service is occurring through conversations, through reflecting on service in daily acts of engaging, and supporting the Native community. Cora's description is rooted in her cultural ties to what service means.

That's what service means to me, is the traditional Navajo definition of it. To me, service is not being in service of other people, it's really growing into recognizing your responsibility to community, and being conscious and purposeful of putting your knowledge and experience into action. This is why service feels strange, is doing it in a way that you're not trying to get recognition for it, and, yet, in Western academia where they document it for recognition, by the community to get tenure, which is weird, so that means I'm conflicted about that. To me, that's what service means, and that's the way I try to think about it.

Cora's narrative reflects this notion of service being tied to her Native ways of being and that service in a settler-colonial way is a means to gain recognition and complete the obligations of your job responsibilities.

Cora's description of service is an insightful explanation of how Native faculty members in this study explain and understand service in their cultural context. Service is multilayered; it entails being intentional and reflective before action. Service also includes thinking about the impact it will have on the community. It requires careful attention to how it will impact the relationship. Service underscores the reasons for doing what we do daily for ourselves, our families, and our communities. The settler-colonial tendency of understanding service is narrowed, and Native faculty often get minimal recognition for their service within the academy if it does not fit within the institution's criteria. Native faculty members, although tasked with serving the institution, often find ways to serve all entities. In doing so, they understand the lack of recognition that comes with their job and the acknowledgments they will receive from their Indigenous communities and families.

Service is also tied to family, a term that encompasses many variations of connections and relationships. Family from an Indigenous context shares traditional knowledge to understand our position and commitment toward our Native communities and families. Family nurtures our understanding of cultural knowledge and preserves our Native languages and our ways of understanding the world. Family for Native faculty members also includes the relationships with family members, extended family, and

living and non-living entities. Serving our family is essential for future generations to thrive.

Fannie's relationship to motherhood is an example of service being central to Native faculty members through family. As a Native faculty member, Fannie shared a challenging and vulnerable story demonstrating her willingness to share a unique part of her identity as a mother. Fannie persevered through experiencing lateral violence at an institution she no longer associates with. At the time, her identity as a Native faculty member was overshadowed by the fact that she became a mother. What should have been a welcoming experience of celebrating a new life in the world was seen as a hindrance to Fannie's progress and success as a faculty member within a settler-colonial framework. The institutional culture looked down upon faculty of color who did not uphold their settler-colonial individualistic standards and operated using punitive actions. However, Fannie leaned into her family for support and would not let motherhood be defined by this institution or her ability to be a fantastic Native faculty member. Fannie shares a part of her conversation with her mom:

She was right. I didn't want to hear it. I felt my skin was raw. I felt I had no skin, everything hurt. Everything hurt me, but I knew she was right. At that point, I knew that I would do anything to take care of my son.

Her identities of Indigenous motherhood and being a Native scholar are powerful and rooted in community and relations with family. Her ability to listen and acknowledge the power she holds as a daughter, a mother, and a Native scholar allowed her to feel the rawness of the moment and move through with resilience and grace. Fannie shares:

The experience of motherhood, too I think, taught me a lot, I think just about kindness and love and the importance of kindness and love and how there are people who did stuff for us that it seems like what they did was expected or small, but it wasn't. That's the stuff that builds you. Like nursing my son every fucking day for two years. He'll never remember that, but that process of feeding him and giving my love to him. That changed him, and it changed me.

Fannie's story helps to highlight an identity of Indigenous motherhood, which is often seen as a nuisance to the academy's progress. Whereas, from an Indigenous worldview, motherhood is the sole reason why we exist and why we can learn in the first place. Family begins with motherhood, bringing life into this world.

The Native faculty narratives explain how family is integral to their meaning-making within their roles. The family support system Native faculty members develop among all participants, such as students, colleagues, and campus partners, originates from their knowledge of the challenges of navigating the educational systems they have experienced while maintaining their cultural identity. The opportunities to grow collectively as a "family" can benefit all parties and academic institutions, academically, financially, and relationally (Shotton et al., 2013). Institutions can be considered the extended family and therefore are treated with mutual respect.

Service as a Reflection of Collectivism and Clanship

I now engage the notion of collectivism to understand how service is experienced and defined. The stories we share in our Native communities are connected to a collectivist orientation and are situated within a personal knowledge of the world

(Kovach, 2009). Collectivism includes family, reciprocity, and growing relationships with the world. There is an interrelationship between humans, animals, land, and language. These relationships are not in any hierarchy but are equally complex and valued (Cajete, 1994; Deloria & Wildcat, 2001). Native communities have a dynamic relationship with one another, with their surroundings, and individuality as a part of a collective that ensures wealth, service, and land are shared among all community members. Cajete (1994) articulates that community is where education starts, and “the community is the primary context, through the family... [w]here the first dimensions of education unfold for all human beings” (p. 40). From the community grows the establishment of educational endeavors, ensuring the future generations a place to live, learn, and thrive.

Crazy Firefly shares her perspective on how collectivism allows her to understand relational ties with communities and the deep commitment she makes in her willingness to value these relationships.

So many of the things that we do in circles is because of that relationship and that belief that we're all in this space equally and that I need the basket clan as much as I need the rabbit clan. I need the tobacco clan as much as I need as the sweet potato clan. I need the deer clan, and I need Christian people to believe what their Christian gifts were because the Creator gave them those things. In order for me to have my Indian belief systems run strong, I need people who believe in Buddha; I need them to practice and believe in their way because if I'm doing the

thing that this person over here is supposed to be doing, then that's part of the circle isn't filled, and that leaves a hole, and then my circle isn't full.

When viewing cultural differences, for example, within higher education spaces, settler-colonial tendencies can play out through exclusionary practices in policy, marginalizing groups, or blatant discrimination, to name a few ways minoritized communities experience harm. However, Crazy Firefly finds herself intentional with naming how she needs the larger collective of communities to be recognized and have a role and responsibility to fulfill to be a part of the larger collective.

I'm really, I guess you can say, a constructivist perspective at heart because I really honestly believe that I really need you to do that thing that you were given, but I need to be able to do the thing that I was given, and I'm going to build my world in that way. I believe that when you treat your world that way, and you treat your people that way, the things like respect and equity and humor and humility, and all of those things fall into place because you're living and working and breathing and dancing and loving with your equals. People who are equally as valuable as you, equally as important as you. Why not treat them in a manner that gives off joy on my end?

Crazy Firefly values respect, humility, humor, and equity, as these values are how she sees collectivism in her world. Clans are integral to how Crazy Firefly understands her relationships with living and non-living entities. Collectivism is extended to mean that we all are responsible for treating each other with respect. We must show reciprocity in our relations with others. These differences are vital for Crazy Firefly's circle to be complete,

for her wellbeing. This understanding also extends to how other Native faculty understand collectivism and the intertwined service within this complex term. This type of Indigenous knowledge in higher education is misunderstood and marginalized (Deloria, 1999; Grande, 2004; Lomawaima & McCarty, 2006), making it essential to discuss and utilize for Native faculty members.

Service Upholding Institutional Responsibility

Native faculty members remind the institution about needing community and having relationships built upon respect, reciprocity, and reverence. Enacting these values for an institution may look different depending on the institution and the types of support it upholds. Native faculty members acknowledge the institutional ties they have created and how these relationships inform their teaching research and service. Relationships lead to success within the academy while also fulfilling a faculty member's well-being. It is the intersection of institutional values of service and Indigenous perspectives of service where one can assess how the relationship is defined.

Marie recognizes her relationships on and off campus as interrelated and co-existing to help one another. In her faculty role as a researcher, Marie works to advocate on behalf of marginalized communities to gain access to essential resources such as water and food and access to education. This means working with many constituents, those in the communities, and organizations that share their resources and find ways to support these communities. Settler-colonial thinking would see the on-campus, off-campus relationship as dichotomous, narrow in its view to prioritize how the relationship benefits the institution.

I'm very involved in is also educating the broader community, serving my community, which I feel is not just Diné people, but the Indigenous population group, and then educating the broader community about these issues. That also is, I think, important. You have those two aspects. Then at the core of it, for lack of better words, is just service. I do it because I care that service is most meaningful if it's something that the person who's doing that service act personally is committed to, and they're committed to it because they care about the issues, which maybe is why I do the education component. I'm trying to get more people to care about Indian country, and then they volunteer their service.

Marie works toward building sustainable relationships with her colleagues and the community members she works alongside. It's a long-term relationship process she hopes to have with the communities on and off campus. Educating the broader community is critical in building relationships among all people and communities involved. This is a reciprocal process. The work positively impacts the Native communities, and in return, the broader community members learn about critical issues and then move from awareness to action.

Another example of this finding is how Sadie engages in advocacy for Native communities and families through her current position. What makes her research faculty role unique is that Sadie works within the capacity of conducting research with tribal communities while also fulfilling her research obligations for the institution. These obligations are general and flexible in that she can choose the area of her research and advocacy with a minimal inquiry from leadership within the institution. Like Marie,

Sadie works to ensure her work focuses the priority on serving and benefitting Native communities. Sadie is mindful when working with Native community members from the initial research phases by sharing the results. Like Marie, Sadie also works at building sustainable partnerships with the tribal organizations and community members, demonstrating the respect Sadie has for the institution and the tribal connections.

How do I become a vehicle to create deeper understanding...of what the needs of Native people and communities are, how to work with them, of what the issues are, of what the knowledge is that exists out there, the strengths, all of these different things. That's my connection to the cultural piece.

Although having the opportunity to engage and build long-term relationships is critical and meaningful for Sadie, she also names the settler-colonial tendency of her institution's privilege by not engaging more with the type of research and work Sadie is doing. This is not to assume that all leadership is the same. However, from Sadie's experiences, she understands that having "agency" is also a lack of effort and respect toward the relationships she is building with Native communities. Aside from the lack of mentorship and feedback at times, Sadie continues to grow and learn with the communities she engages in and works hard to connect with colleagues at other institutions and organizations to help strengthen her advocacy.

Redefining the Research Agenda

The second theme that derived from my study was the notion of redefining the research agenda. The four sub-sections that elaborate on this theme are research affirming and strengthening one's responsibility, research with our four-legged relatives, practicing

cultural protocols, and negotiating the tensions of settler-colonial research. Native faculty members in this study all expressed a personal research agenda, which may not always follow the settler-colonial framing of what a research agenda constitutes. The research agenda helped the collaborators understand how they navigate their roles. Their research agendas can be seen as an intentional practice that centers their cultural orientations to research while recognizing the institution's expectations of meeting faculty research responsibilities.

Engaging in new types of research and ways to conduct that research helps inform a new understanding of a research agenda from a Native faculty member's perspective. From the findings, research for Native faculty is to grow and strengthen relationships with communities and our ancestors. Research is also centering the accountability of how we conduct the research, where we conduct, and why we conduct the research, paying attention to all parts of the research process.

Native faculty members are preparing their scholarship within the community needs, which include living and non-living entities, the things seen around a person, the animals, the woods, the mountains, buildings, etc. Native faculty members in this study chose to focus their energy and time on orienting their thinking and planning around community needs. Like at a chapter house meeting, community members learn what other communities and families need, and those needs are often requested during those meetings. For example, a community member may express a need for a fence to be repaired, or another community member asks the water to be turned on for their farm because it is planting season and their animals need water. Either way, the chapter house

is where you go to learn about the community and what is happening. Where someone needs support and help across the reservation.

Research Affirming and Strengthening One's Responsibility

Responsibility from an Indigenous context is becoming educated for family and cultivating harmony and wellness. The Native faculty narratives shared multiple ways of understanding what responsibility means to them and how this value plays out in their faculty roles. This example highlights how responsibility shows up within the classroom and is related to their research agenda. The following example is from Mia, an assistant professor at her institution. Mia talks about how her research agenda. Her sense of responsibility keeps her updated on topics important to Native communities while strengthening a commitment to ensure she shares her research knowledge and how that ultimately shapes the learning environment she fosters in the classroom.

For Mia, serving her Native community through her faculty member role allows her to support students in coursework and understand their unique perspectives and challenges that may involve their families. Mental health, family, and familial historical ties are part of Mia's experience when she engages her students.

I think bringing the outside world into the classroom is probably one of my more creative methods and one that other faculty have consulted with me a lot on. I think that comes from, again, my position in the world. With everything that's happened with treaties since I was in college, and my awareness as everything that's occurred environmentally to my own tribe. I know how social and political, and cultural events affect people, and I know how it's affected my mental health.

Any of it, like the pipelines, the Gold King Mine spill, all of those things really stressed me out and made me really fearful for my family and really worried about what health issues were going to come. I think that's just another place where that or who I am informs what I do in the classroom.

While Mia's quote relates to classroom engagement, she sees how her research agenda fosters a more profound sense of responsibility to share knowledge relevant to Indigenous communities. Mia's Native identity informs how she engages with the classroom content, sharing her personal and familial history and contextualizing these experiences. Her experiences inform how students can do the same with their own experiences. In a way, this approach can validate and help students see their families and themselves as parts of the whole fabric of their world.

Through a settler-colonial framing, a non-Native faculty member typically situates their teaching and research separate from each other. The research is outside of their classroom faculty role. For Mia, engaging is not just bringing in personal experiences and filling students' heads with knowledge. Engaging is about humanizing student experiences, cultures, and backgrounds. As a Native faculty member, it is about the collective and bringing in other voices. Mia demonstrates responsibility toward growing Indigenous knowledge and choosing spaces to share this knowledge.

Juanita Ann is a faculty member in the social sciences. She teaches students annually and enjoys engaging in critical conversations about Indigenous knowledge systems. Juanita Ann is a Native faculty member who engages with students intentionally while being cognizant of the critical values she identifies, responsibility, and respect.

Juanita Ann knows she is responsible for acknowledging where her cultural values stem from and how she chooses to share this part of who she is. For Juanita Ann, she focused on teaching what is most meaningful. Her passion for engaging and taking on the responsibility of teaching Indigenous knowledge systems and methodologies is rooted in her cultural ties.

There's definitely this definitive overlap probably, and I'm going to tag on to the most meaningful part there because it plays out differently, and it's not a hierarchical order as much as really, it's almost most meaningful, like almost what innately are you drawn towards? I think about it in that way. The hard part for me is that I would definitely say teaching research. Those two, and it's hard to split those entirely because what I'm drawn to heavily is literally Indigenous epistemology which, again, literally is the stories about our animals and all these other stuff.

For Juanita Ann, research affirms and strengthens her responsibility as a Native faculty member. The responsibility lies within the student's level of engagement and understanding of being a part of the collective.

When I do Indigenous knowledges, I tell [students] up in the front. It's like, "I know that in some of your other classes, you might have a lot more say in terms of the structure of the class even assignments, or even how you sit. ... I'll tell them, it's like, "This to me is my responsibility and this is not my responsibility just as faculty, but this is my responsibility to my traditions, my ancestry, yet it's

Indigenous knowledges. I have a responsibility to what you learn, and how you may use that.

Juanita Ann models the values of responsibility and respect by teaching Indigenous epistemologies, and learning about the importance of being a part of a collective within the course setting and honoring that dynamic. Juanita Ann understands by sharing stories that are passed down to her, she is also aware of the level of responsibility in who and how she shares these stories. And sometimes, sharing the story is much more about where it came from and how it is our responsibility to send the message along, and ensure that those who hear it understand.

Research with Our Four-Legged Relatives

Defining research for June is being able to center the horse in her research, for these four-legged entities are central to her cultural identity and her family. The collectivist framing of understanding the world around us includes valuing and recognizing what all types of animals and insects share with us as living entities. They are in our creation stories, they teach us life lessons, and they have helped keep us as humans alive not just as a means of food but instead by teaching us where to travel and find shelter, where to hunt, and where to find water. Doing the work requires nurturing the relationships essential to June. These relations are with her family, community, land, and animals. June raises and trains horses and reflects on the ways she engages with horses. Her relationships with horses are tied to her Native identity, and she has embraced wanting to make connections with horses in her teaching and her research.

I would say more recently; I thought a lot about working with my horse. I trained my horse to trail ride and stuff. I trained her how to be ridden. That was very similar to teaching because I'm like, "I don't really want to force you to do this. I don't want it to be this institutional training mechanism of you work for me, and you have to be a productive horse in society." That wasn't my vibe; it was more relational. A lot of the stuff that I taught her because she was a wild mustang, was just skills to help her survive in a human world, like leading, getting groomed, getting your feet cleaned, and all those kinds of things.

June's narrative adds a different understanding of how relationships are learned and grow. In her case, it's through not only her community and family but through horses. She interweaves the learnings from horses with how she teaches. Her research agenda expands and traverses the boundaries of researching people. It's not just about the teaching and researching faculty roles but about the relationality and how June operates within the institution.

Then I think the last thing I would say is, I spend a lot of time just keeping my life together as a Native person. Whether that's spending time with the land or spending time with my horses, I value that as work. Because I can't function effectively and argue for an Indigenous worldview if I don't practice it on a daily. I can't do the work unless I live the work, too. I would say, the past few years, if I want to go train my horses, I count that in my head as work because this is what matters to keep me as a person, but also, this is what my community cares about. My community does not care about where I've published or what awards I've

gotten. That's the language that I speak to my community in is horsemanship. If I can't speak that language anymore, there's no point in trying to do the work or advocate for my community.

June emphasizes the need to work for and with her Native community and to work with and for the animals out of respect and care. June acknowledges that relationships with all living beings are an essential piece of her work regarding research. Research is the process of communicating, showing up for the relationship, and being present.

Sometimes, orienting the research agenda may mean pushing back on the ideas of researching to obtain money for the institution or researching and publishing so that it reflects positively on the institution. Research is about helping communities, and this help extends to communities on the reservation, within institutions, and animals, centering on the collective. Non-Native faculty may have research engagements with animals, and they may tend to fall into the categories of science and assessed through a settler-colonial lens. However, the value of teaching about the research on animals is limited within that field of study and perhaps is limited within the scope of animals and their behaviors.

From a settler-colonial perspective, animals and their behavior may be seen as metaphors for understanding the world. However, to engage in the knowledge that humans need a relational balance with animals to survive and thrive, reciprocity and respect must be integral in this relationship.

Practicing Cultural Protocols

Protocols from an Indigenous context uphold natural and sacred laws. Protocols also respect the appropriate use of cultural materials (Younging, 2018). As stated in

Chapter 3, protocols also refer to working with Indigenous communities while respecting their traditional ways. Protocols vary among Native and Indigenous communities. For this sub-theme, practicing research protocols, Native faculty share different examples of how protocols play out from their cultural identity and from their faculty roles.

When Cora engages with students, she recognizes the unique nature of each engagement. She decides what type of knowledge or ideas are going to be exchanged, and at times this may mean that she shares different information. From a settler-colonial framing, withholding information may seem counterintuitive to the learning process. However, context and knowing the relationship can influence the learning taking place.

The other value, of course, is there's a time and place for the learning that you'll receive. You're not always going to get the same thing. I may tell something to one student that I don't tell another student because there's a difference. There's context and importance.

Cora articulates how she understands the learning to take place at times. The learning may require being selective and intentional with what knowledge to share with students and staff. Cora explains that this type of particular engagement is reflective of cultural protocols. When elders teach you, they do it in their time and are intentional about these moments. In a different setting, Cora explains her protocol of having a dialogue with someone, whether a student, colleague, or collaborator. The dialogue has cultural ties for Cora; it is more than a conversation or meeting. The dialogue moves beyond exchanging ideas and thoughts; it is more than transactional.

I love the formality – I won't call it a ceremony – I love the ritual of having dialogue with people and I love that, especially the traditional way that our grandparents did it. There was a way to enter the home: you don't just sit outside and honk your horn. There was a real formality toward the visit and there was a ritual in the visit, too. I really like that part of the elements of engaging with folks, whether it's in or outside the classroom. That's what I enjoy. I love seeing when folks are asking questions and being curious because that's what I love to do.

Cora is thinking deeply about how protocols of daily conversations with community members have a formality that should be respected and recognized in the classroom. The obligation to communicate is vital to strengthening the community among staff, faculty, and students. The process of communicating is also just as precious as what is displayed.

For TMG, the research she conducts with her team ensures that they work collectively with the community members on establishing the protocols for the study. This values the community members and allows them to lead the research. TMG also mentions that not all communities are similar. Therefore, part of the protocol is to ensure that all communities participating are part of establishing their research, which may mean that the research team has multiple protocols to adapt to, placing value on each community and centering their needs and interests.

How we've involved the communities is that we came in with an idea for a particular research interest that we have, but first met with each of the communities that we're hoping to work with and talk with them, and we've actually adapted the protocols based off of their input to make it meaningful for

those communities, and it's going to look a little bit different based off the community, because again, not all communities are the same.

Protocols come in all forms, and central to following protocols requires conversations, consultations, and essentially communicating with one another. And part of that communication is listening. Engaging in cultural protocols, whether learned in the moment or cultural protocols a Native faculty member may have been taught, is necessary to follow and hopefully understand.

Negotiating the Tensions of Settler-Colonial Research

Janet is a non-tenure-track faculty member. She was a high school teacher for years and a journalist. Her love for writing and finding representation for Native communities within her writing eventually led her to want to pursue her Ph.D. program. However, in her experience, she explains the extra lengths she goes to conduct research as a Native faculty member. She stresses how critical it is for her non-Native colleagues to engage and attempt to conduct research with a more collectivist approach, as it acknowledges and respects all people involved and holds the researcher accountable. Janet is describing these parts of herself that are culturally attuned to being different from her colleagues. Sharing her knowledge and working collectively to learn new things is hard work and seemingly requires her to be in spaces that feel uncomfortable and likely to be misunderstood. However, Janet is positioning the responsibility on her non-Native colleagues, who continue to fit their research and engagement within settler-colonial framing.

I see people, a lot of non-Native people or non-minority or whatever, white scholars stepping in that direction in ways that they feel comfortable, but because I'm uncomfortable, made uncomfortable by a lot of things that I find in my research and a lot of the questions that I have to ask myself, and the extra levels of accountability to community that I have that I carry with me into the work, I [non-Native] to research in uncomfortable places. I want that for my colleagues. I want them to trouble the waters. I want them to not be so pleasing. I want them to be in a place where they feel the burden, the responsibility, the accountability, the transparency, the uncomfortable questions that you come away with every time you step into research. That means not taking this, removing yourself from the research approach, that's not the baseline, that's not the gold standard, it's not the outcome or impact of your work.

Janet's authenticity lies in her articulation toward her colleagues, encouraging them to engage more, take on more, and see it more, rather than just extracting the data and remaining disconnected from sharing their authentic selves. Faculty members' role in research is tied to productivity, publication, and tenure/promotion, which leaves little room for collectively engaging in research-oriented toward community needs, and underrepresented groups. An individualistic agenda can succeed and have all the characteristics of brilliance. Yet, if the research is not pushing to diversify or enhance communities or dismantle broken systems, then the agenda remains individualized and flat.

For Mia, research has consistently been a cornerstone of why she wanted to become a professor. During her postdoc, she was excited to join a team that advertised their research centered on helping Native communities about health disparities. When Mia began her actual postdoc, it was nothing like she was told it would be. There were no connections made with Native communities or any tribal research boards. Instead, Mia was informed by the principle investigator that he had a dataset that she could work with and “find a paper to write.” Mia was dismissed and tokenized, and she knew that her value as a Native scholar and her focus on wanting to engage with Native communities were two things that she was not going to compromise.

Unfortunately, I hadn’t ever worked with somebody who had acquired power and privilege in the way he had, and he appeared as this very friendly guy who was open to new ideas, but he had very significant ego wounds. When I tried to say, “Hey, I signed up for this, because of X, Y, and Z, and none of those things are happening, and you’re dragging me into things that makes me feel tokenized, and so I’m wondering if we can maybe revisit or maybe think about what this could look like.”

Mia continued advocating for herself and the Native communities and families she knew needed support. From a settler-colonial lens, there are processes that specific fields must follow, and at times these protocols are headed by leaders who cross the line and create unwelcoming spaces and harm toward others. There was no compromising with this specific supervisor. While the research may have been something that he saw as a contribution, there were expectations and obligations that he did not uphold. There was

no study to engage with Native communities and no relationships that had been built with tribal offices. Mia continues to explain how the data set she was provided was irrelevant:

I was like, “This is a 15-year-old data set. There is nothing about health disparities or anything about any topic I'm interested in.” It's not going to look good for me to do this when my research agenda is working with indigenous communities, improving health outcomes, and studying health disparities.

Mia eventually chose to part ways with this position and found a better space to work in where she felt support and could work with students and Native communities. Her role in researching is meant to prioritize underrepresented groups, which can be challenging in many ways. But for Mia, she was willing to face the challenges within the academy and persist in finding a faculty position to fit her teaching and research needs. She is excited to be engaging in ways that interweave her teaching and research.

Redefining One's Teaching Philosophy

The third theme derived from this study falls under redefining one's teaching philosophy. The sub-sections that elaborate on this theme are teaching as filling the void, honoring ancestral ties and grandparents in teaching, Native identity strengthening representation in a classroom, and teaching beyond the classroom. The teaching philosophy consists of a faculty member's pedagogical practices where they present a general statement of their beliefs and ideology in an educational setting. Within their settler-colonial framing of teaching, they must balance their personal values in teaching and how they align within the institution. They are not bound to a hierarchal context. This

requires Native faculty to extend their thoughts and ideas while integrating and interrogating what their teaching philosophy will be for them.

Native faculty members are also discussing the relational component of teaching and engaging within spaces across their campus where teaching and learning commence. Native faculty see themselves as connecting and recognizing their ties to community. Native faculty share their traditional teachings to help identify how and why they engage with their community and how there is room to continue growing as an individual to gain a more profound sense of how better to serve the collective. With teaching, a responsibility that comes with those you serve is essential, and the relationship to how one understands the concern or situation is also critical. One thing to mention here is that from the first and subsequent interviews, many of the Native faculty stated they were the “only” ones in various spaces, whether that was high school courses, undergraduate courses, or graduate courses. This reflects how they bring in critical voices to speak to other students who may have had similar experiences.

Teaching as Filling the Void

Fannie is a faculty member who loves teaching. She teaches undergraduate courses throughout the academic year at her institution. Within her field of study, Fannie is critical in her approach to engaging not only with the material but engaging with the students. During this section of the interview, Fannie is describing how she approaches the course material, which is explaining the history and more broadly explaining the power structures and problematizing these structures that disproportionately impact

marginalized groups. She also states that telling a story or not telling a story are both ways that affect power structures and perceptions of these structures.

There's this temporality to these stories that we tell about history or that we don't tell about history. When we ignore certain stories, that is also – It's not an innocent decision to make; that's a decision that justifies our current power structure, and it intends to maintain that power structure indefinitely into the future. When you tell a different history, really what you're trying to do or what you can do by remembering these histories that aren't often told, or remembered, or given any era, is you're saying, "This power structure doesn't actually work for everyone. This power structure is actually really problematic in X, Y, or Z ways. Maybe we shouldn't look like this anymore. Maybe we shouldn't oppress people and assume that their oppression is justified because they haven't contributed anything to our country."

Fannie is responsible for explaining the complicated nature of how history, the present, and the future connect and how the decision as a teacher can perpetuate a settler-colonial history or reimagine the history of Native contributions that are an integral part of the reality of history and today. One can continue justifying their existence through sharing their stories, and one can critically question why the current stories are being told and the context in these stories that perpetuate inequities and marginalization, for example.

Fannie continues by stating:

That's why I think the teaching element has the potential for power and to have a ripple impact, because, with every 19 students who are in my class, or 29 students

or whatever, I think if I give them space to imagine the beauty and the terror of their histories – histories of people who are absolutely not like them – then, hopefully, they're coming out of it with a greater empathy for all people.

Fannie knows the power of sharing stories, and she educates students on the kind of power they have with their personal stories and the stories they learn about history. Fannie mentions giving students space to imagine their histories' beauty and horror, reflecting her inclusive teaching approach. Fannie recognizes and shares with students that history is tied not only to the past, present, and future. History is also tied to their accounts that incorporate their family members and other meaningful relationships. Fannie explains to students that they can own agency and power. Even within those structures that are designed to mold them, they're able to be able to change those even from within.

Nicole is a Native faculty member and teaches undergraduate students throughout the year. Nicole wants her students to grasp the reality that things are socially constructed, and it becomes critical to question what that means in terms of how we relate to the world, how we treat one another, and our surroundings.

My goal as I'm teaching is to denaturalize things. All the things in this world that we take for granted are natural; I want students to understand this is actually all a social construct. Anything that you believe around race, gender, sexuality, religion, any of these big, hot topics, all of this stuff is socially constructed. Nothing is natural in the way that we think about it. I've been teaching this kinship class right now.

She further pushes the students to think openly about the settler-colonial framing of family and how our perceptions might change if we continue challenging ourselves to reimagine familial ties. The settler-colonial tendency is to perpetuate the settler-colonial framing of familial relational ties and not recognize that there may be other ways, culturally speaking, that relationships among family show up differently.

That's what I want them to understand is, yes, you might make the definition of family through blood, but that's not how everywhere in the world does it. It doesn't make it the right way, and there's nothing natural about using blood as opposed to sharing food or whatever it is that other cultures might make relationships with. I don't know. I guess I see my role as just trying to open their minds to understanding that their perspective is one of many.

Teaching, in this case, was found within the understanding that kinship moves in spaces outside of the colonial context and that relationships are dynamic.

Honoring Ancestral Ties and Grandparents' Teachings

Sadie is currently a research professor and works within the capacity of research centered around tribal communities. She has taught before and currently focuses on research. However, during our interviews, Sadie shared that she sees teaching, research, and service as interwind, which presented a challenge to decipher the arenas when she would have to articulate her academic contributions. They all influence one another differently, depending on the context. What is insightful about Sadie's perspective is that for her, teaching is informed by the ways she approaches her research, which is also informed by her cultural ties to what it means to be a Native faculty member. She teaches

within her research community and learns from the community members, which is reciprocal.

It's kind of that more communal or interdependent way of thinking about oneself rather as opposed to, "Well I'm an individual, and whatever I do in academia that's a result of my hard work, and it's about what I've accomplished." Instead of, "I'm here today, you're where you are today because of a lot of people from previous generations who made particular kinds of decisions or sacrifices or took particular action." What I love about Native life is you have autonomy but you're also moving collectively and those two work in an amazing dance!

Sadie acknowledges the importance of the collective voices of her ancestors and their ties to how they helped her to be present today and able to continue serving other Native communities. There is also a paradox in explaining the relationship between the individual working in tandem with the collective and the way the academic institution recognizes the hard work of the individual as separate from their familial influences. Sadie acknowledges the value of individually engaging in academia while recognizing the efforts of previous generations that help Sadie to do the research for the community. As a Native faculty member, Sadie is cognizant of thinking about ways to build sustainable relations with Native communities.

TMG is an assistant professor who currently teaches in the health field and is in a doctoral program.

If you look back on the ceremonies and traditions and the intent in those when it comes to health science and health research, our people have been scientists for

centuries and there is a real methodology to the way ceremonies are conducted and, again, the meaning and the outcomes of what it is. I'm still learning a lot about that. If anything, it's just increased my respect for, again, Indigenous ways of knowing traditionally based science if that's what we're going to call it, which I think it should be called. My grandma and my grandpa are no longer living, but again, their stories and their experiences walk through my aunties and they're teaching me now those things, and my more traditional cousins are as well.

TMG feels her Indigenous ways of knowing are special and recognizes her family ties that share this knowledge. Her grandparents and aunties help her strengthen her Native identity and nurture her cultural understanding of how science is rooted within Indigenous ways of knowing. She is in a space to navigate settler-colonial and collective approaches to health science.

Native Identity Strengthening Representation in the Classroom

Janet was given a name in her Native language by her brother. This was very special to Janet, and she proudly shared the meaning and story of her Native name. She chooses to share this beautiful and powerful story with students in her classes, as her name reflects who she is as a Native woman and as a Native faculty. Her story explains the importance and intentionality of being someone who teaches and leads.

I had a great role model in him. Then finally he gave me a name, my [Indigenous] name means she carries a little basket and it's the name for a teacher. A woman who gathers things, carries them, in a sense bears these necessary things for the community, and then when it's time as a teacher, I give them out, and whatever is

in the basket that I have to give, I'm supposed to share what I know. He also made sure that I knew that it was a little basket so that I wouldn't be weighed down by unnecessary things that were too heavy for me to carry. I feel a certain lightheartedness in there, but given that name, I think was another thing that has continually; even when I was in communication, I was leading workshops or showing people the process of how to do things and so it's just in my nature, I guess.

For Janet, there is an inherent emotional tie to the power of being given a name and one that aligns with her spirit. Janet respects and embodies her Indigenous name while understanding that she is also learning to grow with her name and recognizes that her name holds power in spaces even within academia, but more importantly, in the spaces with students. Her name signifies her reciprocity and service toward her communities. As a faculty member, she continues to embody the values of reciprocity and service in a lighthearted manner.

When I was teaching in person, and I would introduce myself in Native language, and I would share that story so that my students understood who I was, where I came from, and that I'd take the teaching part of it, not just the doing of writing and doing press releases or news stories or whatever, but the being who I am in the classroom and it's not just me in the classroom, it's me.

Janet shares her Native name and identity as she transforms the space. Her authenticity is articulated by how she shares her Indigenous name and the cultural significance behind it. There is the significance of Janet sharing her Native identity within academic spaces,

which increases visibility and representation of Native presence within the institution. Being a Native faculty member is powerful, and for Janet, she chooses to engage her Native identity as a form of representation and inherent resistance.

Teaching Beyond the Classroom Setting

For Native faculty member Nicole, trying to create spaces for Native students to be themselves within the institution is placing a high value on relationships. Her role as a faculty member includes being mindful of working to be creative and strategic when supporting Native students beyond the classroom setting. Nicole's ability to check-in and have those tough conversations with colleagues and leadership regarding students out of the classroom is to ensure they feel supported. The "things" are the meetings centered on the issues of lack of resources for Native and Indigenous students and processes that hinder their sense of belonging on campus. Engaging in meetings with and about students is a teaching and learning process. Nicole reflects on the topic while also thinking about the impacts the meeting will have.

When these things happen in these meetings, it's like, I'm doing it because one of the values is that I am committed to trying to make the [institution] better and to make it better for our students. So I'm always thinking about if a Native student had to go through this or what impacts that might it have on our Native staff and faculty if this went the way it's going or just things like that. I just always try to have a commitment to Native students and other Native faculty and staff.

Nicole values action toward making this space better for BIPOC students, staff, faculty, and Native and Indigenous students, faculty, and staff. Nicole's efforts toward serving

minoritized communities demonstrate how she values these relationships. Centering students, their concerns, and what inspires them, for example, are two critical areas for a faculty member to ask about, even beyond the classroom. Sometimes, calling out the performative allyship and the complicit behavior of colleagues and leadership is necessary for Nicole. At other times, it addresses a specific concern on behalf of a student.

That is, added labor comes from Native faculty members, and most of them, during these interviews, expressed similar sentiments about students, faculty, and staff whom they consider collectively. Generally, from a settler-colonial lens, students attend an institution and “partake” in the knowledge and resources it offers (Kirkness & Barnhardt, 1991); this could also extend to the other university community members. A student and other community members must conform to the institution’s learning culture. Nicole and other Native faculty reflect on acknowledging the complicated positioning minoritized students, faculty, and staff often face within the institution.

Crazy Firefly is an adjunct faculty member who is completing her Ph.D. and enjoys teaching her courses throughout the academic year at her institution. Crazy Firefly supports students by considering what they are bringing with them into the learning space, not just as things that are barriers, but parts of them that give the student dimension. She also acknowledges that learning is not only occurring in the classroom, that each student faculty member is bringing their knowledge into one space.

What does that look like in that remembering that teaching doesn’t happen in a little bubble where we – I think it’s funny in teacher trainings when they’re like,

“OK, well, once you get to this classroom door, you're going to turn off whatever is happening out there in the world. You're going to just turn it off and leave it out the door. You come in here, and it's all sunshine and roses and rainbows.” You know what I mean? Because in all reality, learning doesn't happen in a bubble. We know that nobody, not the teacher, not the principal, not the students in the seat, can shut anything off when it comes in that door. If you don't have enough food to put on the table as a teacher or to have on your table as a student when you walk in, that reality doesn't end.

Crazy Firefly sees teaching and learning as a dynamic moving through the classroom.

She believes that you are not just teaching part of a person but teaching a whole person.

Remembering that learning doesn't happen in this bubble, but it happens in connections with the world, is really important. If I'm expecting my teachers who are learning to be teachers or my higher Ed students to come in here and think that the world is not sitting their shoulders when they're sitting in my classroom, then I'm a damn fool.

Crazy Firefly recognizes that teaching is happening in the relationships and connections one has with the world. Teaching occurs in a classroom, it happens before students enter and continues after class ends. Crazy Firefly respects the students and their knowledge, which reflects how she takes extra care to create a welcoming environment for students and all they choose to bring into the class while also being cognizant that they may not share, but that doesn't mean she defaults to one-dimensional thinking of learning only taking place in a bubble.

Chapter 4 explores the combinations of the themes from the Native faculty members' profiles and the Native faculty members' interviews to help build upon the Chapter House framework methodology. The Chapter House methodology goes beyond the teaching, research, and service (TRS) paradigm and incorporates the holistic experiences of Native faculty. Beginning with analyzing the Native faculty members' profiles, the stories of who they are and where they came from created three significant themes. The three major themes from the interview profiles were that Native faculty members chose their faculty pathway at different times in life, so they all had different pathways to entering the role. The second central theme is that Native faculty members create scope for how they view education through a collection of how their identities are informed by cultural aspects and lived experiences. The third significant themes discuss the relational aspect of how Native faculty members engage in the TRS paradigm, depending on their faculty lines, such as tenured or non-tenured.

In the second part of the findings, Native faculty explain how teaching, research, and service are areas where they bring their cultural values into these spaces in their unique ways. They negotiate their values by recognizing the interweaving of settler-colonial and cultural values and reflect on how their teaching or research agendas are impacted. Their research agendas focus on supporting Native communities and natural resources that sustain humans, animals, and insects. Their work revolves around the collective, which includes living and non-living entities. Service plays an integral role in all areas of the TRS value system, as Native faculty share how they define service and

how service is embodied in their Native identities. They reframe service in a relational context and see it as a value that elevates teaching and research.

CHAPTER FIVE: CLOSING OF A CHAPTER HOUSE MEETING

When a chapter house meeting ends, community members usually stay awhile and continue talking. The meeting notes are compiled, the agenda is recorded, and the officials gather all the material to file it for the next chapter house meeting. Community members prepare to make their way home, taking the thoughts and ideas shared in the meeting. Each member contributed to the meeting. Some engaged in the agenda, some made and served food, some listened, and others brought those who needed rides to the chapter meeting. There is a process that takes place from the planning stages to the actual agenda meetings. The pre-meetings are all a part of the chapter house experience.

This discussion area of this study is like the closing of the chapter house meeting. This section reflects on the elements of the study, all the meeting notes, and each of the Native faculty's narratives. The analysis is making meaning of how to utilize the knowledge that was shared. The knowledge consisted of interweaving settler-colonial and Diné ways of being in the chapter house, much like Native faculty do when they navigate settler-colonial ideology within higher education and their values to make meaning of their faculty roles.

Introduction

By emphasizing the lived experiences of Native faculty members, the hope for this study is that institutional leadership, researchers, and educators will begin to rethink

the assumption that the settler-colonial teaching, research, and service (TRS) paradigm is an appropriate standard to evaluate, assess, and understand faculty member roles. A belief that should be questioned is the individualistic lens associated with faculty roles that focus on the eternal pursuit of promotion and tenure. By uncovering the intersections of collective and individual values, this study challenges settler-colonial practices associated with supporting promotion and tenure as the primary indicators of success within the academy for faculty members. Through settler-colonial practices, the literature refers to mainstream frameworks, professional development, collegiality, academic freedom, and the value of merit as ways for faculty to achieve tenure. The institutions create the pursuit of excellence and self-fulfillment as a means for success. It is also essential to recognize external pressures that impact and influence these settler-colonial practices. The metaphor and physical structure of the Chapter House Framing is instrumental to demonstrate how the TRS paradigm and relationality engage Native faculty within higher education. Through utilizing paradox (Maryboy, Begay & Nichol, 2020), the motivation is to view how these entities act in a relational balance instead of pulling in opposition. This contributes to a deeper understanding of how Native faculty describe the values that inform their faculty roles, and how they make meaning of their faculty roles. This chapter includes an overview of the study (background, purpose of the study, research questions, and methodology), a review of the findings, implications for practice and policy, limitations of the study, and the conclusion.

Problem

Existing research on Native faculty experiences often emphasizes the struggles of being a faculty member. Areas include access to institutions, road maps to promotion, obstacles encountered while going for tenure, the challenge of balancing family, institutional obligations, and lack of mentoring and development for Native faculty in general (Calhoun, 2003; Fox, 2008; Mohamed & Beagan, 2019; Shotton, 2018a; Walters et al., 2019). From this research, we have learned how institutions can better support Native faculty through mentoring, research funding, program efforts to retain and develop Native faculty, support Native faculty research agendas, and support efforts in balancing teaching and research workloads (Elliott et al., 2010; Fox [Comanche], 2005, 2008; Shotton, 2018a; Waterman & Lindley, 2013; Williams, 2012). Yet, a fundamental aspect is being overlooked: The TRS paradigm, and the values informing that paradigm. Through this study, I am seeking to understand the values Native faculty draw upon to navigate their faculty roles.

Purpose of Study

A qualitative approach was used in this study. This study interviewed 11 Native faculty members to understand how they describe their faculty roles and make meaning of their faculty experiences within higher education. In addition to conducting a qualitative research study, I leaned into relationality (Deloria & Wildcat, 2001; Wilson, 2008) and paradox (Maryboy et al., 2020) to think about how faculty align themselves to the TRS paradigm and their worldviews. Purposeful sampling was used to select 11 collaborators from the four corners region of the Southwest (Arizona, Colorado, New

Mexico, and Utah) engaged in this study. The characteristics of these collaborators self-identified as Native and in higher education. The collaborators varied in age, geographical location, job title, role(s), years of experience, and years of education. Data used in this analysis of the study came from two sources. The primary sources were the two one-on-one interviews, the third focus group with the collaborators, and additional material several shared for context such as their syllabus, publications, and webpages with their profiles.

Each interview was recorded with their consent, transcribed, and assessed using qualitative software. I conducted open coding with the first set of interviews and then ran open coding with the second. At this time, I reviewed the transcripts and codes together to begin grouping the codes into categories. Then, I divided the 11 collaborators into two focus groups based on which collaborators could make the scheduled times. I then transcribed the group interviews and integrated them into the coding. Using tools to analyze the data, I spent time reflecting on the themes, reading the transcripts, listening to the interviews, and watching the zoom recordings. As broad themes began to appear around the codes, I started to see relationships across the codes to develop data reflective of Native faculty experiences and their meaning-making of faculty roles in higher education.

Research Questions

The following two research questions guide this study:

1. How do Native faculty members describe and make meaning of their [faculty] roles in higher education?

2. How do Native faculty members describe the values informing their faculty roles?

Discussion of Findings

This section describes the findings, implications, and recommendations for the study. The three main findings encompass the ideas that reveal a deeper understanding of how Native faculty members represent and make meaning of their faculty roles. I extend the conversation about contributing to understanding Native women's faculty experiences. I discuss how the TRS paradigm is incomplete in understanding how Native faculty describe their values and make meaning of their faculty roles. Native faculty members reveal the past and present settler-colonial behaviors associated with Indigenous communities' displacement, removal, and elimination (la paperson, 2017; Tuck & Yang, 2012). Lastly, I discuss the creation of the chapter house methodology, a way to center on Indigenous ways of knowing (Smith, 2012).

Value Systems: A Lens to Understanding Native Women Faculty Experiences

The first significant finding describes the contributions to understanding Native women faculty members' experiences in higher education. In this study, several Native women faculty members shared similar values found within the literature. Cultural values like connectedness, community, cultural capital, resilience, belonging, and love of learning (Elliot et al., 2010; Fox [Comanche], 2005; Shotton, 2018a; Waterman & Lindley, 2013). Native faculty in this study expressed how they formed or found belonging among other BIPOC faculty to feel affirmed in order to thrive in their roles (Elliot et al., 2010; Shotton et al., 2018). Community was also a value central to their ways of identifying with their cultural ties and their connections with service to their

Native communities (Fox, 2008; Waterman & Lindley, 2013). Waterman and Lindley (2013) extend the notion of community through the concept of familial cultural capital, which is a component of community cultural wealth. Native women faculty in this study shared in expressing familial cultural capital through being role models for their children and younger family members who look up to them. Mia, one of the Native faculty, explains how her middle niece is curious about what her job is:

I just sit here and look at screens [jokingly stated]. It was really fun to tell them, I am a professor and I teach students. My sister really emphasizes, “Auntie is one of the only [Native] professors in her field and at universities.” That means a lot. It wasn’t until I saw reflected in their eyes, where my sister last week was like, [niece] did her family presentation and she is like, “My auntie is a doctor and a professor and she’s so proud of you.” That’s the most important thing.

Mia’s sincere inflection when she spoke about how important and meaningful it is to have an impact and participate in systems of her choosing is an example of familial cultural capital. Mia recognizes that her ability to share her successes relationally with others in her community is powerful.

Another central value described within the literature was responsibility (Shotton, 2018a). Responsibility explains the need to grow a community of Indigenous women scholars to ensure the work that has been created will continue to be shared as it benefits future Native communities and strengthens Native nations (Shotton, 2018b). Native faculty members in this study have traversed challenges (Nunpa, 2003; Walters et al.,

2019) and opportunities (Fox, 2008) that have influenced their pathways to become Native faculty members.

The findings revealed that through their experiences, the Native faculty identified and acknowledged aspects of their cultural identities that shaped their decisions and understanding of education. Through their stories of being Native faculty members, there is a relational aspect regarding how they engage their teaching, research, and service roles. How they engaged in their faculty roles can be expressed through how they helped define relationships. Native faculty recognized that communities around them consisted of cohorts and mentors at times who encouraged them and allowed them to navigate the academy as graduate students and new faculty. They emphasized their relationships with their family, the land, and how several Native faculty members expressed significant values they learned through both entities. These familial ties play out in how the Native faculty engaged in their faculty roles and recognized these connections as we talked.

For example, Cora describes her relationships with her family and how intergenerational knowledge influences her being a Native faculty member. Her relationship with her mother and grandparents allowed her to engage in understanding the values of respect and listening. Cora recognized her mom's hard work in caring for the home from a young age and how her mother respected what she had learned from her parents. These familial ties are deeply embedded with thoughts and prayers for future generations, Cora being one of those generational lines.

That's what she says. She goes, "Because I listened to your grandpa and his prayers and what he wanted for us." So for me, it's always been there. I have one

brother, and my brother is also a college grad. So yeah, it is really important. It's just a family value of mine, reinforced all the way to my great grandparents.

Cora's family, specifically her mom, significantly influenced her direction to pursue her education beyond her undergraduate degree. She finds challenges within the academy as opportunities to address and face them by pushing back and recognizing that she needs the collective.

Lastly, their relationships within the academy create spaces of resistance to settler colonial tendencies, such as prioritizing promotion and tenure processes of the academy. Although the institution is designed within a hierarchical structure with individualistic characteristics, the Native women faculty chose to become faculty members primarily because they want to support their Native and Indigenous communities and other minoritized communities within and outside the academy. Several of the Native women faculty chose to become faculty members, transitioned from their professional careers, and found new ways to utilize their expertise in another field to influence their faculty roles. Their former careers did not allow them the flexible time or the flexibility to engage in work they wanted to do, which centers on support for Native communities. The Native women faculty vary in their faculty line, some being non-tenured, others are primarily research faculty, some focus on teaching, and a few are teaching while completing their Ph.D. However, with these different types of faculty tracks, these Native women faculty share the common pursuit of working to improve the lives of Native communities, on and off campus, and to find the spaces on campus that support Native communities as well. These amazing Native women faculty come into the academic areas

with their cultural ties and choose to embody these parts of themselves to engage in their faculty roles. The ways Native women faculty develop their relationships are intentional and reciprocal. They explain how their relations with humans and space are essential because these relationships provide gifts in return.

Incomplete Nature of the TRS Paradigm

The second finding revealed incomplete settler-colonial framing for teaching, research, and service (TRS) values. Through the narratives of the Native women faculty in this study, there is evidence that they use collective values to make meaning of their faculty roles. Rather than position their collective values in opposition to individualistic values, they negotiated the spaces of teaching, research, and service in a relational balance utilizing both value systems. As stated in Chapter 2, teaching, research, and service are values associated with settler-colonial higher education practices focusing on production and progress (Rhoades & Slaughter, 1997). These tendencies are a symptom of settler-colonialism (Tuck & Yang, 2012). The collective consciousness of control and dominance has created institutions built upon the stolen land and bodies, intending to displace and eliminate Native and Indigenous communities (la paperson, 2017; Tuck & Yang, 2012). Settler-colonial tendencies in higher education exemplify racism, discrimination, lateral violence, and surveillance (Tuck, 2018; Tuck & Yang, 2012; Walters et al., 2019). Tuck (2018) asserts, “Indigenous collectively is the context for the hyper focus on the individual and distaste for collectivity that are so typical of neoliberal and white settler societies” (p. 90). The challenge for Native faculty is knowing neo-liberalism within a settler-colonial context (Tuck, 2018), educating others on how TRS

values are a part of settler colonialism, and then learning to navigate TRS with their cultural values.

Furthermore, Native faculty choose to navigate these spaces by recognizing that they too benefit from settler colonialism, thus living with the paradox of the academy. Recognition of this paradox is through collective engagement with communities on and off campus. Native faculty are constantly leaning into the process of learning how their cultural values intersect with their faculty roles. Below are examples of how Native faculty engaged in the service and research areas through a relational balance of value systems.

Typically, service is seen as only a fraction of faculty members' roles and responsibilities (Boyer, 1990; Fairweather, 2002). For Black, Indigenous, and people of color (BIPOC) women faculty members, the service expectation of their faculty roles usually take on more than what is counted for in terms of service, such as advising hours, mentoring students, addressing personal student concerns, and service to the institution such as committees, faculty meetings and other types of administrative services (Hirshfield & Joseph, 2012; Turner et al., 2011). In this study, Native women faculty are describing service as the foundational component that directs how they engage in research and how they engage in teaching. For Cora, the relationship she has with research is attached to the value of humility. She explains that from an Indigenous context, understanding learning is constant, and sharing that knowledge is endless. It is not about how much you acquire and think you know; instead, sharing knowledge helps one relate to their surroundings and allows the opportunity to continue connecting with

new ideas and building new relationships. For Cora, that is serving her Native communities. Cora explains:

Research is built around a premise that you're not going to know everything, and, to me, that's humility. I think the two go hand in hand. Some people think of research as gathering as much knowledge as you can to become the expert. That's not what research is to me. To me, it's knowing I don't know everything, and that's why I do the research. I think that's one value that is a little bit different from education. All those same values go into research for me.

Cora centers relationality on the research and defines how she interprets it. Her cultural values help her understand her relational ties to research. Cora's faculty role engages in a lot of research, which she calls humble inquiry. She works with Native and non-Native communities to design and implement strategies to enhance peoples' ways of living and being. Cora explains:

That is probably the most pivotal role for me as faculty. ... The things that I learned go through my filter, and I make sense of it and rearrange it and communicate it to other people. That's the responsibility: You don't hoard the information for yourself with the intent of becoming individually intelligent; it's for communicating it to other people and sharing the wealth and then creating and being part of that cycle of dialogue.

Cora sees her research faculty role as working toward benefiting and serving the community, acquiring knowledge to share with other people, and inherently

strengthening the larger collective. Service traverses Native faculty roles and is acknowledged as a blessing.

Paradoxically, service to the community in a settler-colonial framing can be a hindrance toward progress in the faculty role. However, to the Native faculty, service to Native communities and engaging with Native researchers can be uplifting and motivating. For Sadie, supporting other colleagues working in their capacities to serve their communities keeps her spirit healthy and encourages her to continue working.

I was connecting and supporting social workers. ... It was one of the things that just gives me joy. My Dean was like, “Too much. It’s dragging you down.” It was really good difficult for her to hear, no, that being with my community, those folks, those younger social workers, actually is quite affirming and uplifting. Perhaps it’s some of those other busy work pieces and being on this committee and that committee and another thing, that is really, really what is the dragging us down.

Sadie recognizes the importance of the research being conducted while also recognizing that being in a community with the younger Native research team is an integral part of the overall research process. It is not a limitation, but a necessary component to honoring the work. This demonstrates a relational balance of collective and individual values intersecting. Service is, therefore, more than just giving time and effort; it is reciprocity. This study also extended to include service reflecting collectivism and clanship for Native women faculty. In this case, for Native faculty, it is within the capacity of their communities, colleagues, students, and staff. Service is also described as upholding

institutional responsibility, meaning that institutions must be reminded of the critical nature of the building and cultivating relationships on and off campus. As a researcher and Native faculty member, Sadie demonstrates how she, and other Native faculty, can serve as in different capacities. This helps to build long-term partnerships among organizations that represent an individualistic mindset, and an organization that has established collective values.

Research through a settler-colonial lens is having access to analysis and a means to achieve upward mobility within the institution (Finkelstein et al., 2016; Tierney, 1999). In this study, the Native women faculty redefined the research agenda in various ways, like an intentional practice that centers their cultural epistemology and ontology while meeting the standards of their institutional research expectations. Noting that not all Native women faculty conduct research, they each in their own way, sought to redefine their research by discussing how their cultural foundations influence their methods of analysis. The findings show that research for Native women faculty is useful to grow and strengthen relationships with communities, their ancestors, and extending this reciprocal process of being a teacher and learner. The relationship with research for Native faculty members is about serving the Native communities and families. Native faculty research covers undoing policies perpetuating settler-colonial tendencies to generate creative ways to elevate Native communities and families.

Through a settler-colonial lens, teaching has many elements, which is critical to the reward structure of higher education (Finkelstein et al., 2016; Gehrke & Kezar, 2014). The Native women faculty in this study worked toward finding a relational balance

between utilizing their traditional cultural values and adhering to the institution's teaching expectations. They described how they paralleled their Indigenous and settler-colonial knowledge in their teaching and engagement with students, colleagues, and other community members of the institution. This extends the notion of reaching to cover different aspects of what it means to engage, teach, and learn. The findings from Native women faculty indicated that teaching, research, and service should not be siloed. Instead, they should be seen as interweaving and relational.

As Native women faculty reflected upon their faculty roles, they shared narratives about how their values of individual and collective lenses are negotiated. By examining the paradoxical relationship between the collective and individual values creates a new perspective of how to navigate TRS within the institution. The term paradox, from a settler-colonial perspective, signals a type of polarizing opposites of two things that are unrelated (Maryboy et al., 2020). However, from an Indigenous (Diné) collective perspective, this indicates intrinsically interrelatedness is occurring among opposites (Maryboy et al., 2020). Understanding the settler-colonial framing of the TRS paradigm and relationality through paradox helps to re-envision the idea that settler-colonial values and Native faculty values are in a relational balance when navigating higher education.

The work and commitment Native faculty practice and enact demonstrates that relational balance of the TRS paradigm. Their cultural values should be an area that we pay attention to that can contribute to how we learn to be authentically ourselves in this changing world.

Creation of Story of the Chapter House Methodology (or Framework)

The last finding of this study was my humbled attempt to create a methodology called the Chapter House Framework. Chapter houses are physical structures tied to a history that aligns with the continuation of assimilation and erasure of Native and Indigenous communities (Tuck & Yang, 2012). They originally intended to formalize a governmental system for Diné families (Parish, 2018). However, before this occurred, the Diné people already had a “formalized governing structure” that community members engaged with. With the continued denial of resources from federal assistance, chapter houses became a way to disseminate information to and from Diné families. However, the underlying values that ground the chapter house are Diné ways of being and knowing. Diné philosophy is rooted in the gatherings of Diné families, which extends into the chapter house.

I mentioned two reasons in previous chapters why these physical structures are essential to this study. First, chapter houses are a part of my journey growing up. I learned teachings from my grandparents, including the chapter houses themselves, and from the community members. I elaborate on the parallels between journeying to chapter houses and journeying through higher education. Differing ideologies exist in the same space. How these ways of thinking play out in these physical structures are much like how Native women faculty negotiate their faculty roles within higher education. Chapter house community members engage in this seemingly relational way, as do Native women faculty in that relational context.

The Diné philosophy thoroughly explains the complex relationships with two items that oppose the settler-colonial sense. Sa'ah Naaghai Bik'eh Hózhó (*SNBH*) in Diné recognizes the energy in these entities and the relational balance, as both are needed to fulfill the picture or understanding (Maryboy et al., 2020). To put this concept into motion, I extend this way of thinking into how Native women faculty make meaning of their faculty roles within higher education through negotiating these collective and individual values in different spaces. I need to be mindful of recognizing that by using a Diné concept on non-Diné Native experiences, I account for the many other tribal nations and cultures represented within this study. Through an Indigenous Hemispheric Approach (Castellanos et al., 2012), I want to honor the interconnected histories and knowledge systems of Native faculty and my Diné identity, collectively and relationally, while being mindful of centering each Native faculty member through their stories. Using the Chapter House Framework is a way of reclaiming the research space and moving toward decolonizing methodology (Smith, 2012). The Chapter House Framework centers Indigenous knowledge within this study. According to Shawn Wilson, one of the reasons the chapter house methodology is critical to engage in as an Indigenous researcher is because “the more important and meaningful is fulfilling a role and obligations in the research relationship that is, being accountable to your relations” (Smith, 2008, p. 77). Engaging parts of my Diné identity and having conversations with community members and family about chapter houses is my way of holding myself accountable to whom I am as a Diné scholar and carrying forward this knowledge for future educators.

Implications

Institutions need to consider how Native faculty members engage within their faculty roles in a relational context because their experiences matter, and their right to be represented matters. Their presence within higher education can elevate policy and practice implications. In this section, three implications are discussed within the context of higher education. The first implication is how higher education needs to focus more on identifying intentional ways to build infrastructure within institutions that support pathways for new Native faculty. This addresses the need to improve the lack of representation within higher education regarding Native and Indigenous scholars, and those who choose to become a Native faculty. The second implication is recognizing the self-determined pathways of Native faculty members. This implication suggests that by acknowledging how Native faculty engage relationally by using the individual and collective lenses, leadership, educators, and other Native faculty within higher education to foster a deeper understanding of how they navigate educational spaces. This type of insight benefits understanding the nuances of negotiating in a relational context. The third implication is highlighting the relationships Native faculty have with settler-colonial tendencies.

Much of the literature is focused on establishing settler-colonial practices within higher education. However, I am naming an additional layer to further extend capitalistic notions of normative and include settler-colonialism. This is beneficial to understand when considering how Native faculty engage within academic spaces promulgated on excellence (Rhoades & Slaughter, 1997). To better understand and bring awareness is a

significant step toward the “planning and reflecting” process of a chapter house meeting. This is also the initial step toward making meaningful and intentional actions that will benefit and center the lives of Native faculty within higher education in ways that do not tokenize or exoticize their presence.

Improving Infrastructure for Pathways for Native Faculty

Firstly, it is important to consider how we build infrastructure within institutions that facilitates, encourages, and cultivates relationships with new Native faculty members. If the academy intentionally explores ways to support their Native faculty, then it is possible to find options of how to meet their needs. Top-level administrators, educators, and researchers could possibly define pathways that align with the unique needs of new Native faculty. Cajete (1994) eloquently describes the characteristics of how in “traveling a Pathway, we make stops, encounter and overcome obstacles, recognize and interpret signs, seek answers, and follow the tracks of those entities that have something to reach us...Path denotes a structure; Way implies a process” (p. 54). For Native faculty, their pathways have many unique characteristics that involve their cultural ties, family, and physical places.

Part of becoming a Native faculty member is through graduate education. At times, doctoral students have support, but their permission from family can be limited because family members do not fully understand the doctoral process (Shotton, 2008). Support for graduate students can be a part of that needed support of nurturing space for Native faculty pathways (Fox [Comanche], 2005; Shotton, 2008; Wilson & Mihesuah,

2004). Currently, institutions offer faculty support. However, the systems typically fall within the framing based on colonial constructs (Tuck, 2018; Wilson & Mihesuah, 2004).

June describes several notable people in her life as integral in her pathway to becoming a faculty member.

There have been so many influential faculty in my life, both my dad and other professors, that I feel it makes so much sense to me of how I can teach this stuff and do it in a good way too.

Cora describes an important person supporting her educational pathway in graduate school. “I would say that my director, who is also my professional and academic mentor, was the main motivator for that. She’s Native too, which helps, right? She’s a woman, and she’s a Native woman.” Most of the Native women faculty acknowledged and expressed their reverence and respect for the support during school. In thinking about the relational aspect of what support looks like for Native and Indigenous graduate students, this could be engaging more with the student’s family and community to inquire about the specific support the institution can provide. Waterman and Lindley (2013) assert that higher education institutions should “...forge respectful connections with Native communities to help Native students maintain their community membership and responsibilities—something most Native students desire. Partnerships with tribes will not only help retain these students but enrich the IHE as well” (p. 157). Thinking through the values that Native faculty associate with their families and communities, both on and off campus, may lead to exploring ways to establish communication and creative ways of redefining what support can look like during graduate school.

Recommendation No. 1

There is a need to build capacity for resources for Native faculty in higher education. Native faculty struggle with finding the needed support when they should have supportive environments “creating a climate where diversity, including tribal identity, is truly appreciated in action and not just words” (Fox, 2008, p. 218). The following examples include how Native faculty explain the types of support they engage in within their institution.

Janet explains how mentorships on campus are essential to foster and cultivate strong relationships among community members, faculty, staff, and students, including community members outside the institution. Janet states:

What it is meant to do is call people in, create community, create relationships, and give people something like a touchstone, like, “Hey, we’re all going to be doing this, or here’s a conference that’s coming up and there’s money to send interested students, or hey, we’re going to present at this conference that this institution is hosting.

Reciprocity through the mentorship program values the relationships that are fostered among individuals. This type of community engagement is interweaving the relationships of different entities together and building a support network (Endo, 2020). Institutions should not only focus on internal support systems but look toward external partnerships to extend the types of support that may be available for Native faculty could be beneficial.

Collaboration with national organizations could create more outreach to meet the unique needs of Native faculty. Cross et al. (2019) asserts that “educational institutions can support the shifts from colonizing agents to supporting Indigenous cultures through opening the boundaries of the institution to be more inclusive of Native communities... schools can engage in meaningful, mutually beneficial dialogue” (p. 109). It may also be looking at partnering with other higher education institutions that have elevated their support for Native and Indigenous faculty. These types of institutions could also include Tribal Colleges and Universities (TCUs).

The following example focuses explicitly on cultivating a relationship between TCUs and a nonprofit organization that works with TCUs. I believe these types of partnerships are a model for non-tribal higher education institutions to consider when thinking through developing partnerships. For example, support for Native TCU faculty members derived from the American Indian College Fund (AICF) created several TCU faculty fellowships to support faculty obtaining their master's or doctoral degrees. Native and non-Native TCU faculty research initiatives support faculty members in their pursuit of benefiting their TCU institutions. This becomes possible by recognizing the empirical work and research conducted on the reservations and with other local Native communities. “What is significant is that each of the fellows studied and learned within the physical, cultural, and societal framework of their host tribal college” (Crazy Bull, 2013, p. ii). AICF has found funding to generate a publication series devoted to the very high-quality work of researchers and authors focused on research for TCUs. AICF has established a successful model demonstrating what HeavyRunner and DeCelles (2002)

describe as the family support movement. Although AICF is physically located in Denver, CO, this organization finds a means to bring together faculty members. They visit the reservations and TCUs to witness the research they are managing. The Tribal College Research Journal and the Mellon Tribal College Research Journal publications are a testament to the ways our ancestors shared traditional knowledge and our responsibility. To pass this knowledge in innovative and strategic ways for the preservation and growing future of our Native communities.

Faculty members, therefore, are responsible for growing the conversation about the roles they perform and the support or lack of their experience. The values Native communities utilize and practice benefit everyone in the community. This type of relationship that encourages faculty support in this case, TCU faculty could be something that can be transferrable to supporting Native faculty at mainstream institutions.

More options and ideas could potentially work for stagnant institutions by broadening the support. Doing outreach and providing funding to build partnerships requires more than just funding. One thing to be mindful of is who from the institution will make these initial connections, and if these people understand the relationality aspects of building relationships with Native and Indigenous communities. Nevertheless, institutions need to try a new approach toward building institutional capacity. Through external partnerships that are sustainable and understand that these types of relationships will not only take funding, but a collective effort from leadership constituents, faculty, and other relevant participants whom faculty may identify can be achieved.

Self-Determined Pathways of Native Faculty Members

A few articles describe the experiences of Native faculty (Elliot et al., 2010; Fox, 2008; Shotton, 2018a; 2018b; Shotton et al., 2018; Waterman & Lindley, 2013). This implication is associated with understanding how Native faculty create self-determined pathways through negotiating collective and individual value systems. Paradox helps to understand Native faculty self-determination and their choices being more than just seeking promotion and tenure. Current models assess faculty member support through the teaching, research, and service lens, focusing on improving these areas (Froyd et al., 2005; Gappa et al., 2007; Gehrke & Kezar, 2014). When educators and leadership only think through this TRS paradigm, they are not considering other values that may fall outside these areas. There may also be an assumption that faculty come into the university with similar values or the same settler-colonial orientation without considering that they come in with additional values tied to their Native and Indigenous cultures. When Native faculty refer to creating solutions, cultural models, or engaging in their fields when they work with tribal communities, they build research demonstrating cultural integration. These are examples of how self-determination plays out for Native faculty members in higher education.

Sadie explains her relationship with research as fundamental to her Native identity and extends the notion of what research means to her from an Indigenous context.

If we think about Native people as the original researchers, their engagement with life and the world around them, and the unseen world, all of that is learning and

sharing back what was learned. It's a constant loop of building knowledge of our world, sharing that knowledge, making some more knowledge, sharing that, just continually.

For Sadie, the research encompasses these elements of teaching, research, and service. It then moves beyond these areas to recognize the cycle of learning and sharing, the notion of reciprocity. The teaching, research, and service should not be siloed. Instead, they should be seen as interweaving and relational.

As a Native faculty member, June explains how her relationship with research is part of her cultural identity and ways of knowing. Presenting to audiences requires understanding multiple forms of contexts. It also requires engaging relationally. Research is interwoven with cultural elements that remind us to respect the research processes and share that knowledge.

That means that if I am giving a presentation to a predominantly non-Native audience, I have to understand that context and how to communicate with these people, what to share, what not to share, what is important for them to know as a community and vice versa. When I go back and give a presentation [on her reservation] it's a different set of tools and communications and practices that I engage with. Having the ability to do that, to switch codes, to translate between worldviews, languages, contexts, all those things, methods is really, really important value, too.

June is engaging in approaches that require her to negotiate different spaces with individual and collective values. June has skills that help her negotiate these spaces,

understanding that her cultural values are foundational to engaging all areas. From a relational perspective, both settler-colonial and traditional values are utilized by Native faculty members. We must allow the space and opportunity for Native faculty to engage in these conversations with others, educators, and leaders. Their knowledge and critical work reflect their self-determination. The steps they have taken, and the outcomes of their labor, should be noted and highlighted among leaders and educators within higher education. This would benefit institutions in rethinking how they are engaging assessment and evaluation of Native and non-Native faculty members in the context of promotion and tenure. It could also influence the questioning of how we evaluate and decide the competency of a faculty member.

Recommendation No. 2

I recommend institutional leadership consider the steps needed to support research Native faculty are currently engaged in and future research they are preparing to do. This will require more startup funds to support travel to and from communities, which elevates research and connection to community for Native faculty. I recommend reevaluating the faculty load to honor the work distribution. This also depends on discipline. When faculty members are offered a job, most contracts clearly state their work distribution (40% research, 40% teaching, 20% service, for example). These contracts directly affect annual reviews, pay raises, tenure, and promotion. I also recommend that institutions offer course releases for the first three years to allow Native faculty to engage in community building and develop this into the language of their contracts.

The other recommendation is to reevaluate the tenure and promotion process, which can vary depending on the institution. How do we review and transform promotion and tenure processes? Faculty of color have generally stated that their institutions' promotion and tenure processes have inequitable distributions of their faculty workload, causing the process itself to be unclear and confusing (Espinosa et al., 2019; Griffin et al., 2013). The tenure and promotion processes are in place to advance faculty careers and hopefully retain faculty. However, the lack of minoritized faculty in tenured and senior faculty positions reflects the reasons mentioned above, for example.

Suppose an institution only focuses on the generally understood processes through the TRS paradigm. In that case, we fail to recognize the inequities that minoritized faculty have, who are in vulnerable (non-tenure) academic positions. Setting clear expectations of the promotion and tenure process through reevaluation with all faculty, particularly with minoritized faculty, can elevate and transform the process. In terms of teaching, peer evaluations can be used to triangulate student assessments of teaching quality, ensuring that overall teacher evaluations are given equitable weight. Evaluating a deeper understanding of service commitments that fall outside of the settler-colonial framing recognize many types of service Native faculty and other minoritized faculty are doing by rewarding these efforts through promotion and tenure. There are many factors to consider when thinking about shifting the tenure and promotion process at institutions. However, this study helps to think through the values that should be considered to influence changing what is valued. Lastly, an institution must look at the broad picture of the campus culture such as what are the faculty, students, and staff saying about the

campus climate. The support for faculty promotion and tenure, specifically for minoritized faculty, should come from more than just their department.

Naming Settler Colonial Tendencies

Settler colonial tendencies influence Native faculty relationships with students, colleagues, family, and with their communities. Native faculty are aware of the settler-colonial tendencies, which influence how they relate outside of the institution and their faculty role (Calhoun, 2003; Mohamed & Beagan, 2019; Nunpa, 2003; Tuck, 2018; Walters et al., 2019). From a relational context, Native faculty know the necessity of navigating the institution. June explains how she navigates conversations based on this very topic. She sees her role in terms of being responsible for defining what settler colonialism is to colleagues or people who are unaware of the concept.

I feel like I have a responsibility as someone who's very comfortable in the non-Native world to be the person that explains these things about colonialism and settler colonialism and all these kinds of really tough concepts to non-Native folks. I think that that is challenging work. I think that for me, it's work that I am a little bit more comfortable with because I have navigated the non-Navajo world my entire life.

June has navigated settler-colonial spaces her whole life and continues to find a more profound sense of holding herself accountable for sharing her relationship with colonialism. She has expressed being the only one in the room who identifies as Native can be challenging. Still, she sees this space as an opportunity to hold that responsibility and educate people about the harm that has impacted Native communities, their families,

their animals, their land, their spirituality, and their livelihood. Leadership and educators should seriously consider sharing this responsibility. They can share the responsibility by learning about settler-colonial tendencies, and how deeply embedded colonialism is within our everyday lives. Shared responsibility is something very tangible and appropriate.

Cora's way of engaging with the relationship of settler colonialism is understanding the impact of education and the process of indoctrination. For Cora, she is consistently questioning ways to unlearn the embedded nature of settler-colonial tendencies while also recognizing that impact.

But I see that as my next level of mastering these concepts and combining tools to make things happen. I feel like it's enhancing my work; I feel like it's giving me a different perspective. I think it's driving me to challenge and making me think about how I can undo some of the learning I've done. You know, like we were talking about this earlier today ... like how the idea of those colonial constructs — of competition and everything — is so embedded in academia, and I don't even know if there's a way to undo that. I don't think there is because it's just embedded. It's entrenched. I constantly think about that. How do I undo that for everybody, but how do I get to the place where this is tolerable for me?

For Native faculty, naming the ways they navigate settler-colonial tendencies within institutions brings them one step closer to unlearning these tendencies. Perhaps this can bring in the relational aspect of how their cultural ties help Native faculty reimagine these same spaces. Institutions could even possibly reimagine a third university where "its aim

is decolonization, but its attempts at decolonization ... these are particularistic strategies of anticolonial and decolonial projects that are not necessarily aligned with another” (la paperson, 2017, p. 43). The strategies for decolonization include using settler-colonial values, and the strategy of a third university explains the idea of a range of ways to decolonize. Fannie remarks how the Native faculty participating in this study “...had to struggle and think about what it means to be true to themselves and their families in the context of these institutions, which are predicated on erasing those beautiful parts of our experiences as Native people.” For top-level administrators and educators, they must start with understanding what are settler-colonial tendencies. They need to broaden their understanding of how education perpetuates harmful practices that may not seemingly be overt but can still occur daily. They also need to understand settler-colonial tendencies to prevent the romanticization of Native and Indigenous people. Recognizing and calling out harmful practices can eventually create spaces where learning to be relational toward one another can take place. How do we engage the complicated history that acknowledges settler-colonial and relational ways of communicating? Institutions need to do better at leaning into the uncomfortable and painful histories that institutions carry. And be OK with sitting with that discomfort. Then, we as educators can continue having tough conversations where we can center and elevate the lives and values of BIPOC faculty and their strategic ways of navigating institutions.

Recommendation No. 3

One recommendation for what university administrators, senior faculty, and other educators need is to learn how to support diverse faculty by pushing back on settler-

colonial TRS value systems. Since faculty have become more diverse, they have “been surveilled more intensely” (Tuck, 2018). Pushing back on settler-colonial behavior can have detrimental effects on Native faculty. I recommend institutional leaders start conversing with one another and educate themselves on how settler-colonial tendencies appear in institutions. I recommend they travel outside their institutions, visit local Native support centers, and mindfully build relationships with tribal education officials on reservations or in areas where Native communities reside. Institutional leaders need to travel to these places to learn how place and space broaden the landscape of how settler-colonial tendencies have impacted Native communities. These types of trips are to move beyond the settler gaze and into being guests through cultivating relationships with Native community members. This recommendation may seem trivial and out of scope; however, it is not. Through relationality, we are reminded to acknowledge how individual and collective engagement interweave to create a relational balance. Doing the work and taking action requires us to get out of the office and journey to other places, meeting people and the land.

I also recommend that university leadership, senior faculty, and other educators listen to Native faculty recommendations and ideas within teaching, research, and service (TRS). Institutions need to give space and support to Native faculty that wish to recognize their Native communities, families, and ancestors outside of TRS. Not only in their research, but in other ways that are out of the bounds of an institution. Native faculty might have to travel and spend extended periods with their communities. Institutions need to acknowledge this through funding this part of their pathway and not

put contingencies like time frames or expectations of reporting back. This is inherently trusting the Native faculty with maintaining their faculty roles and respecting their cultural ties. Leadership must understand that this support level is equitable and refrain from thinking anything less.

Another recommendation would be for the administration to consult with local tribal communities to see how culturally relevant research can uplift, celebrate, and build capacity for Native communities. While also seeing how the institution can reciprocate and cultivate a lasting partnership. This commitment requires institutions to dissolve the idea that “progress” will occur within an academic year. It requires all who engage in building this relationship to understand that trust, respect, and reciprocity are fundamental to consultations. Native faculty have discussed at length how they engage, research, and learn with Native communities. The institution can find funding or ways to protect the time of Native faculty willing to participate in these consultations. Institutional leaders are also strongly encouraged to lead these partnering efforts and take the initiative while maintaining the fundamental principles of trust, respect, and reciprocity.

Recognizing and Honoring Native Faculty

Native faculty members working within higher education come from a place and space that is tied to their cultural knowledge and families. Their spirits and courage have led them down their own pathways toward becoming Native faculty members. Their families, their communities and physical places have informed how they strategically engage within their faculty roles. They are unapologetically Indigenous (Nelson, 2021),

in settler-colonial spaces and understand acts of resistance while being intentional and compassionate. They embody their Indigeneity when they engage in research and teaching that benefits their Tribal Nations and other underrepresented communities. The Native faculty create spaces for future Indigenous scholars to have opportunities to engage and further their educational pathways. Their stories have taught me that service is the underlying ethos of how they engage their cultural ways of being and knowing, regardless of titles or recognition. I have had the honor of working with such an incredible and strong group of Native women faculty for this study. I hope that their words and stories that are shared in this dissertation are validating for Indigenous faculty who are navigating the academy.

Recommendations for Future Theory & Research

This is the first study to use the Chapter House Framework to understand how Native faculty perceive their roles. This is also the first time a study has used the combination of relationality (Deloria & Wildcat, 2001; Wilson, 2008), Indigenous Storywork principles (Archibald, 2008), and paradox (Maryboy et al., 2020) to understand the values of Native faculty within higher education. While matters of Native faculty were discussed throughout the findings, the participants all happen to be Native women faculty. Perhaps replication of the study expanding the gender pool would provide further insights into additional values and analysis examining commonalities and differences across the gender spectrum.

I recommend extending this study with a more significant number of Native collaborators or focusing on the tribal colleges and universities located on the Diné

reservation. Specifically, how they would perceive the chapter house methodology, and in what ways their narratives might help inform the framework. Broadening this study to include a more robust collaborator sample of Native faculty, noting other intersecting identities, and how these might reveal nuances that inform the meaning-making of their faculty roles. There also needs to be research conducted by Native faculty that use cultural methods that align with their traditional values and ways of being.

Another recommendation would be to focus on a study that explicitly interrogates how COVID-19 impacted the Native faculty in higher education. Initially, this study was going to focus on a specific tribal university. Perhaps, future research could extend to Tribal Colleges and Universities (TCUs) and their Native faculty members. How would Native faculty members make meaning of their faculty roles at TCUs? By exploring a study only with Diné faculty members who attend TCUs or non-TCUs. Another perspective could be focusing on how Native faculty who are either tenured or are senior faculty members to describe the values that inform their faculty roles. Examining the Native faculty members who choose not to continue down any faculty track line needs further examination. Unique factors may be associated with their decision to transition into another career that could be valuable.

Lastly, the Chapter House methodology provides a model that centers the researcher within the research, in this case I am a Diné scholar who attempts to apply Diné elements to frame the study and inform the methodology. The Chapter House framework allows me as a researcher to be my authentic self (Smith et al., 2019) while holding myself accountable to my relations (Kovach, 2009; Wilson, 2008). Pulling Diné

knowledge into an academic space that is translatable is challenging and requires a collective of community members to support this effort. I began this process within this study and recommend the continuation of learning how to clearly map out the Chapter House Framework and methodology so that it can work toward seeing and writing knowledge differently for future Native scholars (Kovach, 2009).

Limitations/Dirt Road Woes/Challenges

There are unforeseen bumps and potholes in the roads that community members use to get to chapter house meetings and their homes, causing unintended consequences that could prevent families from traveling. These dirt road woes represent the challenges that impact the findings from this study, which seeks to understand the values Native faculty draw upon to navigate their roles. This qualitative study is limited in exploring the values of Native faculty members located within the four states of Colorado, Utah, Arizona, and New Mexico. Due to the restraints of COVID-19, the study could not meet the Native faculty in-person and see the physical spaces they navigate, such as the institutions, their office, and other relevant spaces that may have been within a distance to visit. This limitation in that part of the study recognized physical spaces as significant.

Conclusion

I began this study not realizing how much I would learn not only from the literature, but honestly from the Native faculty members. Native educators are a lifeline to past, present, and future knowledge. Although this sounds like a heavy responsibility, Native educators have chosen to embrace this reality. Through the narratives of these exceptional faculty, values of respect, reciprocity, service, resilience, community, and

responsibility are all elevated and give a deeper context for how Native faculty describe their values, informing their faculty roles and how Native faculty make meaning of their faculty roles. Native faculty want to honor their ancestors' knowledge, elevate their Native communities, and strengthen them. They are asking the future generations of Native and Indigenous scholars to join them as Native faculty. To inform the future generation that they are needed and that there are spaces for them to be welcomed. Each day, Native faculty are asking themselves and their communities within higher education: How do we find our way back home? This lifelong journey requires us to dig deep into how we see ourselves in all living and non-living entities. Journeying home means engaging in the educational process that brings us to an institution while also requiring us to be proactive in figuring out ways to disrupt the existing settler-colonial knowledge and systems. I am hopeful and see how these Native faculty are holding space for Native and Indigenous scholars and others who wish to step toward engaging relationally and boldly to begin making our journey home.

BIBLIOGRAPHY

- Akoto, K. A. (1992). *Nationbuilding: Theory and practice in Afrikan-centered education*. PAWI, Inc.
- Altbach, P. G., Gumport, P. J., & Berdahl, R. O. (Eds.). (2011). *American higher education in the twenty-first century: Social, political, and economic challenges* (3rd ed.). Johns Hopkins University Press.
- American Indian Higher Education Consortium (2022). *Tribal Colleges and Universities*.
<http://www.aihec.org/who-we-serve/>
- Amerind Foundation (2021, Jan. 9). *The Navajo Nation and the COVID-19 pandemic with Jennifer Nez Denetdale, PhD (Diné)* [Video]. YouTube.
<https://www.youtube.com/watch?v=mAtR58FJCj8>
- Archibald, J.-A. (2008). *Indigenous storywork: Educating the heart, mind, body, and spirit*. UBC Press.
- Archibald, J.-A., Lee-Morgan, J., De Santolo, J., & Smith, L. T. (Eds.). (2019). *Decolonizing research: Indigenous storywork as methodology*. ZED Books Ltd.
- Arizona Department of Education (2020). *22 federally recognized tribes in Arizona*.
<https://www.azed.gov/oie/22-federally-recognized-tribes-arizona>
- Austin, A. E. (1990). Faculty cultures, faculty values. *New Directions for Institutional Research*, 1990(68), 61–74. <https://doi.org/10.1002/ir.37019906807>
- Austin, A. E., & Sorcinelli, M. D. (2013). The future of faculty development: where are we going? *New Directions for Teaching and Learning*, 2013(133), 85–97.
<https://doi.org/10.1002/tl.20048>

- Bastedo, M. N. Altbach, P. G., & Gumpert, P. J. (Eds.). (2016). *American higher education in the twenty-first century: Social, political, and economic challenges*. Johns Hopkins University Press.
- Benally, H. J. (1994). Navajo philosophy of learning and pedagogy. *Journal of Navajo Education, 12*(1), 23–31.
- Bess, J. L., & Dee, J. R. (2008). *Understanding college and university organization: Theories for effective policy and practice* (Volume II – Dynamics of the System). Stylus Publishing.
- Bhattacharya, K. (2017). *Fundamentals of qualitative research: A practical guide*. Routledge.
- Blackburn, R. T. & Lawrence, J. H. (1995). *Faculty at work: Motivation, expectation, satisfaction*. Johns Hopkins University Press.
- Boyer, E. L. (1990). *Scholarship reconsidered: Priorities of the professoriate*. Jossey-Bass.
- Brayboy, B. M. J. (2005). Toward a tribal critical race theory in education. *The Urban Review, 37*(5), 425–446. <https://doi.org/10.1007/s11256-005-0018-y>
- Brayboy, B. M. J., Fann, A. J., Castagno, A. E., & Solyom, J. A. (2012). Postsecondary education for American Indian and Alaska Natives: Higher education for nation building and self-determination. *ASHE Higher Education Report 37*(5). Wiley.
- Cajete, G. (1994). *Look to the mountain: An ecology of indigenous education*. Kivaki Press.

- Calhoun, J. A. (2003). "It's just a social obligation. you could say 'no'!": Cultural and religious barriers of American Indian faculty in the academy. *American Indian Quarterly*, 27(1/2), 132–154.
- Carney, C.M. (1999). *Native American higher education in the United States* (1st ed.). Routledge. <https://doi.org/10.4324/9781315125121>
- Casado Pérez, J. F. (2019). Everyday resistance strategies by minoritized faculty. *Journal of Diversity in Higher Education*, 12(2), 170–179.
<https://psycnet.apa.org/doi/10.1037/dhe0000090>
- Castellanos, M. B., Nájera, L. G., & Aldama, A. J. (Eds.). (2012). *Comparative indigenities of the Américas: Toward a hemispheric approach*. University of Arizona Press.
- Champagne, D. (2006). *Social change and cultural continuity among Native nations*. Altamira.
- Chronister, J. L., Baldwin, R. G., & Bailey, T. (1992). Full-time non-tenure-track faculty: current status, condition, and attitudes. *Review of Higher Education*, 15(4), 383–400. <https://doi.org/10.1353/rhe.1992.0006>
- Churchill, W. (2004). *Kill the Indian, save the man: The genocidal impact of American Indian residential schools*. City Lights.
- Cohen, A. M., & Kisker, C. B. (2010). *The shaping of American higher education emergence and growth of the contemporary system* (2nd ed.). Jossey-Bass.
- Colorado Commission of Indian Affairs (2022a). *Southern Ute Indian tribe*.
<https://ccia.colorado.gov/tribes/southern-ute-indian-tribe>

- Colorado Commission of Indian Affairs (2022b). *Urban Indian population*.
<https://ccia.colorado.gov/tribes/urban-indian-population>
- Colorado Commission of Indian Affairs (2022c). *Ute Mountain Ute tribe*.
<https://ccia.colorado.gov/tribes/ute-mountain-ute-tribe>
- Cora-Bramble, D., Zhang, K., & Castillo-Page, L. (2010). Minority faculty members' resilience and academic productivity: Are they related? *Academic Medicine*, 85(9), 1492–1498. <https://doi.org/10.1097/acm.0b013e3181df12a9>
- Crazy Bull, C. (2013). Foreword. *Mellon Tribal College Research Journal*, I, i-iii.
<https://issuu.com/collegefund/docs/mellonvolumeifinal>
- Creswell, J. W. & Poth, C. N. (Eds.). (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). SAGE.
- Cross, T. L., Pewewardy, C., & Smith, A. T. (2019). Restorative education, reconciliation, and healing: Indigenous perspectives on decolonizing leadership education. *New Directions for Student Leadership*, 2019(163), 101–115.
<https://doi.org/10.1002/yd.20350>
- Danowitz, M. A., & Tuitt, F. (2011). Enacting inclusivity through engaged pedagogy: A higher education perspective. *Equity & Excellence in Education*, 44(1), 40–56.
<https://doi.org/10.1080/10665684.2011.539474>
- Deloria Jr., V., & Lytle, C. M. (1998). *The nations within: The past and future of American Indian sovereignty*. University of Texas Press.
- Deloria Jr., V. (1999). *Spirit & reason: The Vine Deloria, Jr., Reader*. Fulcrum Publishing.

- Deloria Jr., V. (2007). *We talk, you listen: New tribes, new turf*. University of Nebraska Press.
- Deloria, V., & Wildcat, D. R. (2001). *Power and place: Indian education in America*. Fulcrum Publishing.
- Denetdale, J. N. (2007). *Reclaiming Diné history: The Legacies of Navajo Chief Manuelito and Juanita* (3rd ed.). University of Arizona Press.
- Division of Economic Development, Navajo Nation (2004). *Overview*.
<http://navajobusiness.com/fastFacts/Overview.htm>
- Domingo, C. R., Gerber, N. C., Harris, D., Mamo, L., Pasion, S. G., Rebanal, R. D., & Rosser, S. V. (2020). More service or more advancement: Institutional barriers to academic success for women and women of color faculty at a large public comprehensive minority-serving state university. *Journal of Diversity in Higher Education*, 15(3), 365-379 <https://psycnet.apa.org/doi/10.1037/dhe0000292>
- Dunbar-Ortiz, R. (2014). *An indigenous peoples' history of the United States* (Vol. 3). Beacon Press.
- Eagan Jr., M. K. & Garvey, J. C. (2015). Stressing out: Connecting race, gender, and stress with faculty productivity. *The Journal of Higher Education*, 86(6), 923–954. <https://doi.org/10.1080/00221546.2015.11777389>
- Elliott, B. A., Dorscher, J., Wirta, A., & Hill, D. L. (2010). Staying connected: Native American women faculty members on experiencing success. *Academic Medicine*, 85(4), 675-679.

https://journals.lww.com/academicmedicine/Fulltext/2010/04000/Staying_Connected_Native_American_Women_Faculty.32.aspx

Endo, R. (2020). Retaining and supporting faculty who are Black, Indigenous, and People of Color: The promise of a multi-leveled mentoring-partnership model.

Multicultural Perspectives, 22(4), 169–177.

<https://doi.org/10.1080/15210960.2020.1845178>

Espinosa, L. L., Turk, J. M., Taylor, M., & Chessman, H. M. (2019). *Race and ethnicity in higher education: A status report*. American Council on Education; The

Andrew W. Mellon Foundation. [https://1xfsu31b52d33idlp13twtos-](https://1xfsu31b52d33idlp13twtos-wpengine.netdna-ssl.com/wp-content/uploads/2019/02/Race-and-Ethnicity-in-Higher-Education.pdf)

[wpengine.netdna-ssl.com/wp-content/uploads/2019/02/Race-and-Ethnicity-in-Higher-Education.pdf](https://1xfsu31b52d33idlp13twtos-wpengine.netdna-ssl.com/wp-content/uploads/2019/02/Race-and-Ethnicity-in-Higher-Education.pdf)

Estes, N., Yazzie, M., Nez Denetdale, J., Correia, D., Cody, R., Benallie, B., & Yazzie, M. K. (2021). Red Nation Rising: From Bordertown Violence to Native Liberation. In *Red Nation Rising*. PM Press.

Fairweather, J. S. (1996). *Faculty work and public trust: Restoring the value of teaching and public service in American academic life*. Allyn and Bacon.

Fairweather, J. S. (2002). The mythologies of faculty productivity: Implications for institutional policy and decision making. *The Journal of Higher Education*, 73(1), 26–48. <https://www.jstor.org/stable/1558446>

Finkelstein, M. J., Conley, V. M., & Schuster, J. H. (2016). *The faculty factor: Reassessing the American academy in a turbulent era*. Johns Hopkins University Press.

- Finkelstein, M. J., Conley, V. M., & Schuster, J. H. (2017). Whither the faculty? *Change*, 49(4), 43-51. <http://dx.doi.org/10.1080/00091383.2017.1357099>
- Fox (Comanche), M. T. (2005). Voices from within: Native American faculty and staff on campus. *New Directions for Student Services*, 2005(109), 49–59. <https://doi.org/10.1002/ss.153>
- Fox, M. J. T. (2008). American Indian women in academia: The joys and challenges. *NASPA Journal About Women in Higher Education*, 1(1), 204–223. <https://doi.org/10.2202/1940-7890.1011>
- Freeland, M. (2015). *Conceptual decolonization of space: Worldview and language in Anishinaabe Akiing* [Doctoral dissertation, University of Denver]. Proquest. <https://digitalcommons.du.edu/etd/210>
- Froyd, J., Fowler, D., Layne, J., & Simpson, N. (2005, October 19-22). *Frameworks for faculty development* [Conference paper]. Frontiers in Education 35th Annual Conference, Indianapolis, IN. <http://dx.doi.org/10.1109/FIE.2005.1612277>
- Gappa, J. M., Austin, A. E., & Trice, A. G. (2007). *Rethinking faculty work: Higher education's strategic imperative*. Jossey-Bass.
- Gehrke, S., & Kezar, A. (2014). Unbundling the faculty role in higher education: Utilizing historical, theoretical, and empirical frameworks to inform future research. In M. B. Paulsen (Ed.), *Higher education: Handbook of theory and research* (Volume 30, pp. 93–150). Springer International Publishing.

- Gonzales, L. D., & Terosky, A. L. (2020). On their own terms: Women's pathways into and through academe. *Journal of Diversity in Higher Education*, 13(3), 274–287.
<https://psycnet.apa.org/doi/10.1037/dhe0000128>
- Grande, S. (2004). *Red-pedagogy: Native-American social and political thought*. Rowman & Littlefield.
- Gregory, S., Wells, K., Forsyth, K., Latto, C., Szyra, H. Saunders, S., & Milne, R. (2018). Research participants as collaborators: Background, experience and policies from the PREVENT Dementia and EPAD programs. *Dementia* 17(8), 1045-1054.
<https://doi.org/10.1177/1471301218789307>
- Griffin, K. A., Bennett, J. C., & Harris, J. (2013). Marginalizing merit?: Gender differences in Black faculty D/discourses on tenure, advancement, and professional success. *Review of Higher Education*, 36(4), 489-512.
<https://psycnet.apa.org/doi/10.1353/rhe.2013.0040>
- Hall, S. (1995). When was 'the post-colonial'? Thinking at the limit. In I. Chambers & L. Cuti (Eds.), *The Post-colonial question: Common skies, divided horizons* (pp. 246-265). Routledge. <https://doi.org/10.4324/9780203138328>
- Haskie, M. J. (2002). *Preserving a culture: Practicing the Navajo principles of Hózhó doo K'e* (Doctoral dissertation, Fielding Graduate University).
- Heavyrunner, I., & Decelles, R. (2002). Family education model: Meeting the student retention challenge. *Journal of American Indian Education*, 41(2), 29–37.

- Hirshfield, L. E., & Joseph, T. D. (2012). 'We need a woman, we need a black woman': Gender, race, and identity taxation in the academy. *Gender and Education*, 24(2), 213–227. <https://doi.org/10.1080/09540253.2011.606208>
- Hoss, A., & Tanana, H. (2020). Upholding Tribal sovereignty and promoting tribal public health capacity during the COVID-19 pandemic. In S. Burris, S. de Guia, L. Gable, D. E. Levin, W. E. Parmet, & N. P. Terry (Eds.), *Assessing legal responses to COVID-19*. Public Health Law Watch.
- Johnsrud, L. K., & Sadao, K. C. (1998). The common experience of “otherness”: Ethnic and racial minority faculty. *The Review of Higher Education*, 21(4), 315–342. <https://www.proquest.com/openview/9dbc2e71682a8b48a1bd09a1f9f58f74/1?pq-origsite=gscholar&cbl=1821463>
- Kezar, A., & Maxey, D. (Eds.). (2016). *Envisioning the faculty for the twenty-first century: Moving to a mission-oriented and learner-centered model*. Rutgers University Press,.
- Kirkness, V. J., & Barnhardt, R. (1991). First Nations and higher education: The four R's — Respect, relevance, reciprocity, responsibility. *Journal of American Indian Education*, 30(3), 1–15. <https://www.jstor.org/stable/24397980>
- Kirmayer, L. J., Dandeneau, S. Marshall, E., Phillips, M. K., & Williamson K. J. (2011). Rethinking resilience from indigenous perspectives. *Canadian Journal of Psychiatry*, 56(2), 84-91. <https://doi.org/10.1177/070674371105600203>
- Kovach, M. (2009). *Indigenous methodologies. Characteristics, conversations and contexts* (Second edition). University of Toronto Press.

- la paperson. (2017). *A third university is possible*. University of Minnesota Press.
- Lomawaima, K. T. (1994). *They called it prairie light: The story of Chilocco Indian School*. University of Nebraska Press.
- Lomawaima, K. T., & McCarty, T. L. (2002). When tribal sovereignty challenges democracy: American Indian education and the democratic ideal. *American Educational Research Journal*, 39(2), 279-305.
<https://doi.org/10.3102/00028312039002279>
- Lomawaima, K. T., & McCarty, T. L. (2006). *To remain an Indian: Lessons in democracy from a century of Native American education*. Teachers College Press.
- Lyons, O., Hauptman, L., Grinde, D., Berman, H., Deloria Jr, V., Berkey, C., & Venables, R. (Eds.). (1992). *Exiled in the land of the free: Democracy, Indian nations, and the U.S. Constitution*. Clear Light Publishers.
- Mamiseishvili, K., & Rosser, V. J. (2011). Examining the relationship between faculty productivity and job satisfaction. *Journal of the Professoriate*, 5(2) 100-132.
- Marbley, A. F., Wong, A., Santos-Hatchett, S. L., Pratt, C., & Jaddo, L. (2011). Women faculty of Color: Voices, gender, and the expression of our multiple identities within academia. *Advancing Women in Leadership*, 31, 166–174.
- Maryboy, N. C., Begay, D. H., & Nichol, L. (2020). Paradox and transformation. *International Journal of Applied Science and Sustainable Development*, 2(1), 15–24.
- Maxwell, J. A. (2005). *Qualitative research design: An interactive approach* (2nd ed.). Sage Publications.

- McCarty, T. L. (2002). *A place to be Navajo: Rough Rock and the struggle for self-determination in indigenous schooling*. Routledge.
- McNeley, J. K. (1988). A Navajo curriculum in the national context. *Journal of Navajo Life*, 6, 125–136.
- Milem, J., Berger, J., & Dey, E. (2000). Faculty time allocation: A study of change over twenty years. *The Journal of Higher Education*, 71(4), 454-475.
<https://doi.org/10.1080/00221546.2000.11778845>
- Minthorn, R. S., & Chavez, A. F. (Eds.). (2015). *Indigenous leadership in higher education*. Routledge.
- Minthorn, R. Z., & Shotton, H. J (Eds.). (2018). *Reclaiming Indigenous research in higher education*. Rutgers University Press.
- Misra, J., Kuvaeva, A., O'meara, K., Culpepper, D. K., & Jaeger, A. (2021). Gendered and racialized perceptions of faculty workloads. *Gender & Society*, 35(3), 358–394.
- Mohamed, T., & Beagan, B. L. (2019). 'Strange faces' in the academy: Experiences of racialized and Indigenous faculty in Canadian universities. *Race Ethnicity and Education*, 22(3), 338–354. <https://doi.org/10.1080/13613324.2018.1511532>
- National Congress of American Indians (2020). *Demographics*.
<https://www.ncai.org/about-tribes/demographics>
- Navajo Family Voices (n.d.). *Navajo Nation chapters*.
<https://navajofamilies.org/navajo.html>

- Nelson, C. A. (2015). American Indian college students as Native nation builders: Tribal financial aid as a lens for understanding college-going paradoxes [Doctoral dissertation, The University of Arizona]. Proquest.
<https://www.proquest.com/openview/4351e68d5919e58bb2d730a423ff1f9a/1?pq-origsite=gscholar&cbl=18750>
- Nelson, C. A. (2021). Unapologetically Indigenous: Understanding the doctoral process through self-reflexivity. *Genealogy*, 5(1), 7.
<https://doi.org/10.3390/genealogy5010007>
- Niles, M. T., Schimanski, L. A., McKiernan, E. C., & Alperin, J. P. (2020). Why we publish where we do: Faculty publishing values and their relationship to review, promotion and tenure expectations. *PLoS ONE*, 15(3) e0228914.
<https://doi.org/10.1371/journal.pone.0228914>
- Nunpa, C. M. (2003). Native faculty, higher education, racism, and survival. *American Indian Quarterly*, 27(1/2), 349–364.
- O’Meara, K., Terosky, A. L., & Neumann, A. (2008). Faculty careers and work lives: A professional growth perspective. *ASHE Higher Education Report*, 34(3), 1–221.
- Office of Navajo Government Development (2008). *Navajo Nation code: Title 26 Navajo Nation local governance act*.
- Oliveira, K-a, R. K. N. & Wright, E. K. (Eds.). (2015). Kanaka ‘Ōwi methodologies: Mo‘olelo and metaphor. University Press Scholarship Online. <https://doi.org/10.21313/hawaii/9780824855857.001.0001>

- Orelus, P. W. (2020). The cost of being professors and administrators of color in predominantly white institutions: Unpacking microaggression, isolation, exclusion, and unfairness through a critical race lens. *Diaspora, Indigenous and Minority Education*, 14(2), 117–132. <https://doi.org/10.1080/15595692.2020.1719063>
- Osei-Kofi, N. (2012). Junior faculty of color in the corporate university: Implications of neoliberalism and neoconservatism on research, teaching and service. *Critical Studies in Education*, 53(2), 229–244. <https://doi.org/10.1080/17508487.2012.672326>
- Park., S. M (1996). Research, teaching, and service: Why shouldn't women's work count? *The Journal of Higher Education*, 67(1), 46–84. <https://doi.org/10.1080/00221546.1996.11780249>
- Parrish, M. (2018). *Local governance and reform: Local Empowerment*. Diné Policy Institute. <https://www.dinecollege.edu/wp-content/uploads/2018/04/Local-Governance-and-Reform-Local-Empowerment.pdf>
- Patel, L. (2016). *Decolonizing educational research: From ownership to answerability*. Routledge.
- Patel, L. (2021). No study without struggle: Confronting settler colonialism in higher education. In *No study without struggle: Confronting settler colonialism in higher education*. Beacon Press.
- Patton, M. Q. *Qualitative research & evaluation methods* (3rd ed.). SAGE.
- Rhoades, G. (1998). *Managed professionals: Unionized faculty and restructuring academic labor*. State University of New York Press.

- Rhoades, G., & Slaughter, S. (1997). Academic capitalism, managed professionals, and supply-side higher education. *Social Text*, 15(2), 9–38.
<http://links.jstor.org/sici?sici=0164-2472%28199722%290%3A51%3C9%3AACMPAS%3E2.0.CO%3B2-F>
- Riessman, C. K. (2008). *Narrative methods for the human sciences*. Sage.
- Rosser, V. J., & Tabata, L. N. (2010). An examination of faculty work: conceptual and theoretical frameworks in the literature. In J. C. Smart (Ed.), *Higher Education: Handbook of Theory and Research: Volume 25* (pp. 449–475). Springer Netherlands. https://doi.org/10.1007/978-90-481-8598-6_12
- Schuster, J. H., & Finkelstein, M. J., (2006). *The American faculty: The restructuring of academic work and careers*. Johns Hopkins University Press.
- Seidman, I. (2006). *Interviewing as qualitative research: A guide for researchers in education and the social sciences* (3rd ed.). Teachers College Press.
- Shavers, M. C., Butter, Y., Moore III, J. L. (2014). Cultural taxation and the over-commitment of service at predominantly white institutions. In F. A. Bonner, a. f. marbley, F. Tuitt, P. A. Robinson, R. M. Banda, & R. L., Hughes (Eds.), *Black Faculty in the Academy* (pp. 51–62). Routledge.
<https://doi.org/10.4324/9781315852164>
- Shotton, H. J. (2008). *Pathway to the Ph.D.: Experience of high-achieving American Indian females* [Doctoral dissertation, University of Oklahoma]. Proquest.
<https://www.proquest.com/openview/c410962617b14cf433cd6cb82510a5e4/1?pq-origsite=gscholar&cbl=18750&diss=y>

- Shotton, H. J. (2018a). Indigenous women and Indigenous scholar community building. *Wicazo Sa Review*, 33(2), 76-92.
- Shotton, H. J. (2018b). Reciprocity and nation building in Native women's doctoral education. *American Indian Quarterly*, 42(4), 488–507.
<https://muse.jhu.edu/article/708888>
- Shotton, H. J., Tachine, A. R., Nelson, C. A., Minthorn, R. Z., & Waterman, S. J. (2018). Living our research through Indigenous scholar sisterhood practices. *Qualitative Inquiry*, 24(9), 636–645. <https://doi.org/10.1177/1077800417744578>
- Shotton, H., Lowe, S., & Waterman, S. (2013). *Beyond the asterisk: Understanding Native American college students in higher education*. Stylus.
- Slaughter, S., & Leslie, L. L. (2001). Expanding and Elaborating the Concept of Academic Capitalism. *Organization (London, England)*, 8(2), 154–161.
- Smallwood, S. E. (2019). Reflections on settler colonialism, the hemispheric Americas, and chattel slavery. *The William and Mary Quarterly*, 76(3), 407-416.
<https://doi.org/10.5309/willmaryquar.76.3.0407>
- Smith, L. T. (2012). *Decolonizing methodologies: Research and indigenous peoples* (Second edition.). Zed Books.
- Smith, L. T., Tuck, E., & Yang, K. W. (Eds.). (2019). *Indigenous and decolonizing studies in education*. Routledge.
- Squire, D. D., & McCann, K. (2018). Women of Color with critical worldviews constructing spaces of resistance in education doctoral programs. *Journal of*

College Student Development, 59(4), 404-420.

<http://dx.doi.org/10.1353/csd.2018.0039>

Stein, W. J. (1992). *Tribally controlled colleges: Making good medicine*. Peter Lang.

Tachine, A. (2015). *Monsters and weapons: Navajo students' stories on their journeys toward college* [Doctoral dissertation, The University of Arizona]. Proquest.

<https://www.proquest.com/openview/96c66aceb5401a11c34f865a12ed1b8b/1?pq-origsite=gscholar&cbl=18750>

Tierney, W. G. (Ed.). (1999). *Faculty productivity: Facts, fictions, and issues*. Falmer Press.

Tinker, T. (2010). Towards an American Indian indigenous theology. *The Ecumenical Review*, 62(4), 340–351. <https://doi.org/10.1111/j.1758-6623.2010.00074.x>

Tinker, T. (2019). What are we going to do with white people? *The New Polis*.

<https://thenewpolis.com/2019/12/17/What-Are-We-Going-to-Do-with-White-People-Tink-Tinker-Wazhazhe-Osage-Nation/>.

Tippeconnic, J. W., & McKinney, S. (2002). Native faculty: Scholarship and development. In M. K. P. Benham & W. J. Stein (Eds.), *The renaissance of American Indian higher education: Capturing the dream* (pp. 241-256).

Routledge.

Tuck, E. (2018). Biting the university that feeds us. In M. Spooner, & J. McNinch (Eds.),

Dissident knowledge in higher education (pp. 149-167). University of Regina

Press.

- Tuck, E., & Yang, K. W. (2012). Decolonization is not a metaphor. *Decolonization, Indigeneity, Education & Society*, 1(1), 1-40.
<https://clas.osu.edu/sites/clas.osu.edu/files/Tuck%20and%20Yang%202012%20Decolonization%20is%20not%20a%20metaphor.pdf>
- Tuck, E., & Yang, K. W. (2014). Unbecoming claims: Pedagogies of refusal in qualitative research. *Qualitative Inquiry*, 20(6), 811–818.
<https://doi.org/10.1177/1077800414530265>
- Turner, C. S. V., González, J. C., & Wong (Lau), K. (2011). Faculty women of color: The critical nexus of race and gender. *Journal of Diversity in Higher Education*, 4(4), 199-211. <https://psycnet.apa.org/doi/10.1037/a0024630>
- U.S. Department of the Interior, Indian Affairs (n.d.). *Tribal leaders directory*. Retrieved June 22, 2022, from <https://www.bia.gov/service/tribal-leaders-directory>
- University of Denver Office of Research Integrity & Education (2022). *About the IRB*.
<https://www.du.edu/orsp/research-compliance/human-subject-research/about-irb>
- Vogelgesang, L., Denson, N., & Jayakumar, U. (2010). What determines faculty-engaged scholarship? *Review of higher education*, 33(4), 437–472.
<https://doi.org/10.1353/rhe.0.0175>
- Walters, K. L., Maliszewski Lukszo, C., Evans-Campbell, T., Burciaga Valdez, R., & Zambrana, R. E. (2019). ‘Before they kill my spirit entirely’: Insights into the lived experiences of American Indian Alaska Native faculty at research universities. *Race, Ethnicity and Education.*, 22(5), 610–633.
<https://doi.org/10.1080/13613324.2019.1579182>

- Warner, L. S., & Gipp, G. E. (Eds.). (2009). *Tradition and culture in the millennium: Tribal colleges and universities*. Information Age Publishing.
- Waterman, S. J., & Lindley, L. S. (2013). Cultural strengths to persevere: Native American women in higher education. *NASPA Journal About Women in Higher Education*, 6(2), 139–165. <https://doi.org/10.1515/njawhe-2013-0011>
- Weaver, H. N. (2001). Indigenous identity: What is it and who really has it? *The American Indian Quarterly*, 25(2), 240–255.
<https://www.jstor.org/stable/1185952>
- Williams, A. W. (1964). *The function of the chapter house system in the contemporary Navajo political structure* [Doctoral dissertation, The University of Arizona]. Proquest. <https://search.proquest.com/docview/302137902?pq-origsite=primo>
- Williams, R. A. (1993). *The American Indian in Western legal thought: The discourses of conquest*. Oxford University Press.
- Williams, R. S. (2012). *Indigenizing leadership concepts through perspectives of Native American college students* [Doctoral dissertation, Oklahoma State University]. ProQuest. <https://www.proquest.com/docview/1039150921>
- Wilson, A. C., & Mihesuah, D. A. (Eds.). (2004). *Indigenizing the academy: Transforming scholarship and empowering communities*. University of Nebraska Press.
- Wilson, S. (2008). *Research is ceremony: Indigenous research methods*. Fernwood Publishing.

Youngbull, N. R. (2017). *The (un)success of American Indian gates millennium scholars within institutions of higher education* [Doctoral dissertation, The University of Arizona]. Proquest.

<https://www.proquest.com/openview/90c5a839b60430edbe3a3a692a7888e0/1?pq-origsite=gscholar&cbl=18750&diss=y>

Younging, G. (2018). *Elements of Indigenous style: A guide for writing by and about Indigenous peoples*. Brush Education.

APPENDICES

APPENDIX A

Interview Questions

Interview One: Pathway to Becoming a Faculty Member. In the first interview, the interviewer's task is to put the participant's experience into context by talking about themselves. This first interview will allow the participant to start where they want because it will allow them to speak about what is most salient. The purpose of this first interview is to contextualize aspects of the participant's values and significant moments that influenced their pathway toward becoming a faculty member.

- Could you share with me how you found yourself as a Native faculty member?
- What values are most salient to you?
- What physical places are special and influential to you?
- What pivotal moments do you remember from your early adolescents that perhaps influenced your road to becoming a faculty member?
- Where do you draw your inspiration from in moving on the path to becoming a faculty member?
- Who and what were your biggest motivators that influenced you to become an educator?
- What did education look like outside of the classroom for you?

How do your current family relations influence you as a Native educator? *Possible order*
Prompt: (note how you will start the interview – can be abbreviated). State what you hope to accomplish during the interview

- Could you share with me how you became a Native faculty member?

Prompt: Thank you for sharing. From what I am gathering, these points (name the themes) were meaningful to you becoming a faculty member. What I would like to do next is ask about how those points in time are meaningful to you.

Probing questions –

- How were these moments (referring to previous response) important to you?
- Were there any times when you were young that helped give meaning to those moments?
- What inspired you to continue on the path to becoming a faculty member? (experiences, people, etc.)

Interview Two: Teaching/Engagement, Research/Resilience and Service/Leadership.
The second interview focuses on the areas of teaching, scholarship productivity and Public Service. These areas are at the center of the study.

Prompt: As part of this second interview, I am interested in understanding how Native faculty understand their roles through a teaching, research, and service framework. As a Native faculty member, I would like to learn how you understand teaching, research, and service from the institution, how you define those areas from your perspective, how you navigate those areas, whether it is defined by you or the institution.

(I will provide a definition of teaching, research, and service that is grounded by the literature and explain that they might have different definitions and that you would address this later)

Prompt: In reviewing these definitions, we can start with any of these areas.

- What area would you say is most meaningful to you as a Native faculty?
- Why is this area most meaningful to you?
- (Referring to definition) What aspects or perspectives are missing from this definition?
- How does your institution support your own definition?
- Are there any particular people (students, family, community) that have influenced the meaning of this area?

(Teaching)

- How do you define your teaching role?
- In what ways does the institution support your teaching role?
- How has your teaching role been influenced by the students you teach?
- What values would you use to describe teaching in the context of being a faculty member?
- What are some creative methods you have tried as a faculty member in teaching and engaging with your institution?

(Research)

- How do you define your research productivity?
- What values shape and drive your research productivity?
- How does the institution support your role in scholarship productivity?
- How do you involve Native communities in your research as a faculty member?
- How has your institution provided support for local Indigenous elders to engage in Indigenous Initiatives?

(Service)

- How do you define service through your role as a faculty member?
- What types of service have you engaged in as a faculty member?

- How has your institution supported your public service engagements?
- What values would you use to describe service in the context of being a faculty member?
- Describe your current role(s) and responsibilities at work and do these differ outside of being a Native faculty member?
- What roles within the institution have you participated in and what types of decision-making have you been a part of that influence institutional policy and/or procedures and/or structure?

***Interview Three: Follow Up.** In the third interview, participants are asked follow up questions to anything the participants find relevant that may have not been discussed. These conversations are more dialogical.*

- What does it mean to be a Native faculty member?
- Through these interviews, we briefly touched upon the technical factors and structures associated with evaluating faculty roles in each of your institutions. Assessment and annual reviews for promotion vary, ultimately being viewed as an individualistic pursuit according to the literature. In what ways have you navigated the pursuit of tenure/promotion, and annual reviews that perhaps push back on this individualistic ideology? How may we consider a whole other way to honor the work that Native faculty do within their roles?
- What advice do you have for future Native faculty members considering the field of being a faculty member?

APPENDIX B

Definitions for Interview Two

Teaching/Research/Service paradigm: Each component encompasses activities that vary by and within similar institutional types. They positively or negatively influence faculty productivity and performance. (Rosser & Tabata, 2010).

Faculty member roles are established based on the educational institution's demands. The institution's overall mission and changes shift the faculty roles primarily due to external influences and forces (Rhoades 1998; Rhoades & Slaughter, 1997; Schuster & Finkelstein, 2006).

Teaching in the broader literature is defined in various ways. There may be differences, and these differences have to be accounted for and intentionally thought through so that each definition of teaching covers important aspects to faculty members.

Webster's dictionary defines a teacher as "One whose occupation it is to instruct" (Teacher, 2020). According to Deloria (1999), "...the goal of modern education is to produce people trained to function within an institutional setting as a contributing part of the vast social/economic machine" (p.138). The primary teaching methods take place within a classroom or formal setting and focus on a process of indoctrination.

Historically, In the context of eurochristian education, learning and teaching have been the cornerstones of knowledge exchange and have given rise to rationalizing dominion and control over people, places, and things (Williams, 1993; Tinker, 2019).

Research or Scholarly Productivity in the broader literature is defined as scholarly activity, primarily designed to give tenure, increase in pay, faculty success, the number of

professional writings, intellectual growth, etc. The research should also contribute to the larger body of literature within a faculty member's discipline.

Patel (2016) further examines the responsibility that non-Indigenous researchers should consider. In educational research, mainstream researchers should be held to "explicitness instance, mutuality, and risk" (p.43). Indigenous researchers maintain the relationships as the essential piece of understanding and engaging with any community or space.

Service in the broader literature is articulated within higher education in general as a form of community engagement, a type of public service, a value within the scope of a faculty member's job responsibility accounted for through actions like serving as a board member, being a reviewer for publications, and serving the institution (Finkelstein et al., 2016; Tierney, 1999). Service as a settler-colonial value is defined by higher education as part of a more extensive reward system for faculty members, tying it to the tenure process, or even a faculty member seeking a promotion. Service in the settler-colonial faculty triad is an area that is undervalued and often contends with the other two areas of teaching and research (O'Meara, K., 2002; Vogelgesang et al., 2010).

APPENDIX C

Chapter House Interviews

Hastiin OJ

One of my dearest friends, Hastiin OJ, shared several of his experiences around chapter houses. I have known Hastiin OJ since 2012, have had many conversations with him, and have worked with him to support Native students. I consider him a relative and a knowledge keeper. Diné is OJ's Native language, and he explains how growing up and speaking Diné allowed him to maintain strong connections with his community members, build trust and have a deeper understanding of the communication between himself and the elders at the chapter house. For OJ, the chapter house was an entry point for employment, where he could work at the chapter house through a workforce program. The jobs provided services for community members and families. "Like if elders need some you know words chopped or you know there's some sort of bathroom addition that needs to happen, you know we're out there, helping" (OJ, 2022). This type of work for and with the community members is essential because the chapter house is sometimes the only means to acquire resources and help with basic needs. As OJ elaborates on his experiences, he describes several meaningful characteristics of the chapter house focused on the protocols and philosophy. When you have a chapter meeting, he would see a curtain separating the elder center where they are working with sheep wool while listening to the meeting. The wool making is all part of the chapter house process. Hastiin OJ shares:

When I was there, the Elder Center and the Chapter House were together at that time. So you'd have a chapter meeting going on over here on the corner. On the side, you have grandma's and grandpa's, you know, with a curtain wall, listening in on what's going on over there and making wool over here, you know that's cultural.

The meeting space allows community members to share their cultural traditions while partaking in an official meeting that is layered with settler-colonial protocol methods. OJ explains:

Western driven is the process of the meeting, you know, there's a particular name for how the meeting should be run. I'm the person that's running this meeting, you're the person that's taking notes you're the person that's going to take care of the vote count.

Although these rules of order for a chapter house meeting occur, they are just a framing for the meeting that holds deeper values enacted by the community members. The primary cultural element that binds all of the components of the chapter house, including the community members, is kinship, also known as Ké. OJ asserts:

Culturally is what they call a kinship, clanship and addressing and having respect for one another through that, through your proposals, the way you speak to one another. And the respect, you're listening to somebody do their proposal or talking. You are wanting to help, you listen and offering a solution or suggestions and then the reciprocity there of respect I think that's really important.

The critical element of Ké is brought into the fold while the official meeting is taking place. Kinship is vital in understanding the growing relationships in respecting the whole process of someone sharing their proposal, the act of listening, knowing the relationships you have with the people speaking, the act of wanting to help and offer support. My conversation with OJ wraps up by discussing how we all relate to one another, regardless of how much Diné you may or may not know.

Kyle Jim

In speaking with one of my older cousins, she put me in touch with a current Diné community member from the Navajo Nation who resides in the community of Shiprock. Kyle Jim has been a community organizer for more than 10 years and is currently the director of the nonprofit Diné Introspective. Kyle was open to having several conversations with me regarding my study.

In terms of his work distributing and sharing resources with the community members, he explained that the chapter houses are places where people gather outside of the chapter house to come and collect food and water. Restrictions from the pandemic did not allow families to travel frequently to towns with resources. Restrictions also impacted families and their ability to work and increased the risk of testing positive for COVID. Students were homeschooled. These factors led to increased demand for access to resources such as water, food, firewood, and gas. Kyle shares:

The chapter houses are mainly used upon their certified status to mainly give and receive goods. During the pandemic, the Navajo Nation shut down everything, all chapter houses and was only acting as one unit to accept any donations whether

monetary or actual items. So that's where you get those nonprofit organizations stepping up to serve the communities, including me. But as the chapter houses started opening up, it was only the certified chapter houses.

Additionally, funding is only allocated to the certified chapters, which is a little over 50 percent of the 110 chapters across the Navajo Nation. Without proper certifications, federal funding is withheld from the chapter houses, which continues to disproportionately impact the families, their animals, and the land they use. Kyle explains "It is vital for the younger generation to understand how to function the chapter houses because it's a very unique government system, where the chapter houses themselves practice tribal sovereignty" (Jim, 2020). The younger generation is unfamiliar with the works of a chapter house, making it challenging to engage with officials or understand the support a chapter house can provide for their family and community members. Kyle states:

I feel that if community members fully understand then we could see a lot of prosperity in the community. I feel that it is only the chapter officials that hold that power within themselves and use the chapter house to their advantage. The power is there but it is not fully understood.

There is power within a chapter house, the power that is symbolic of collective energy, where community members contribute to the power that can be shared among families. There is the power to create prosperity rather than the power to dominate, and hopefully, that power and energy can be shared with all community members.

Uncle D. Johnson

My uncle DJ has worked within the Diné community in various capacities throughout his life, including his engagement with politics. Uncle DJ was inclined to share some of his perspectives on chapter houses. I chose to reach out to my uncle DJ because I admire his love for his Diné community members and his family.

When I asked him what chapter houses were like in the past, he stated, “Aw, free food! All I know is that my mom and dad seldom went to chapter houses. They didn’t quite agree with the leadership, they thought it was favoritism. So they didn’t trust the leadership that much” (Johnson, 2020). Chapter houses can be problematic where leaders do not adhere to protocols. Settler-colonial ideology influences the processes. The elders are implementing these protocols and assimilating, making it difficult for the traditional ways to be a part of the chapter house processes. Uncle DJ shares:

As far as chapter houses, it's mostly attended by elders. Hardly any youngsters ever attend, right now the chapter houses, my experience has been undergoing their own initial challenge of acculturating their community, to accept this western style of government operations.

The relationship between the generations is disrupted through the perpetuation of settler-colonial practices. Uncle DJ states, “However, Navajo Nation tries to incorporate what they call the common law. Navajo Nation common law, where some traditional principles would be accepted” (Johnson, 2020). Diné philosophy is part of the common law. There are also traditional processes that are a part of the chapter house meetings, such as

conflict resolution. I appreciate the honesty in our conversations and understanding of how complex chapter house dynamics, the benefits, and the problems they face.

Mr. Lee (Father)

My father is a farmer and assists other farmers back home on the reservation with growing crops and helping them improve their water systems. In speaking with him about his experiences with the chapter house, he understood the changes in his relationship with the chapter house, from his younger years to adulthood. When my father was young, he had little association with chapter houses. To Mr. Lee, each chapter has its ways of supporting the community members, which sometimes varies among items such as clothing, food, and other farm equipment. Presently, Mr. Lee has a better understanding of the resources a chapter house provides, his position in this process of obtaining resources, and what he is responsible for in terms of being an elder and member of the chapter house. He has come to understand the dynamics of the chapter house meetings.

My father shares:

So now let's flip the page, and with me being as old as I am now, I am more or less in that role now, taking that elder position in regards to what's going on in the community, who are the elected officials, knowing that I have a voting right, also what services I am eligible for, and other services that I am not eligible for. I also pass information onto people that are eligible for, so I am kind of like a middle man at that point.

Chapter houses are an entry point for services, and it is in knowing the process of how to acquire those services that sometimes becomes a challenge for community members. Mr.

Lee explains, “People have to lead you, you vote for your leaders. They have to carry the ball, and some don’t so nothing. And then they get voted out” (Lee, 2022).

I asked my father how he connects his life as a farmer now to the chapter house, and he stated:

The four-letter word, life. It has turned around to indicate that everything comes from mother earth, and from food that feeds the people. Basically, takes care of the earth and environment, that reduces greenhouse gas with greenery. And being able to keep the land intact by not letting it just go to waste. As it has been put here before us, and my goal is to keep animals going.

The chapter house and the meetings that take place and the resources that it provides give him as a farmer the opportunity to continue growing crops, feeding animals, using the water to create life, and then in return, share these resources. Although the processes of a chapter house and its leadership can be problematic, my father still believes they have a place in the Diné community and strives to maintain that relationship.

Tach

My dear relative Tach agreed to be interviewed. She is currently working on her graduate degree and works to assist families in need of food and housing. She is a nontraditional graduate student and veteran from the Diné Nation. I sincerely appreciated my talks with her, as she made the space for sharing stories about her experience with chapter houses, both the Shiprock chapter house and the Teec Nos Pos Chapter.

Some of her first memories were when she was very young, and her grandfather worked for the water development agency for the Navajo Nation. This job helped the

people and animals access water and assisted the schools built on the reservation to ensure they had plumbing and water. The Tec Nos Pos Chapter House served the families in many ways so they could take care of each other, their animals, and their land. Tach states:

I remember it was like a community center, to me that's how, I mean looking back on it because they had showers, I guess because we didn't have them, people didn't have water on the rez, so we would come in from way out there and after all the cattle and stuff.

Tach reflects on the chapter house meetings as a young girl. Some protocols involved enacting traditional ways of being in the community and following a settler-colonial framing for the meeting. And for Tach, the chapter house was more than a location and a meeting to attend. She elaborates:

It was a social center, and at the same time, it was for the government. And during some winter months, they would bring in wood. And if you have your grazing permit, and then you are allowed so many heads of cows or sheep or goats, horses. By that amount of livestock, they give you so much hay. We would haul it further out on the rez to help other family members. But that was sort of like the meeting place, was the chapter house. So everything stemmed from the chapter house onward. (Tach, 2022).

Tach described the community engagement she experienced and the interwoven cultural elements into the chapter house. Tach explains:

Everything was done collectively. People worked together. And they wanted to establish things together. Kind of like being one voice. They would have their debates somewhat maybe somebody has an opinion over here, somebody would have their opinion over there and stand up, then over there, then they would come to some form of agreement. Then they would vote on that as a whole group.

She saw how Ké was involved in decision-making and respected the sharing of ideas among community members.

Auntie Coach

I have an auntie who has shared so much meaningful knowledge about her lived experiences and our family. She completed her Ph.D. and is a leader in her Diné community. She is an educator, advocate, and lifelong learner. She has allowed me to share her chapter house knowledge and experiences. I have questions about the chapter house, ready to ask my Auntie Coach.

Her first introduction to the chapter house was a point of obtaining employment. As my Auntie Coach got older and more into her professional career, the chapter house became a center she advocated for to conduct programming. The Shiprock Chapter House opened its doors to youth services. Auntie Coach describes how the chapter house allowed the Developmental Youth and Community Services (DYCS) to do programs. Auntie Coach shares, “So we got elders from the chapter house to help show our young people how to do traditional dancing, so they did. We taught them in the chapter house. It became a place of meeting” (Coach, 2022). The chapter house doors were open to programming with the support of the community members.

Another program Auntie Coach described as hands-on services for animals and teaching young individuals about what it means to be a veterinarian. One of my other aunts directed a program called Animals, Mother Earth and Me. Auntie Coach explains:

We converted the chapter house into a true vet clinic for spay and neuters for the animals. And so we had all of our little kids that were in DYCS. We got them surgical scrubs, and they worked alongside visiting vets around the area. They came in and taught our students.

These programs were vital in caring for our future generations and strengthening the ties with agencies that support enhancing the community. The well-being of our families, animals, and land is essential, and sharing in community building through programming is critical to developing these relationships.

We began discussing the chapter house protocols and the philosophy chapter houses enact. The realization of governance for the people can be challenging when individualistic efforts drive leadership. We both agreed there needs to be accountability for those in positions of power and the right for community members to share their concerns with those leaders. Moreso, the community's leaders need to listen to the people, have the curiosity to drive to the different areas our community members live, and spend time with their families. These relational ties encompass each member, their families, animals, land, and the places they travel to for work. These elements share in a relationship so that our Diné traditions can continue to be passed on and shared. Auntie Coach began describing how the Diné philosophy of education relates to our life cycle and the chapter house meeting.

Auntie Coach elaborates her understanding of how our Diné philosophy is rooted within chapter houses and how we collectively function within them.

We have words to put this way of being that I think many people just naturally do. And they're not just words. They're layered meanings of those because of the teachings that come from those directions that you do those things. You know, there's like Nahat'á comes from the east. You think about a child that's just born. Somebody thought about that process. Somebody thought about having a family and bringing life into the world, and then they're thinking about all the things that they want for that person. When they go into Nahat'á, they're planning for their life, they're planning for how is that child going to live? And then see, now they're living it. They're actually living what purpose they are supposed to be living. And then see how soon they're getting into the older age. I'm getting into the older age, so now I can look back on the full cycle of that child and bring it back to the beginning again.

Her words are so strong in explaining our life cycle, our meaning, and our we walk through the four directions described above. Establishing our path, planning ahead, taking responsibility while learning, and then reflecting on our experiences as we get older. Within each direction, wisdom and more profound learning exist, and knowing they are all related to each individual and collectively to all our relations is what keeps our Diné community alive. Auntie Coach goes on to share:

Those words have a deeper meaning. And so you think about a chapter house even, they go through those cycles. I'm starting a new initiative. I'm thinking

about this new initiative. There's gonna be a rebirth of our chapter. There's gonna be a rebirth of our community, so I'm going to make sure that I've been really thinking about that. Not just me by myself, but sharing those ideas of all the citizens. You know, when you're really thinking about, "OK, now what's our plan? How do we do this?" "What resources can we get behind this? And how can we plan it out so that it's effective, whatever it is that we're gonna do to make our community stronger?" OK. We implement it. Here we are. We're living it. How do we maximize additional resources? How do we move resources on something that's not working? And how do we know to put that component to rest? Because it's not working. And I guess drawing upon Western philosophies too, how do I make a data-driven decision about what's gonna stay for our community? Does it make sense? You know and then moving it back over here, where you're reflecting on it and you're saying, "OK, this whole year is gone by as the chapter. What worked, what didn't work and how can we have a better plan going into the next cycle?"

We agree that the chapter houses, if they do not already have certifications or they need additional support to become independent and operational, then the chapter leadership needs to do some more reflecting or perhaps lean into the principles that have guided Diné families since our beginning and center their community members stories and needs.