

EXAMINING PIPELINE ISSUES IN COUNSELING
PSYCHOLOGY FOR NATIVE TRAINEES

By

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Abstract: As scholars continue to advocate for more culturally commensurate approaches to psychotherapy (i.e., therapy that integrates or centralizes Indigenous healing) for Native people, questions arise as to whether or not White therapists should take part in administering such psychotherapies. One solution may lie in Native people providing psychotherapy to their own communities; however, many documented systemic barriers prevent Native students from entering graduate education and, thus, entrance into professional psychology. Given the emphasis on social justice, counseling psychology may provide Native students with culturally affirmative training that promotes the recruitment, retention, and graduation of Native students into the health service psychology pipeline. However, little research currently exists examining Native student's experiences in counseling psychology training programs. Therefore, the present study sought to fill this gap by exploring Native trainees' and Native early career psychologists' experience in their counseling psychology training by exploring the following question: What are the training experiences of Native counseling psychology trainees and Native early career psychologists? Additionally, the present study sought to answer two main sub-themes which included 1) What are the barriers to recruitment, retention, and graduation of Native counseling psychologists within counseling psychology? And 2) What strategies have Native students developed to manage and persist through such barriers within their program?

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CHAPTER I

INTRODUCTION

Since initial contact with European settlers in 1492, Native people have incurred an accumulation of suffering which has resulted in catastrophic loss of culture, ancestral lands, language, and traditional ways that has further led to substantial psychological suffering (Braveheart, 1998; Gone, et al., 2019; Stannard, 1992;). Researchers have consistently demonstrated that Natives disproportionately suffer from mental health issues, including depression (Tucker, Wingate, & O’Keefe, 2016), anxiety, substance abuse (Skewes & Blume, 2019) trauma (Beals, 2013; Braveheart, 2003; Gone et al., 2019), and suicide (Gray & McCullagh, 2014). Although researchers have recognized the need to address mental health disparities among Native people, a paucity of research exists related to the cultural adaptation of existing mental health treatment for Native populations (Gone et al., 2019; Gone & Trimble, 2012; Pomerville, Burrage, & Gone, 2016; Wendt & Gone, 2012). As a result, scholars have attended to the various ways researchers might begin to make therapy more relevant for Native people (Wendt & Gone, 2012). One such way this has received much attention is the development of culturally commensurate psychotherapies (i.e., psychotherapies that integrate or centralize Indigenous traditional healing approaches; Gone, 2012, 2016; Wendt & Gone, 2012). However, questions arise as to whether or not White therapists should take part in administering such psychotherapies (Gone, 2012).

In the meantime, however, there are very few Native psychologists available to work with Native populations. As a result of culturally incongruent mental health options, Native people tend to underutilize mental health services, opting instead for traditional Native approaches to healing (Gone & Trimble, 2012). Additionally, a history of abuse, racism, and broken treaties has engendered mistrust between Native people and White political and institutional structures, which may also contribute to Native mistrust of White systems of mental health and White therapists (Gone & Trimble, 2012, Stannard, 1992; Willderson, III, 2010). Although research has suggested that the effects of racial/ethnic matching on therapy outcomes are minimal, researchers have found that certain racial groups may benefit more from racial/ethnic therapist matching than others, particularly racial groups who experience constant dehumanization in the face of White structures (e.g., African American populations; Cabral & Smith, 2011). Indeed, evidence has demonstrated that ongoing experiences of racism and oppression may influence the perceptions, beliefs, and attitudes racial minorities may have of therapy with White therapists, which, in turn, may influence healthcare utilization (Brooks & Hopkins, 2017; Gone & Trimble, 2012; Helms, 1984; Terrell & Terrell, 1981).

Further, scholars have continued to advocate for a more intentional integration of Indigenous spiritual practices into traditional approaches to psychotherapy (Duran, 2006; Gone, 2010, 2016; Wendt & Gone, 2012;). As a result, Native populations may benefit from receiving psychotherapy from other Native people who are grounded in traditional Native ways as well as trained in traditional approaches to psychotherapy. Therefore, more Native psychologists are needed both to help develop culturally commensurate therapies grounded in Indigenous ways of knowing and to train Native therapists to administer treatment to Native communities. Research has demonstrated, however, that Native people experience many barriers to accessing higher education, which has contributed to a shortage of Native psychologists (Brayboy, Solyom, & Castagno, 2014).

Given the substantial health disparities among Native populations, the push to develop culturally commensurate psychotherapies for Native people, and the role that Native psychologists

play in the development and implementation of such psychotherapies, there is a strong need to better understand the barriers present in recruiting, matriculating, and retaining Native students in graduate training in psychology (Gone & Trimbe, 2012; Wendt & Gone, 2012; Brayboy, Solyom, & Castagno, 2014). Thus, more research is needed to better understand the strengths and limitations of clinical training programs in recruiting Native students, matriculating them through towards graduation, and preparing them for licensure as health service psychologists. However, in order to best understand the unique experiences of Native students in psychology and transform inequitable systems that disenfranchise Native people, researchers must ground their understanding of Native experiences in frameworks that situate inquiry in Native ontology and the realities of Native people as both racial and political subjects.

CHAPTER II

REVIEW OF LITERATURE

Theoretical Framework

The theoretical framework for the present study extends from Critical Race Theory (CRT), a framework which first emerged from the critical legal scholarship of the 1970s as a response to stalled civil rights efforts to produce meaningful racial reform. CRT can be described as a liberatory framework which centers on the concept of race in order to critique and dismantle White supremacist systems and assumptions (Delgado & Stefancic, 2017; Taylor, 1998). At the center of its tenets, CRT asserts that racism is endemic to society in such a way that situates racism as a normal experience in the daily lives of people of color (Delgado & Stefancic, 2017). Further, CRT asserts that societal structures are grounded in White supremacist assumptions which privilege White, male, middle class, heterosexual, cis-gendered experiences as the default by which all other experiences are compared (Delgado & Stefancic, 2017). Given the normalization of racism in the day-to-day goings on of society, CRT argues that racial subjugation is ignored, and therefore, must be highlighted in order to combat the normalization of racist, White supremacist rhetoric (Delgado & Stefancic, 2017). As CRT theorization developed, different racial groups sought to adapt the central tenets of CRT to meet their unique needs and positional experiences (Delgado & Stefancic, 2017).

Tribal critical race theory (TribalCrit; Brayboy, 2006), an extension of CRT, is an adaptation of CRT for Native people, and one framework by which to understand the relationship between Native students and institutions of higher education. TribalCrit provides researchers with a lens to better understand the unique positionality of Native people, grounded in Native ways of knowing. Further, TribalCrit extends the claims of other critical racial scholars to suggest not only that racism, but also colonization, is endemic, allowing researchers to evaluate and critique institutions as they relate to and position Native people as both racialized and politicized subjects (Delgado & Stefancic, 2017; Brayboy, 2006). Indeed, to understand Native positionality, we must understand and acknowledge the unique relationship between Native people and colonial governments, which TribalCrit theorists assert hold imperialist desires for material gain grounded in White supremacy (Brayboy, 2006). Such struggles at the political level highlight the desire of Native people to obtain tribal sovereignty, autonomy, and an ability to self-determine and self-identify; however, TribalCrit theorists' recognize that the political/legal dimension of Native identity is often ignored, contributing to further experiences of colonization via the assimilation of Native people into colonial structures, and rejection of Native people as sovereign (Brayboy, 2006).

Further, TribalCrit challenges the notions of culture, knowledge, and power by grounding these concepts in Indigenous ways of knowing (Brayboy, 2006). By combining traditional knowledge that is tied to a people and land, TribalCrit allows scholars to integrate cultural knowledge with academic knowledge to synthesize a praxis of resistance and survivance (i.e., survival and resistance; Brayboy, 2006). In other words, TribalCrit provides a lens by which Native scholars can understand Native experiences via a synthesis of both Native and Western ways of knowing for the purpose of resistance, survival, and most importantly, prosperity (Brayboy, 2006). In this way, TribalCrit reconceptualizes power from an Indigenous lens, which positions power as a Native group's ability to express sovereignty and practice survivance

(Brayboy, 2006). Thus, as Native people persist toward goals of survivance, TribalCrit explicitly positions Native stories and cultural knowledge as legitimate forms of data and ways of theorizing, and, in line with the goals of survivance, are utilized to form a praxis of resistance and social change by highlighting structural inequities handed down by systems of White supremacy (Brayboy, 2006).

Taken together, TribalCrit allows researchers to ground their work in Indigenous ways of knowing, acknowledge the structural relationship between colonial, White supremacist entities, and re-claim Native stories and experiences as a means of theorizing and engaging in resistance and social change. By utilizing TribalCrit, researchers can critically evaluate the structure of graduate training in psychology, and highlight the ways in which recruitment, retention, and matriculation efforts may still be structured with imperialist, White supremacist aims, which may exclude Native people from entering the field. Indeed, historical documentation of Native experiences in post-Columbian society are replete with examples of colonial violence that has contributed to the present-day suffering of Native people and their subsequent underrepresentation in higher education.

A Legacy of Suffering

A history of genocide handed down by colonial conquest has contributed to the physical and cultural decimation of Native people, resulting in the eradication of 95% of the Native population across the Americas (Dunbar-Ortiz, 2014; Stannard, 1992). In present day, Imperialist structures continue to reinforce the racial and political subjugation of Native people, which has circumvented Natives' ability to self-govern and self-identify (Brayboy, 2006) Indeed, Native critical racial scholars have described the unique sociopolitical positionality of Native people as both racialized and politicized subjects (Brayboy, 2006). In other words, Native people occupy a space that positions them both as a federally recognized, and sovereign people, and a racialized

group; however, their status as a legal/political entity is often ignored by many members of society who only focus on the racialized nature of Native identity (i.e., Native as a racial group, not a legal entity; Brayboy, 2006). Critical conceptualization of Native positionality highlights the unique suffering experienced by Native people resulting from U.S. policy, which has continuously engaged in the subjugation of Native people by multiple means, including disregarding federal treaties addressing the dubious land claims of the U.S. government and the sovereignty of Native peoples (Dunbar-Ortiz, 2014, Brayboy, 2006).

With persisting racist depictions of Native people as emotionless savages (Stannard, 1992), Natives have come to occupy a positionality marked by a constellation of symptoms (e.g., unresolved grief and PTSD symptomology) couched in systems of physical and cultural genocide, which scholars have described as historical trauma (Brave Heart, 2003; Brave Heart, Chase, Elkins, & Altschul, 2011; Brave Heart & DeBruyn, 1998; Gone et al., 2019; Hartmann et al., 2019). Scholars have utilized the concept of historical trauma to elaborate on the etiology of Native suffering and elucidate the impact of the cumulative trauma experienced by Native populations (Brave Heart, 2003). Further, historical trauma has been utilized to better account for the disproportionate experiences of mental health issues (e.g., trauma, substance abuse, suicide, etc.) which are often left uncaptured by traditional, colonial approaches to assessment and diagnosis (Brave Heart, 2003; Gone et al., 2019). Indeed, historians have noted the ill-fitted and often inaccurate depiction of Native people as savage, horsebound nomads whereas, prior to colonization, Native people had established densely populated metropolises, sophisticated political systems, complex architectural structures, hygiene, commerce, and art for thousands of years (Stannard, 1992; Wilderson, III, 2010). Despite historical and archeological evidence, racist depictions of Native people have continued to persist and contribute to the constant recapitulation of colonial violence and genocide as well as the foundation of psychological distress via historical trauma (Brave Heart, 1998, 2003; Brayboy, 2006; Clark, Kleiman, Spanierman, Isaac &

Poolokasingham, 2014; Makomenaw, 2012; Masta, 2018; Shotton, 2017). Of particular relevance to the present study is the intersection of historical trauma and the U.S. education system.

Boarding school era. Critical scholars have described the relationship between academia and Native people as imperialist and grounded in a desire for material gain (i.e., conquest and occupation of Native lands and resources; Brayboy, 2006). Indeed, such imperialist aims are apparent via the violent assimilationist policies enforced through boarding schools during the nineteenth and twentieth centuries (Braveheart & DeBruyn, 1998; Dunbar-Ortiz, 2014). With the goal of “civilizing” Native people via education about dominant colonial values, language, and dress, Native people experienced the catastrophic loss of cultural ways and connection to their cultural traditions (Dunbar-Ortiz, 2014; Stannard, 1992). Although attendance at boarding schools was initially voluntary, the U.S government began to enforce attendance by threatening to cease rations and supplies as well as threatening the imprisonment of Native people (Brave Heart & DeBruyn, 1998, Dunbar-Ortiz, 2014). Native children experienced profound abuse while attending boarding schools, including being beaten for speaking their languages, as well as sexual abuse (Brave Heart & DeBruyn, 1998, Dunbar-Ortiz, 2014). Many Native children never returned to their home communities (Brave Heart, 2003; Brave Heart & DeBruyn, 1998).

As a result, Native children received messages of inferiority related to their cultural values and identity; were completely separated from important traditions and ceremonies; and experienced physical, sexual and emotional abuse that created a substantial foundation of historical trauma which would persist through many generations (Brave Heart, 1998, Dunbar-Ortiz, 2014). Indeed, scholars have suggested that these experiences predisposed generations of Native people to experience the modern-day ills that characterize the suffering in many Native communities (e.g., substance abuses, domestic violence, suicide, PTSD; Brave Heart, 1999, 2003; Brave Heart & DeBruyn, 1998; Grayshield, Rutherford, Salazar, Mihecoby, & Luna, 2011; Hartman & Gone, 2014). Additionally, this particular pathway of historical trauma has led to

understandable mistrust of the U.S. educational system amongst Native people, including U.S. postsecondary education (Brave Heart, 1998; Brayboy, 2006). In the context of a U.S. educational system that remains colonial in nature, postsecondary and postgraduate education may be structured against the needs and desires of Native students and the communities they seek to serve (Brayboy et al. 2014). In addition to the historical trauma rooted in American education, mental health treatment has similarly resulted in historical trauma for native people.

Historical trauma and mental health treatment. Serving as a precursor to racial trauma, historical trauma is distinct in that it extends from colonialism, collectively impacts Native (and other colonized) communities, is cumulative across adverse events, and extends across generations (Gone et al., 2019; Hartmann & Gone, 2014). Early scholars described the historical trauma of Native people as a product of unresolved grief that arose from the displacement of Native people from cultural ways, languages, and ceremonial approaches to grieving (e.g., holistic grieving of love ones, land and language; Brave Heart, 1998). Such unresolved grief was theorized to result in an intrapsychic experience that covered grief with shame, helplessness, powerlessness, and feelings of inferiority (Brave Heart, 1998).

Coupled with the societal disenfranchisement of culturally relevant grieving ceremonies, scholars suggest that Native people have been unable to adequately heal from generations of violence, such that initial experiences of trauma remain unresolved and are carried down across generations in similar ways to holocaust survivors (Brave Heart, 1998, 2003). Today, researchers continue to look to the concept of historical trauma to better understand Indigenous suffering (Gone et al., 2019). Although debate continues to persist as to how scholars ought to utilize the concept of historical trauma (e.g., historical trauma as a clinical condition, life stressor, or critical discourse), the construct continues to persist throughout Native literature as an influential aspect in understanding Native suffering (Hartmann et al., 2019).

As researchers attempt to address the unique physical and mental health needs of Native people, culturally incongruent practices continue to act as barriers to Native wellness and service utilization (Gone, 2013; Gone & Trimble, 2012; Wendt & Gone, 2012). Indeed, theorists have noted the cultural discrepancies between Indigenous and western ways of knowing, which continuously position traditional Native approaches to healing as unscientific and illegitimate (Akena, 2012; Brayboy, 2006; Grayshield & Mihecoby, 2010). This cultural chasm is further accentuated by the colonial paradigmatic research traditions (that is, a focus on positivist and postpositivist approaches) that undergird the scientific inquiries which have been utilized to identify empirically supported treatments (ESTs) to mental health (Akena, 2012; Wampold, 2015; Wampold & Imel, 2015). Scholars have argued that these approaches to therapy contribute to the ongoing colonization of Native people and serve as examples of endemic colonial structures that are perpetuated in ostensibly innocuous ways (Gone, 2009). Further, scholars have pointed to cultural discrepancies at both the level of the practitioner and therapeutic intervention as a source of disconnect and mistrust between Native people and mental health agencies (Hartmann & Gone, 2012; 2013). Scholars have noted that the lack of Native therapists often leaves Native people to work with therapists who are non-native, usually a White therapist. Such experiences create added difficulties in developing mutual understanding, which requires therapists to traverse potentially vast differences in cultural ways of knowing and being. The aforementioned experiences have been cited as one reason for the large dropout rate of Native clients in therapy (Hartmann & Gone, 2012; 2013). Additionally, Native clients may find colonial approaches to therapy strange, confusing, or even an affront to their cultural ways of being (Hartmann & Gone, 2013).

In an effort to ameliorate the cultural discrepancies between colonial and Native approaches to mental health, scholars have suggested various remedies, including cultural adaptation of ESTs and development of specific multicultural competencies for Native

populations (Gone & Trimble, 2012; Wendt & Gone, 2012). Although Native people may benefit from culturally adapted treatment and culturally competent non-Native clinicians, a history of mistreatment by colonial systems has engendered extreme mistrust between Natives and White systems of mental health (Gone, 2012; Hartmann & Gone, 2013). Indeed, scholars have noted that potential barriers to Native service utilization may lie in non-Native therapists' lack of attunement to relevant cultural traditions (Gone & Trimble, 2012; Pomerville, Burrage, & Gone, 2016). Therefore, Native scholars have suggested that culturally commensurate approaches to therapy (that is, approaches that integrate or center on Indigenous traditional healing), grounded in Indigenous ways of knowing, may provide a solution to the underutilization of mental health services among Native people (Gone, 2009; 2016; Gone & Trimble 2012; Wendt & Gone, 2012). Such approaches to therapy would reconceptualize the therapeutic endeavor from a Native ontology, which positions traditional ceremonies as the most legitimate approach to healing, thus, creating a therapy-as-ceremony (Gone, 2016).

However, as researchers move towards a conceptualization of therapy-as-ceremony, it becomes important to question who should implement such treatment. Given the history of mistreatment and genocide handed down from White people, Native psychologists may be best suited to engage in the process of therapy-as-ceremony within their own communities. However, to work as a therapist or psychologist requires not only a college degree, but also a graduate degree; and, research has demonstrated that Native people experience substantial barriers to accessing higher education (Brayboy, Solyom, & Castagno, 2014).

Natives in Higher Education

As previously noted, educational systems in the U.S. represent a source of historical trauma for Native people. Further, and contemporarily, native students experience many barriers to accessing higher education, including financial, cultural, and pedagogical barriers (Brayboy, Solyom, & Castagno, 2014). Increased levels of poverty in Native communities make access to

higher education difficult (Brayboy, 2012). Additionally, pervasive poverty prevents Native students from receiving resources that increase one's ability to enter college (e.g., college preparation; Brayboy Fann, Castagno, & Solyom 2012). Native communities are also often situated geographically far from four-year universities, which often leaves Native people with educational opportunities only at two-year colleges (Brayboy, Solyom, & Castagno, 2014). Given the research that suggests that students who begin their education careers at two-year colleges experience difficulties continuing on to four-year institutions, educational restrictions based on geography may further exacerbate Native people's barriers to obtaining four-year degrees (Stewart, Liam, & Kim, 2015). Thus, Native students experience even more systemic struggles to obtaining higher education than do their White peers. Of the Native students who do continue to four-year universities, most are enrolled in Predominantly White Institutions (PWIs) and are confronted with considerable racial and cultural barriers, both socially and pedagogically, which make persistence in these institutions difficult (Brayboy et al., 2012; Brayboy, Solyom, & Castagno, 2014; Shotton, 2017).

Barriers to accessing higher education are further accentuated at the graduate level of training; indeed, less than 1% of Natives receive doctoral degrees (Brayboy, Solyom, & Castagno, 2014). Of the Native students who do find their way into graduate school, substantial cultural discrepancies and racism affect the experiences of Natives in higher education (Clark, Kleiman, Spanierman, Isaac, & Poolokasingham, 2014; Makomenaw, 2012; Masta, 2018; Shotton, 2017). These cultural and racial issues, which delegitimize Native cultural values and ways of knowing, have led many Native students to "step out" of their educational journeys (Brayboy, Solyom, & Castagno, 2014). Such experience supports the assertion that critical scholars have made regarding the imperialist relationship between higher education and Native people (Brayboy, 2006). In other words, Institutions of higher education continue to serve as sites for forced assimilation and the delegitimizing of Native world views. Native students report

feeling invisible and isolated, which has led to feelings of fatigue, and, ultimately, an inability for Native students to flourish in institutions of higher education (Shotton, 2017).

Scholars have highlighted similar struggles for other graduate students of color, noting that pervasive experiences of racism influence important components of graduate training significant for persistence and success of graduate students of color (i.e., graduate socialization and mentorship), which lends support for critical race theorists' assertions that White supremacist ideologies undergird the foundation of institutions of higher education (Blockett, Felder, Parrish, & Collier, 2016; Brayboy, 2006; Delgado & Stefancic, 2017; Langrehr, Green, & Lantz, 2017; Ortiz-Walters & Gilson, 2005; Ramirez, 2017; Solórzano & Yosso, 2000). Indeed, researchers have demonstrated the feelings of isolation and fatigue, extending from experiences of racism commonly experienced by graduate students of color, as well as the stress that accompanies the decision related to speaking out about their experiences of racism or staying silent, have led to feelings of having betrayed their people (Solórzano & Yosso, 2000; Shotton, 2017; Yosso, Smith, Ceja, & Solórzano, 2009). These experiences are often perpetuated in implicit ways via “jokes” or “compliments,” which position the accomplishments or identities of people of color as less-than or inferior (Solórzano & Yosso, 2000; Shotton, 2017; Yosso, Smith, Ceja, & Solórzano, 2009).

Although experiences of old-fashioned, or overt, racism still persist, students of color report experiencing more subtle, ostensibly innocuous forms of racism, which researchers have suggested may be more detrimental than experiencing more overt forms of racism (Sue et al., 2007; 2019). Further, such racial discrimination has been linked to both negative mental health outcomes and the imposter phenomenon, or feelings of intellectual incompetence (Bernard, Hoggard, & Neblett, 2018). Although a strong sense of racial identity may attenuate the negative impacts of racial discrimination (such as the imposter phenomenon), the complexity by which one experiences identity contributes to a nuanced and multifaceted relationship between racial

identity and resilience (Bernard, Hoggard, & Neblett, 2018). One way that researchers have suggested students of color attend to resiliency in the face of racial discrimination is by creating “counter-spaces,” or areas where students of color can engage in relationship and rhetoric that challenges the negative societal perceptions imposed onto them (Solórzano & Yosso, 2000). Similarly, scholars have found that Native students in particular benefit from areas dedicated to Native students, such that they can connect and relate to other Native students, faculty and staff (Brayboy, Solyom, & Castagno, 2014; Makomena, 2012). Taken together, the research related to experiences of graduate students of color lends evidence to critical race theorists’ assertions that racism and discrimination are endemic, normal experiences in the day-to-day lives of people of color, including within postsecondary education (Delgado & Stefancic, 2017).

Although few Natives find themselves in graduate programs, those who do pursue graduate training tend to enroll in degrees within the field of psychology (Brayboy, Solyom, & Castagno, 2014; National Science Foundation, 2017). According to a survey conducted by the National Science Foundation (2017), Native people accounted for less than 1% of all doctorates earned across all fields. Of the Native people who did earn doctorate degrees, psychology accounted for the largest percentage of degrees earned (National Science Foundation, 2017). However, in spite of Native people’s interest in psychology, Native representation in psychology graduate training programs is poor, with the number of doctoral degrees in psychology awarded to Native graduates having decreased by 42% between 2008 (41 doctorates awarded) to 2017 (24 doctorates awarded; APA Center for Workforce Studies [CWS], 2018). Indeed, the research related to Native representation in psychology is consistent with research findings that reflect low enrollment of people of color within the field of psychology in general (Callahan et al., 2018; CWS, 2019). Such research has suggested that processes related to admission may also account for the disproportionately low number of students of color in graduate-level psychology in addition to processes related to retention (Callahan et al., 2018). Indeed, researchers who have

noted the importance of diversifying the field of psychology have pointed to key features of programs that recruit and retain students of color, which include having faculty of color in the program and appropriate recruitment techniques geared towards students of color (e.g., advertising funding opportunities, integration of faculty and students of color in recruitment efforts, and personal contacts that faculty made with prospective minority students; Rogers & Molina, 2006).

However, culturally incongruent mentorship styles may also play a significant role in the experiences and persistence of students of color, and of Native students specifically, in the field of psychology (Chan, Yeh, & Krumboltz, 2015). Graduate students of color consistently report more satisfying mentoring relationships with mentors who share racial and philosophical similarities; yet, few people of color are found amongst faculty in graduate psychology training programs, especially in public research institutions (Blockett et al., 2016; Chan, Yeh, & Krumboltz, 2015; CWS, 2018; Ortiz-Walters, 2005). Given the evidence that links mentor-protégé relationships with the success of graduate students (Chan, Yeh, Krumboltz, 2015), culturally incongruent and racist approaches to mentoring may significantly and detrimentally impact the experiences of students of color in their doctoral training (Barker, 2011; Chan, Yeh, Krumboltz, 2015; Ortiz-Walters & Gilson, 2005; Ramirez, 2017).

Thus, although training more Native clinicians may be an intuitive and desirable solution to Native mental health service provision, considerable barriers exist to recruiting and graduating Native students into the health service pipeline. Therefore, research is needed to better understand the experiences of Native graduate students in their graduate training programs.

The Proposed Study

With more insight into the lived experience of Native graduate students in their psychology training programs, researchers may be able to better identify the strengths and

limitations of current training models in relationship to the cultural needs of Native students. Additionally, given the centrality of social justice and advocacy in the field of counseling psychology (e.g., Scheel et al., 2018), counseling psychology may serve as an ideal field by which to provide Native students with the best opportunity for recruitment and graduation to become professional psychologists. Therefore, the purpose of the present study is to better understand the barriers to graduate training in counseling psychology experienced by Native students via the stories of Native graduate students and Native early career counseling psychologists' (those who have received their degrees within the last 10 years) lived experiences in their doctoral training programs in counseling psychology. Further, this study seeks to elucidate issues related to recruitment, matriculation, and retention of Native students in graduate psychology education training, which is to say, into the health service psychology pipeline, by using Native students' and early career psychologists' stories to understand points of resilience and persistence in the midst of imperialist systems and racist pedagogical traditions of graduate psychology education and training.

With a better understanding of the experiences of Native students in counseling psychology, training programs will be better equipped to address the unique cultural needs of Native students, which have been historically delegitimized and ignored. If training programs can better attend to the cultural needs of Native students, the field of counseling psychology, in alignment with the field's social justice aims (e.g., Scheel et al., 2018), may be able to help fill the need for more Native clinicians. In addition, as more Native clinicians enter into the field, more information may arise on how to create and implement culturally commensurate approaches to therapy for Native populations.

The present study will seek to qualitatively examine and answer a broad question: What are the training experiences of Native counseling psychology trainees and Native early career psychologists? More specific research questions of interest include 1) What are the barriers to

recruitment, retention, and graduation of Native counseling psychologists within counseling psychology training? And, 2) What strategies have Native students developed to manage and persist through such barriers within their training programs?

CHAPTER III

METHODOLOGY

Research Design

The present study utilized qualitative methodology. Given the paucity of research related to experiences of Native graduate students in counseling psychology graduate programs, a qualitative approach to inquiry may be useful to exploring and understanding the under-researched phenomena in question. Indeed, scholars suggest that qualitative approaches to inquiry are appropriate when attempting to understand complex, under-investigated subjects (Creswell, 2013; Levitt et al., 2018). Further, qualitative approaches to inquiry may be particularly useful in addressing social injustices (Levitt et al., 2018). Specifically, Narrative Inquiry, as described by Clandinin and Connelly (2000), was used to investigate the phenomena of interest. Narrative inquiry seeks to understand the lived and told experiences of individuals, which may emerge through oral storytelling or collaborative conversation between researcher and participant (Creswell, 2013). As such, Narrative Inquiry typically focuses on the stories of a small group of participants, focuses on data in the form of storied experiences, and researchers who utilize this approach may report the experiences in a variety of ways (e.g., counter stories, poetry; Creswell, 2013).

Thematic Narrative Analysis, as described by Riessman (2008), was used as the analytic method for the present study. Researchers who utilize Thematic Narrative Analysis utilize theory to guide case centered, thematic analysis while also attending to novel theoretical data as it emerges throughout analysis (Riessman, 2008). Additionally, researchers preserve narrative sequences of the collected data as opposed to coding fragmented sequences, while attending to time and place of a participant's narration (Riessmann, 2008).

Given the pernicious history of genocide and forced assimilation which has systematically worked to delegitimize Indigenous ways of knowing (i.e., stories), a Narrative approach to inquiry provides a way to situate the research processes amidst the ideographic experience of the research participants while simultaneously valuing their stories as legitimate sources of data (Akena, 2012; Brayboy, 2005). Thus, by centering the proposed study on the experiences of Native graduate students and early career psychologists in counseling psychology, the researcher is positioning the storied experiences of the participants as the fundamental basis of theories pertaining to them, as suggested in TribalCrit (Brayboy, 2005). In other words, narrative approaches to inquiry are appropriate to the extent that we understand individuals as living storied lives (Clandinin, & Connelly, 2000).

Paradigm and Philosophy

The present study sought to understand Native graduate student's training experiences in counseling psychology graduate programs from an idiographic perspective, which privileges participants' stories as legitimate sources of data. Further, the present study sought to explicitly critique and draw attention to hegemonic structures in counseling psychology training which limit Native people's ability to enter and move through the field in a culturally commensurate way. This study sought not only to understand the experiences of Native graduate students in counseling psychology in the service of understanding how to better support the pipeline of

Native students into counseling psychology, but also sought to connect Native students' experiences of racism in counseling psychology training programs to broader, pernicious systems of power and dehumanization that perpetuate Native marginalization and genocide.

Indeed, scholars have noted the insidious ways that racism has interwoven into the fabric of scientific philosophy to systematically delegitimize Indigenous ways of knowing (Akena, 2012; Brayboy, 2006; Delgado & Stefanic, 2017; Freire, 2000; Solórzano & Yosso, 2002). Racial scholars have emphasized how majoritarian stories often privilege the social location of the dominant group (i.e., White, heterosexual, cis-gendered, middle class, males) as natural, or normative points of reference, which leads to the marginalization of Native cosmology and ontology (Solórzano & Yosso, 2002). Further, critical scholars argue that institutions of higher education have played a role in perpetuating majoritarian stories and perspectives by positioning Western knowledge as objective and reproducing prejudices by limiting the process of reciprocal knowledge production between teacher and student (Akena, 2012). Such banking concepts of education reproduce systems of oppression by viewing students as receptacles of knowledge as opposed to active participants in the reciprocal production of knowledge (Freire, 2000). These colonial structures have resulted in privileging Western knowledge as objective and universal while positioning Indigenous ways of knowing as savage, primitive, or superstitious (Akena, 2012).

As such, this study takes an explicit position to challenge the status quo and disrupt systems of power within the field of counseling psychology that may, inadvertently, be maintaining the dominant culture's position of power. Thus, the present study was grounded in a critical-ideological paradigm, which explicitly positions the researcher's voice within the research endeavor for the ultimate purpose of emancipation and transformation of an oppressive status quo (Crotty, 1998; Ponteroto, 2005).

Grounded in this critical-ideological paradigm, the present study sought to challenge dominant notions of Western superiority by positioning Native ontology at the forefront of inquiry, thereby attempting to transform the surrounding sociopolitical space by challenging the givens of society which position Western knowledge production as superior. To engage in the process of explicit, social and political transformation, the present study uses the previously described TribalCrit framework to guide theorizing and analysis (Brayboy, 2005). That is, the present study is grounded in the idea that Native philosophy and Native stories are central to the aims of social transformation for the purpose of resistance and the dismantling of colonial, imperialistic aims interwoven into the day-to-day experiences of Native people. Only through the examination of Native story, couched in Native ontology, can scholars begin to implement a praxis of resistance. Indeed, TribalCrit asserts that theory and practice are interconnected and inseparable and that scholars must simultaneously work towards social change (Brayboy, 2005). Given the assumptions proposed by a TribalCrit framework, the present study positions the participant's stories as legitimate forms of data that promote legitimate theory, which should be used for the purpose of social change, and the dismantling of imperialist educational structures.

Trustworthiness and Credibility

Lincoln and Guba (1985) posited that trustworthiness, a more naturalistic way of establishing validity in qualitative research, can be established by addressing issues related to credibility, authenticity, transferability, dependability, and confirmability. Scholars have noted that methods for establishing trustworthiness and credibility are situated within the specific paradigm utilized in a given qualitative research endeavor (Morrow, 2005). Given the emancipatory aims of a critical ideological paradigm, the researcher will attend to transgressive validity, which reconceptualizes validity as the ability of a study to incite discourse and promote a more critical science in psychology, or to lead to liberation (Lather, 1994). In the context of a

field that has historically grounded inquiry in positivist and postpositivist traditions, positioning storied experiences of Native graduate students with the explicit goal of highlighting training inadequacies poses an inherent challenge to the scientific sensibilities which have been assumed to be the “correct” and most legitimate forms of science (Brayboy, 2005). Indeed, TribalCrit challenges the assumption of objectivity by embracing storied experiences as legitimate and valid sources of data and theory building (Brayboy, 2005).

The researcher also attended to authenticity criteria, which scholars have argued to be more relevant in establishing trustworthiness in qualitative studies (Lincoln, 1995). Ontological authenticity, which seeks to expand and elaborate the stories of participants, was attended to via soliciting thick descriptions from participants. Educative authenticity, which asks for participants to enhance their understanding and appreciation for the stories of others, was established via member checking procedures. That is, the researcher solicited the feedback of research participants to judge the accuracy and credibility of the interpretations and conclusions (Creswell, 2013). Additionally, educative authenticity was established via the use of the initial open ended, conversation-based interviews between the researcher and participant. The initial interview served as an opportunity to co-create mutual understanding, which was used to synthesize questions for the second, semi-structured interview.

The researcher further attended to trustworthiness via cross-paradigmatic approaches including social validity, adequacy of the data, adequacy of interpretation, and subjectivity (Morrow, 2005). Given the emancipatory and transformative aims of the present study, the researcher attended to social validity by explicating the social value of the research and the ways in which it seeks to transform graduate psychology education such that the needs of Native people, a historically marginalized group, may be better served. Adequacy of data was attended to by soliciting between 3 to 12 participants, utilizing various data points to synthesize results (i.e., two interviews, and journals), and utilizing appropriate sampling procedures to generate the most

information-rich data (Morrow, 2005). The use of member checking, as previously described, and repeated comparison allowed the researcher to attend to matters of adequate discrepant case analysis and adequate disconfirming data to further enhance the adequacy of the data (Morrow, 2005). The researcher attended to the adequacy of interpretation by utilizing a systematic approach to analysis (i.e., Thematic Narrative Analysis) to guide immersion into and analysis of the data (Morrow, 2005).

Finally, by grounding the study in a TribalCrit perspective and explicitly integrating researcher subjectivity, the present study established consequential validity, or the ability for the study to achieve the goal of social change, by transgressing against the norms of scientific inquiry in psychology. Utilizing Native stories, and grounding the analysis in Indigenous theoretical approaches, the present study sought to engage in the praxis of social change by highlighting the ways in which education systems relate to Native students with Imperialist and colonizing aims (Brayboy, 2005; Patton, 2002).

Additionally, the researcher utilized several triangulation techniques to establish trustworthiness, including peer review or debriefing, clarifying research bias, and, as previously noted, member checking, and thick description. Peer review or debriefing utilized outside individuals (i.e., an Indigenous Elder who is a counseling psychologist and content expert) to help challenge and question the methods, meanings and interpretation of the research process (Creswell, 2013). Both the peer and researcher kept written accounts of the peer debriefing sessions (Lincoln & Guba, 1985). The researcher clarified past experience, biases, prejudices, and orientations that may have an impact on the interpretation of the research at the outset of the study (Merriam, 1988). Additionally, through the process of member checking, the researcher solicited feedback from participants to evaluate the accuracy of interoperations (Creswell, 2013). Finally, the researcher sought to provide a rich, thick description of the research data to allow the reader to make judgments about the transferability of the research findings (Creswell, 2013).

Reflexivity. Creswell (2013) defines reflexivity as the biases, values, and experiences that a researcher brings to his or her study. Researchers are conscious of their biases, values, and experiences, and make their position explicit (Creswell, 2013). Following Creswell's (2013) recommendations of discussing reflexivity, I will discuss my relationship to the research question in two parts, including a) my personal experiences related to the topic and b) discussing how my experiences shape my interpretation of the phenomena being studied. As a Native student, I have an emic, insider experience of the phenomena being studied. Specifically, I am a Native student enrolled in a graduate counseling psychology program at a PWI who has experienced racial violence and antagonism in both overt and covert ways. As I attempt to engage in decolonizing processes that bring me closer to my traditional Native spirituality, ways, and perspectives, I have faced many colonizing and violent acts of resistance in the form of microassaults, microinsults, and microinvalidations (Sue et al., 2007).

My experiences of racial antagonism have left me feeling as though counseling psychology is unequipped to work effectively with Native students. Thus, I am likely to identify strongly with my research participants and position myself closely as a researcher-participant in the present inquiry. Given my critical-ideological paradigm, I acknowledge not only the co-constructive nature of reality, but my explicit goal of acting upon that reality with the goal of systemic change. As a result, my subjectivity in the present study is explicitly interwoven into the data collection, and interpretation with the goal of social and political transformation for the more equitable and just treatment of Native graduate students in counseling psychology. My biases are that institutions of higher education, like other colonial institutions, are problematically linked to the genocide and assimilation of Native people and that such institutions must be held accountable to structuring education in such a way that values Indigenous ways of knowing and relating such that Natives might achieve the goals of tribal sovereignty, autonomy, self-identification, and self-determination.

Participants

Population. The population for the present study included Native counseling psychology graduate students and Native early career counseling psychologists living in the U.S., who identify and engage with their traditional spirituality, customs, practices, or ideologies. Simply being a card holder of a Native tribe was not enough to qualify for inclusion in this study; it is important that participants identify and engage with their Native ways. Given the history of genocide perpetrated against Native people in the U.S., it is common for many people to have some amount of Native blood; however, having Native blood is not qualitatively the same as moving through the world structured as a Native person either by visibly having phenotypical characteristics, or by also engaging with Native culture and traditional ways (even if one does not present as phenotypically Native).

Indeed, scholars have attended to the sociopolitical differences and importance of phenotypical characteristics, and the cultural differences between living from a Native way of being versus a White way of being (Brayboy Solyom & Castagno, 2015; Wilderson, III, 2010). Those who claim Native blood in name alone while moving through the world as ostensibly White may be perpetuating the genocidal, imperialist, settler colonial aims espoused by systems of White Supremacy (Wilderson, III, 2010). Indeed, genocidal concepts such as manifest destiny resulted in the conquest, rape, and forced acculturation of many Native people, resulting in the distribution of Native blood to those who originated as settlers (Dunbar-Ortiz, 2014). Thus, simply using Native blood as a qualifier for the present study may inadvertently allow for those who claim Native blood with no real connection to Native people or Native cultural and traditional ways.

Therefore, the phenomena under study necessitate a deeper connection with Native communities and Native ways. Further, it is not necessary for Native persons to be in affiliation

with a particular tribe to be include in this study. Utilizing a TribalCrit perspective, the researcher for this study is aware of and acknowledges the influence that colonization and genocide has had on the displacement of Native people from their ancestral lands, customs, and spirituality, as well as the Native people's federal recognition in the U.S. (Brayboy, 2006). Thus, individuals who identify as Native, and engage in a substantial relationship with their Indigenous identity (e.g., attending tribal ceremonies, engaging in substantial and significant relationships with Indigenous communities, seeking understanding of their historical heritage through indigenous story, or formal scholarship for the purpose of connection to their identity), but are not tribally affiliated, also qualify as part of the population of interest. In line with the theoretical assumptions of this study, and in recognition of the historical atrocities that have led to profound displacement of Native people from their cultural ways, one's self-reported identification and engagement in the above components of indigeneity will be the primary source of identifying participants who meet selection criteria.

Site selection. The current study drew its sample from doctoral students and early career psychologists who are enrolled, or were previously enrolled, in an APA-accredited counseling psychology program located in the U.S. Given that few Natives enter graduate training, in general, sampling Natives from a specific subfield of graduate training made recruitment difficult. Therefore, the researcher recruited participants from various APA accredited institutions across the U.S. Sites selection was predicated on the enrolment status of participants who met the selection criteria described in the paragraphs above. That is, once participants were identified, the researcher solicited the disclosure of their current or past training programs and confirmed the sites APA accredited status utilizing the APA database of accredited programs. Participants who met the criteria described above were selected for inclusion in the present study.

Sample. The sample of 3 to 12 people for the present study included Native graduate students in the colonial U.S who are enrolled in doctoral-level counseling psychology training

programs, or are early career psychologists who graduated from a counseling psychology training program. Further, the Native graduate students who were recruited for this study needed to identify with their Native identity as described above. Any Native person who met the above criteria were eligible for participation in the present study regardless of gender (e.g., men, women, non-binary) or ethnic (e.g., Latinx) identity. Individuals who did not engage in a substantial relationship with their indigenous Identity through engagement in traditional ceremony, Native communities, or other decolonizing practices were not eligible for the present study. Additionally, the researcher employed snowball sampling to identify additional participants. The researcher solicited referrals from research participants and other Native community members to identify participants that may offer information-rich cases.

Data Collection

Narrative Inquiry utilizes various forms of field texts (i.e., journals, field notes, conversations), which serve as data points for analysis. Field texts serve the purpose of negotiating the relationships formed between the researcher and participants, and the subsequent process of reflection and analysis (Clandinin & Connelly, 2000). Indeed, what is told and the subsequent meaning is shaped by the researchers relationship to thier participants. Thus, field texts serve as the bridge between intimacy and the reflexive stance of the researcher, and serve as a way to fill the gaps in memory, which, through narratively relative retelling of events, may ignite and promote subsequent change (Connelly & Clandinin, 1990). Consistent with a narrative approach and the identified philosophical paradigm, the researcher positioned themself as a co-producer of narratives in a collaborative relationship with the research participants during the collection of field texts (Connelly & Clandinin, 1990). The collection of the field was an iterative process involving interviews and journaling.

Interviews. Interviews served as the main form of data collection for this study. In Narrative Inquiry, interviews may be influenced by the relationship between the interviewer and participant, time of day, setting, and interview conditions (Clandinin and Connelly, 2000). For this reason, the researcher conducted two rounds of interviews with each participant. First, the researcher conducted a one-hour, initial interview, which was semi-structured conversationally around the research question of the study. The purpose of the first round of interviews was to embody the essence of conversation in which the researcher and participant share a more equitable contribution to the interaction, therefore building a relationship between the researcher and participant. The initial interview also allowed the researcher to identify areas of focus for the second round of interviews. Once the initial conversational interview was synthesized, the researcher contacted the research participants to schedule a second, one-hour, semi-structured interview. Questions for the second interview attempted to clarify information from the first interview, encouraged deeper conversation, and explored emerging themes and patterns. Both rounds of interviews were conducted in a confidential location via electronic video communication (i.e., Zoom), and were recorded with video capture technology imbedded in the electronic software. Each round of interviews with each participant were followed with rounds of reflexive journaling.

Journaling. Journaling is one approach to creating field texts, which allows the researcher to not only take accounts of their experience, but also to reflexively “puzzle out experience” (Clandinin & Connelly, 2000). In other words, journaling is a method which allows the researcher to reflect on their own experience and identify and define patterns as they emerge throughout the research process. For the purpose of the present study, the researcher reflexively journaled following each interview. Immediately after each interview in the first round, the researcher took time to journal the experience. The journaling process allowed the researcher the opportunity to capture experiences, questions, or thoughts immediately following the interview

and began to facilitate the process of theorizing and identifying emergent patterns and themes. Journaling after the first round of interviews also assisted the researcher in developing the semi-structured research protocol for the second interview. Following each of the interviews in the second round, the researcher once again reflexively journaled about the interview experience and the participant stories to further facilitate the theorizing process and began to craft interpretations of the participants based on their interview information.

Autobiographical journals. Consistent with a critical-ideological paradigm, the researcher intentionally positioned themselves as a researcher-participant, and acknowledged that reality is constructed and, thus could not have, and should not have, be separated from inquiry.

In addition to the reflexive journals that were constructed after each interview, the researcher also constructed and collect autobiographical journals that represented their experience with the research question. Clandinin and Connelly (2000) note that autobiographical writing can serve as a powerful form of field text, which can allow the researcher to position themselves in the midst of the storied experiences surrounding the phenomena under investigation. Given the researcher's emic perspective related to the research questions, and their intentional placement in the study as a researcher-participant, the autobiographical journals were collected, coded, and analyzed for meaning in the context of the participants stories.

Data Analytic Plan

The present study utilized a Thematic Narrative Analysis as described by Riesmann (2008). Therefore, the proposed analysis focused on the content of the participants' stories in order to abstract meaning and answer each research question. In other words, the focus of this thematic analysis centered on *what* is said rather than *how*, *to whom*, or *for what purpose* (Riesmann, 2008). Unlike other methodologies which utilize components of thematic analysis, Narrative analysis explicitly uses prior theory to guide analysis concurrently with an inductive

frame to abstract new aspects of theory (Reismann, 2008). Most importantly, Narrative analysis seeks to preserve entire narrative sequences in the data during the coding process, which may be defined as the entire document, or bounded segments of story (Reismann, 2008). Finally, Narrative analysis seeks to attend to components related to what Clandinin and Connelly (2000) describe as the *three-dimensional inquiry space*. That is, Narrative Analysis situates the collected data in the contexts of time, the personal and social, and place (Clandinin, 2006).

Recruitment. Participants for the present study were recruited using purposeful sampling and selected based on the selection criteria identified above. As such, the researcher reached out via social media (i.e., Native Graduate Student Facebook pages), professional organizations (i.e., Society of Indian Psychologists), and personal contacts to solicit participants using IRB approved recruiting materials. Once initial participants were selected, the researcher employed snowball sampling procedures to identify other candidates who met selection criteria via the recommendation of participants identified using purposeful sampling methods.

Participants. In total, recruitment efforts yielded seven participants who met selection criteria, five of whom remained in the final corpus after two participants withdrew from the study. The data for participants who withdrew were not included in the final analysis. All participants for the present study identified as women and were tribally affiliated. Participants represented four federally recognized tribes across the colonial U.S. territory including the Great Plains and South West territory; however, due to the high potential to identify participants via their tribal and professional affiliation, specific tribal identities will not be disclosed in the present study. Regarding professional and training status, three participants represented early career status professionals across their first, second, and tenth year of professional practice, while the remaining two participants represented students across their first, and third year of doctoral training. Participants respective training programs were housed across the colonial U.S. including the South West, Midwest, and Eastern part of the territory. For the purpose of communicating

data in a confidential manner, each participant has been provided a pseudonym. Additionally, other identifying information (i.e., tribal affiliation, University names, professor names, etc.) have been redacted from the data excerpts presented in the results section.

Procedure. After receiving approval from the respective institutional review board, the researcher recruited participants based on the criteria described above. Specifically, the researcher distributed a call for recruitment to various Native centered organizations and groups (e.g., Society of Indian Psychologists, Native student groups, Native graduate student social media pages), and solicited other potential participants from participants who had opted into the study via snow ball sampling. Once participants who meet the selection criteria were identified, and informed consent had been obtained, the researcher scheduled a time to meet with the participants to conduct the first, conversationally structured, interview. Interviews were conducted and recording using the Zoom digital conferencing platform. Interviews lasted approximately one hour and were stored on the researcher's personal computer. Following the first interview, the researcher wrote reflexive journals after each meeting to capture their observations and interpretations of the initial interview and formulate additional questions. The questions formulated from the first round of reflexive journals served as the protocol for the second interview. Additionally, the researcher began transcribing and open coding of the initial interviews and began to generate an emergent set of categories through close observation of the bounded stories (Ezzy, 2002).

After the researcher formulated a list of questions from the first interview, they contacted the participants and scheduled a second, semi-structured, interview via the Zoom digital conferencing platform. The interviews were recorded utilizing the recording feature of Zoom and stored on the researcher's personal computer. Following the second interview, the researcher reflexively journaled to capture observations and continued the process of initial theorizing. Additionally, the researcher transcribed the second interview and continued to open code the data

and generate emergent categories. Throughout the research process, the researcher synthesized and collect their own autobiographical journals around the research question and utilized their journals to further develop their theorization and understanding of the emergent themes.

Once the field texts were collected, the researcher continued to open code the data and looked for similarities across data points. Following open coding, the researcher began the process of axial coding and attended to dimensions of context, strategy, process, and consequence in an effort to connect the codes to the analytic whole (Ezzy, 2002). Once the researcher had generated a set of axial codes, they triangulated their findings with a content expert, who helped the researcher further abstract the data into higher order themes. Following triangulation, the researcher utilized selective coding to further abstract the axial codes into substantive themes and sub themes. Data was collected and coded until the researcher reached data saturation, and no new data was abstracted from the collected stories.

In line with the critical-ideological paradigm utilized in the present study, the researcher explicitly positioned themselves and their theoretical perspective into the data analysis process. As a result, it was impossible to completely separate self and theory from the recursive analysis. Further, it is important to note that the researcher coded their data in such a way that seeks to maintain the integrity of the story. In accordance with the process of Narrative Analysis outlined by Riesmann (2008), the researcher coded the data in such a way that preserves the participants story, and attends to the dimensions of time, place, and persons. As a result, the researcher coded for patterns that emerged in the participants story along the three-dimensional inquiry space. Data for the present study was collected, coded and analyzed for specific themes, and were reviewed with an auditor who engaged in the triangulation process to maintain trustworthiness.

CHAPTER IV

RESULTS

The follow section describes the results that emerged as a product of the procedures described above. The researcher will first describe the two higher order themes and their relationship to the research question. Additionally, the researcher will describe the two sub-themes that emerged within each main theme and provide examples and brief interpretations within each thematic and sub-thematic category.

Surveillance and Survivance

The stories of the Native students and early career psychologist revealed two main themes at the final stage of analysis. The first theme, corresponding to sub question 1, was Surveillance, which captures the myriad of mechanisms which Counseling Psychology training inadvertently mobilizes to perpetuate, re-produce, and maintain the colonization and western imperialism endemic to society (Brayboy, 2005). Within the theme of Surveillance are subcategories that capture the myriad of mechanism, which maintain colonial control and imperial practices, including Policing and Ontological Death, and Fetishization and Fungibility. The second theme, corresponding to sub question 2, is Survivance, which captures the ways in which Native students resist the attempts of counseling psychology training to erase Natives via the mechanisms of Surveillance. Within the theme of Survivance are subcategories that capture the specific processes that allow Native students to maintain their cultural integrity, cope, and

persist in spite of the insidious, often unrecognized, attempts to erase, commodify, and consume Natives bodies. These subthemes include dialogic relationship and cultural resilience.

Surveillance

Scholars have pontificated on the benefits of visibility as mechanism for resistance and justice among historically marginalized communities (Brayboy, 2004). However, some theorists have posited that visibility may not be as advantageous to the aims of liberatory movements as they may first appear (Phelan, 2005). Indeed, Phelan (2005) remarks that visibility may function more as a trap than a liberatory mechanism. As such, Phelan argues that visibility “summons surveillance and the law; it provokes voyeurism, fetishism, the colonialist/imperial appetite for possession” (Phelan, 2005, p. 5). Surveillance refers to the process of being closely watched with the aims of controlling one’s identity and actions (Brayboy, 2004; Phelan, 1995; Vizenor, 1998). Surveillance can manifest in a myriad of ways including questioning the legitimacy of Native students’ acceptance into a programs based on erroneous assumptions regarding affirmative action (i.e., policing), and othering indigenous students via questions that perpetuate the image of the romantic other (i.e., asking natives intrusive questions about their lives on reservations, or engagement with ceremony; fetishization), or the image of the savage (i.e., interpreting Native student’s silence as intimidating; Brayboy, 2004). Therefore, Native students may turn to concealment (i.e., becoming invisible) in order to dodge the negative impact of surveillance, which serves the purpose of monitoring Native identity, and forcibly assimilating Natives into behaviors and beliefs consistent with the status quo. However, as a result, Natives are faced with a degree of loss. That is, although concealment may, to a degree, shield Native students from the process of Surveillance, the ability to engage in otherwise meaningful and fruitful interactions (i.e., offering correction to misguided understanding of Native cultures and beliefs that proliferate in the academy) may also be stifled (Brayboy, 2004). None the less, the potential loss attributed to concealment may not outweigh the loss attributed to surveillance. Specifically, Surveillance

robs Native students of their cultural integrity by positioning culturally-couched behaviors as incongruent with the aims of the academy, and traditional western notions of success and merit (i.e., one that focuses on individual success rather than collective growth and improvement). As such, concealment is mobilized to maximize Natives student's capacity to be a "good" student, while simultaneously allowing them to remain connected to important cultural beliefs and knowledge systems.

In order to better mitigate the process of surveillance within counseling psychology training, we must be able to identify the way surveillance manifests in the lives of Native trainees. The quotes listed below illustrate the experience of surveillance in the lives of Native students and early career professionals in counseling psychology beginning with quotes that capture the Policing and Ontological death category, and then ending with quotes that capture the Fetishization and Fungibility category.

Policing and Ontological Death. One component of surveillance is the act of policing, which pulls for the forced revealing of Native students' identities in order to monitor or excise any beliefs that do not fit into the dominating colonial frameworks that serve to maintain white supremacist hegemony. In other words, policing functions as way to monitor the behaviors and beliefs of Indigenous students such that any beliefs or behaviors that transgress colonial expectations of productivity are identified, labeled as inferior, and erased. Specifically, participants noted the ways that their programs policed their identities throughout their training and compelled compliance and assimilation into western knowledge systems and prescribed behaviors. Such expressions of policing resulted in experiences of ontological death. That is, programs interacted with sacred, time-honored beliefs and behaviors that serve as the central organizing structures of Indigenous reality and existence in such a way that rendered such beliefs and behaviors as savage, inferior, and inappropriate for one's counseling psychology identity and matriculation into the field of professional psychology. In other words, participants described

experiencing the devaluation and degradation of their indigenous values, knowledge systems, and ways of being.

In this excerpt, Kristen describes her experience of being pregnant, an experience she noted as honored in her cultural ways of being.

I chose to have children because I've always wanted children and it's actually something that's very honored in my community. But having repeated pregnancies in that program led to ridicule, they were like, what are you doing? I even had professors saying, are you sure you want to do this right now? And I'm like, my belly is six months pregnant and your saying this to me? And then one of the students even stated "why is Kristen even taking the comps? Is she even eligible after being gone from having her babies for six weeks?" So, they thought that it was inappropriate I even take the comps because of my condition and my pregnancy. And I just remember being like, you guys just think my pregnancy is like the worst thing ever, but little do you know, it's a driver and an inspiration. And it doesn't—yeah there are certain things that aren't easy. But if you make me do the sum of the whole, this is helping me get through the program, and it was just culturally—like I would go home, and my pregnancies were honored, and people were happy for me. But every time I stepped on campus, it was like, what are you doing? What are you thinking? So, just culturally, even that timeline was treated so differently. I was treated in a manner of like, what are you doing and why do I have to do this for you? (sigh) It was just that cultural difference of, of life choices made. Something so wonderful in my community is actually so detrimental in the academic system.

In this excerpt, Kristen shares a story regarding a culturally honored experience: having children. Kristen notes the way that her pregnancy served to inspire persistence and resilience. However, both her professors and peers sought to police her culturally honored and inspiring experience such that they ridiculed her for engaging in culturally honored practices. Further, Kristen describes how her peers attempt to sabotage her progress in her program by policing her pregnancy and asserting that, because of her pregnancy, she was not fit to attend her comprehensive exams. Notably, it was not Kristen's pregnancy that seemed to be the most significant barrier. Rather, it was the students and professors in her program who, via their negative valuations of culturally honored practices, sought to impede her progress for no other reason than for transgressing against colonially sanctioned ways of being.

So, when I first started the program, I was quiet. I'm introverted. I kind of kept to myself, but that's, you know, that's how I am, and I'm still that way to a certain degree. But I remember a faculty member telling me like, how did they put it? It was something like,

there was an acknowledgement that this may be cultural, like, this behavior, you know? I understand this might be a cultural thing. Okay. Yeah. Fair enough. Um, but to be successful, you can't be like that. And so that was really hard because I felt like, well, how's this going to work? You know? And it's just the assumptions that I think people make that aren't familiar with the culture.

In this excerpt, Mayla describes the way her program recognized the cultural components imbedded in her interpersonal mannerisms; however, she notes their negative valuation of her cultural ways of being, suggesting that such cultural practice would impede her ability to succeed. Given Mayla's status as an establish early career psychologist, such assumptions seem erroneous, and informed by her program's discomfort with her cultural practices rather than any demonstrable evidence that Mayla's cultural ways of being would preclude her from being successful in a counseling psychology training program. Indeed, Mayla's experience demonstrates the way her program policed her behaviors and utilized their position of power and dominance to label Mayla's cultural ways of being as inferior to western ways of being.

Such policing led Mayla to mobilize in such a way as to demonstrate her capacity to meet the expectations of the program in spite of their belief that she would not succeed.

I think what I did is I just really went all in. I mean, I try to, I guess, I mean, I've always been a hard worker, but I think I pushed myself because I felt like I had something to prove. And so even though I was capable of accomplishing all those things, sometimes I think I did it because I had to show, like I had to prove somebody wrong and you know, that wasn't healthy for me. Um, but that's what I did. I mean, I did as much research as I could. I presented as many presentations as I could. I, you know, I made the highest grades I could make. I mean, I just really pushed myself and, um, I think I felt like I had to do that to be taken seriously.

In this excerpt, Mayla describes the way she mobilized herself in accordance with the standards of colonial practice to "prove" that she was capable of succeeding. Although Mayla recognized that she was always a hard worker, she notes that the motivation for her increased productivity was grounded in the desire to be taken seriously in her program, which demanded conformity to a colonial work ethic. Additionally, Maya remarks that her motivation was unhealthy, and seemingly resulted in a striping of Mayla's cultural capital, which was replaced by colonial work ethics.

What stands out to me the most was like, when I was talking about being native and like how, you know, it was kind of in the beginning, we talked about our positionalities and that it was hard to me to trust systems. And there--I think the anti indigenous component was that push for adaptation. But it was almost like pathologizing me because I won't adapt, and this is what you're supposed to do. You're supposed to adapt. Um, and when I brought that up to her, like, you know, this is, it's like, you have to realize that as an indigenous woman, adapting is assimilating and that runs contrary to like resistance and, you know, tribal sovereignty, which I don't think she knew what that word meant at all. Um, I think that in particular, like the anti-indigeneity was happening without her realizing it because she'd never processed that information before. Maybe she'd never been confronted with it. And it was the whole experience honestly kind of just felt like deer in the headlights when I was talking about these things and then her not knowing what to do and like turning it on me, like there's something wrong with me.

In this excerpt, Red Bear explicitly notes the assimilationist aims of policing and surveillance practices. She further describes the inability of her supervisor to understand the unique positionality of indigenous women in counseling psychology training. Red Bear's remarks highlight the insidious impact of policing in promoting ontological death, and the cultural chasm between her experience and her supervisor's capacity to understand and engage with such experiences.

I think the system as a whole would say, and I, I experienced this, we want more natives and we want to retain them and we want to recruit more of them. Um, but without any accommodation. Basically, we have this system and structure, you're welcome to come into it. Um, but you have to fit.

In this excerpt, Cecilia captures the essence of the Policing and Ontological Death theme. In this excerpt, Cecilia articulates that although counseling psychology training programs ostensibly welcome Indigenous people into their program, and may even seek to explicitly recruit Natives into their programs, admission into such programs comes with the implicit expectation that Native students "fit" into the established, western structures and ontological assumptions. In other words, exchange their indigenous ways of being for those of western academia and, by doing so, lose an essential part of the way of being that they brought with them from their culture. Indeed, the stories of each participant highlight the trap of surveillance via the apparent welcoming of Native bodies, only to be met with the violent indictment of their culturally sacred

practices and experiences vis a vis policing, which resulted in ontological death or the striping of sacred time-honored world views.

Fungibility and fetishization. A second component of surveillance that proliferated in the experiences of the participants was fungibility and fetishization. Fungibility refers to the process of being commodified and consumed as one would consume goods or services. The theme of fungibility highlights the dehumanization that extends from the process of surveillance, which positions Native students as replicable objects to be consumed for the benefit of others. As a result, Native students become a means to an end rather than ends in and of themselves; valued not for their merit, or talents, but for the capital one can reap from their bodies. In other words, Native bodies become currency for continued gain, and are recruited with the explicit or implicit aim of obtaining more social, structural, and financial capital. Simultaneously, programs reject the sovereignty of Native students, and coerce them to abandon their culturally honored beliefs; beliefs which motivate Natives to pursue such education in the first place.

Fetishization refers to the process of exoticizing Native students' identities in a voyeuristic manner. That is, once their identities are revealed, Native bodies become the target of voyeuristic interest. Individuals may be questioned around Native spiritual practice or tribal affiliation, centralizing one's suffering, or racist assumptions regarding one's identity with no desire to truly understand the psychic life of Native people, but with the goal of satiating one's morbid curiosity to observe an exotic creature (as one might observe animals caged in a zoo). Specifically, participants noted the ways they felt commodified and consumed by their programs for the purpose of helping individual professors or training programs obtain status, legitimacy or clout.

One Participant noted the way that her program commodified her Native identity to use when it most suited their needs.

And being used when it was beneficial. So, if they needed to feature a Native student's accomplishments or anything, I was, I was the one who got contacted. Um, and I think later on, even [mentor] was one of the first people to tell me, like, in my essays for minority fellowship and internship, he was like, you don't have to tell all of this. Like I would talk about growing up on the reservation and grandparents not having electricity or water until I graduated from college and, um, my own family's story of addiction and struggles. Like, he's really like, you don't have to include all this. It's okay to just like, talk about your merits and achievements because that's what others are going to be doing.

Cecilia notes how her Native identity was utilized for the benefit of her program, which led her to feel compelled to reveal the traumas in her experience for the voyeuristic consumption of those who only understand Natives as the tragic victims of genocide. It was not until her mentor held up the reality that other students will be judged on their merit, rather than their traumas, that she realized how her program mobilized mechanisms of surveillance to fetishize her experience for colonial consumption.

Cecilia further describes recognizing how such fetishizing practices lead to the fungible commodification of her body to enhance her program's status.

There have been a lot of spaces and people who have made it clear, like you are in this space because you're Native, Period. Um, or like, you were the best Native we could find like, or the best of all those that were considered, or whatever. like you meet the guidelines and you're Native, so you get to be here. But, um, that other stuff wasn't really important cause we mostly needed a Native.

In this quote, Cecilia explicitly names the way her body is commodified to suit the aims of her program. She describes that her unique talents and merits were less important to her program than her Native identity: A commodity that met the needs of the program and could have been obtained via any Native body.

Cecilia later describes an experience where she was recruited as a Native consultant on a grant to fund research related to improving recruitment and retention rates of Native students.

And then we like shared our tribes and, um, she came up to me and she was like, I just realized like, maybe you don't know something important. Um, and--cause she, at that point she had been invited to join the grant too. And she said, um, the other student and I are getting our tuition paid and we get a stipend from working on the grant. And she was like, and I was just made aware that you don't get paid. Um, and you didn't get paid last term. And I was at first like, "Oh, it's okay. Like I just want to do the research. I'm happy to do the research." And she was like, "you're not listening. Like, you were the Native

consultant on the grant. Um, and that's a problem, like, you weren't paid." And so, it was a thing where I, again, like, felt very confused and I was like, wait, but I'm getting to do all this research. I feel like I'm part of the team.

In this quote, Cecilia describes how another Native student helped her realize that her expert knowledge and labor were being exploited without compensation while other students were being compensated with both a monthly stipend and a tuition waiver for their labor.

Additionally, Cecilia identifies the moment she recognized how her body was being used to appease the voyeuristic desires of the grant patrons.

then in our first meeting back in that term, like, we had been on break and came back, um, the PI asked if I could go to this dinner because the grant awardees wanted to meet the Native student who had been working on the grant. Um, and he like definitely sold it as like this really cool opportunity. And there would be good food, free food, a fancy event. And I just said, okay, and then my friend approached me again. And she was like, Cecilia, (laughs) you're not seeing this. Like, he just asked you to be like the poster child of this project, but you're not getting paid.

In this quote, Cecilia recounts the way her body was explicitly paraded in front of the grant patrons for the purpose of satiating their desire to see the Native “they paid for,” as if she was the programs prized pig at auction. She goes on to note the way the grant patrons voyeuristically probe about her Native identity, without interest in her training, qualifications, and contributions to the funded project.

Even one level above him, I felt like the, the [grant patrons] that have this huge foundation that funds a lot of Native work, I think they even perpetuated a little bit of, like, if we give you money, we want to interact with the Natives. That was also uncomfortable to realize. Like, you know, interacting with them and not having them ask me about what role I had on the project, but being like, what tribe are you from? What reservation are you from? Like, you know, some personal information about being Native in [city]. And, I think just, it--definitely tokenizing. Like, all of it felt very tokenizing. And I think a lot of aspects of it just felt like interest in Native communities was financial. And, you know, like, the foundation got a lot of money because people viewed Natives as this like suffering population. And so, there was definitely, like a White savior complex there.

Cecilia noted the feelings of discomfort as she recognized that the intentions of the grant organization seemed informed by capitalistic interests and a desire to profit from the trauma of

Native people. Such experiences capture the core of the fetishization/fungibility theme, which positions Natives as consumable and replacable objects for material gain.

Cecilia's story culminates in the difficulty she experienced trying to communicate her grievances with the primary investigator of the grant project for which she was working.

I think the thing that felt specific to anti-indigeneity in that moment was, one, you know, it didn't even occur to the PI at all to pay for my work. Even though I was the expert—and we had a conversation and, he and I repaired everything in that relationship and still correspond—but in the moment he really just was like, I don't see why this is a problem. I asked you if you wanted to do it, you said you wanted to do it. You're getting a lot out of this. You're learning a lot. And like, even in that moment, I like, that's gaslighting, right? I was like, who am I to be saying all this? I was relying on my friend, and I was like, maybe she led me wrong, or maybe [mentor] was wrong. And then I was like, no, here are the problems. One, you saw a Native person and you just saw an opportunity, and you saw an opportunity to strengthen your project, and to strengthen your relationship to the funding organization. You didn't even consider my labor as worth any compensation. And then, you know, he was like, I can give you a thousand bucks for your time.

Although Cecilia reported that she was able to resolve the issues, and repair the relationship with the primary investigator, she describes the experience of trauma she had to endure to resist the PI's attempts to gaslight her and explain her experience of being commodified.

Although Cecilia's story provides the most robust demonstration of the fetishization/fungibility theme, other participants reported experiences that similarly capture the theme. In the next excerpt, Azalea explicitly notes the way she recognized the consumptive tendencies of her program.

I think—I don't know how to explain this, but I really think that they do. They just consume who I am, stereotypically wise, and not who I am as a real individual. Because, if you think about it, when I got in, I had major awards and things like that and it makes their program really good. Like, Brown girl that's in this program is bringing this back, which is the reason why it took me a long time to start my dissertation; because I saw how they consume that, and made that their's, which is not really mine. Like, it's my people's. And so, them doing that is taking away from my people in Indian country, which is anti-indigenous, and they don't work on that.

In this excerpt, Azalea describes the way her program reduces her identity to the constellation of accomplishment, which they can consume and claim to augment the programs status, rather than recognizing her as an individual.

Additionally, Azalea reports her experience of protecting her dissertation from the consumption of her White dissertation committee.

So I started seeing that these White people were going to take over my dissertation. I started seeing what I was telling you about that earlier how I didn't want to do it because they're going to take it over and they're going to be like, "I did that." "This little reservation kid got here because of me" type-of-shit. I don't like that.

In this excerpt, Azalea describes the way her program seeks to consume her accomplishments and claiming ownership for her success. Similarly, another participant, Mayla, described ways that her program attempted to consume her accomplishments.

Um, and then there were certain professors who basically didn't think I was smart enough to complete the program. It's funny now, because last year, [participant's university] gave me a big award (laughs). I think that's the first award for that program. I don't think they've had another student to receive that. So it was kind of funny, um, when that happened, because then I was like, you know, sorry, but I did kind of enjoy that a little bit (laughs).

In this excerpt Mayla describes the way her program did not recognize her as being "smart enough," until her accomplishments could be consumable in such a way as to augment their status within the university.

Survivance

In spite of the disproportioned health disparities extending from a history of profound genocide, trauma, and loss, Native people continue to resist and thrive (Oré, Teufel-Shone, & Chloco-Jarillo, 2016). Specifically, scholars have noted the way that Native people mobilize culture to navigate the myriad of genocidal experiences that continue to proliferate in the lives of Native people (Brayboy et al., 2014). Within these culture-as-resilience frameworks, researchers

highlight the capacity of Native communities to absorb and adapt to the stressors and adverse experience imposed upon them, while maintaining a sense of cultural integrity and identity, and maintaining time honored traditional beliefs and ways of being (citation). Scholars have labeled such a capacity as *Survivance* (Vizenor, 2000). The following quotes demonstrate the participant's ability to adapt to and resist insidious mechanisms of Surveillance, while maintaining their cultural identity. Specifically, the theme of Survivance can be divided into two sub-themes: Dialogic connection, and Cultural resilience.

Dialogic connection. As described in the theme of Surveillance, all of the participants experienced policing of their identities, such that their sacred traditions, ways of being, and ontologies were forcibly revealed, devalued, and dismissed by their programs as insufficient or inappropriate for success and matriculation into the field of professional psychology. However, this manner of policing did not prevent participants from mobilizing mechanism of survivance to navigate such stressors such that they could move through their program while maintaining a sense of cultural integrity. One mechanism that participants used was that of dialogic connection to those in their program who chose to work in solidarity with each participant. In other words, the participants were able to identify people within their programs (e.g., advisors, mentors, and supervisors), with whom they could engage dialogically to communicate the importance of their ways of being, such that the participants could better navigate the experience of surveillance.

So, I entered my doctoral program with a mentor that I interviewed to work with, and then he retired my second month in the program. Luckily, he was my clinical supervisor or my practicum supervisor that first term, and I think he did a really nice job of reviewing my transcripts and stuff with a multicultural lens. Like, he would look at what I was doing, and I grew to trust him. He also raised red flags about my supervisor at the counseling center.

In this excerpt, Cecilia describes her feeling of trust for a supervisor who she believed took a multicultural lens to evaluating her application and subsequent performance as she began her program. As such, Cecilia was able to feel a sense of genuine connection, which allowed her

to develop a relationship with her supervisor that was marked by an interest in her safety vis a vis “raising red flags” around colleagues she thought could potentially harm her.

And I think it's that validation there. I think with both of my mentors, so my first mentor who retired, I felt like he, he was like, "We're so glad you're here; One. Two, that doesn't mean there aren't still land mines ahead for you." Um, and so it was, I think that imparting knowledge, um, this isn't going to be easy, and you're, you're going to have to deal with some stuff. It wasn't until he left that I was like, "Oh, the whole system is racist." Like, he was trying to tell me that. Like, it's not just this one professor I'm dealing with or this one supervisor on site, like he was trying to communicate a bigger systemic thing.

Cecilia further describes how her supervisor validated her experience via providing her with knowledge about the systems which she was entering. Similar to the quote above, Cecilia's supervisor both welcomed her into the program, validated her knowledge, and provided transparency with regards to warning her about the racism endemic to academia.

I think my, my mentor or my grad advisor who was with me the rest of my term, I feel like he did a good job of labeling things for me. I would share with him, like, "Dr. [mentor] told me this, and I'm supposed to be doing my research assistantship with the Dean next term, like what--" And he would just do a nice job of labeling it. He would be like, "yup, Um, this it, you're going to encounter all of these experiences that have words for them, and I'll be here and offering, you know, continued support."

Cecilia describes the way her mentor helped her make sense of the discrimination she experienced by observing and naming such experiences. Further, Cecilia notes how her mentor both acknowledged the presence of systemic racism and colonization, and continued to offer support as Cecilia continued to navigate the myriad of anti-indigenous experiences she would inevitably encounter.

In the excerpt to follow, Mayla describes her experience of receiving support from a White supervisor while navigating the negative valuations, and subsequent abandonment, of her training director during internship.

There was somebody at my internship site who was very supportive, and I didn't really care for the training director. This other person was very supportive, and it was interesting because he was a White male, but he was an ally, and I could go to him. Even though he worked closely with the training director, I felt safe with him and trusted him. This other person I could talk with him and then when it came down to it, cause you know, you can only, you have to have so many hours for your internship, um, to finish

with everyone. And so the training director wouldn't help me with my hours. Like I asked him several, several different occasions and he just kind of brushed me off, but he sat down with me, this other person, and helped me figure out a way to finish on time. And he, you know, he believed in me, he believed that I could finish. When I'm telling this story, you might kind of think "I don't know how much of a big deal that that is," but he was one of the first white males that I actually had a support--like that supported me. So it meant the world to me that, um, that he believed in me and that he could be an ally and he helped me finish.

Mayla notes the significant impact of being supported by, specifically, a White male.

Indeed, Mayla's statements capture the significance of dialogic connection in bridging the sociopolitical chasm that exists between White and Native people. Mayla's remarks capture the corrective experience of both receiving support, and genuine belief in her capacity to succeed, which had been absent both in Mayla's program and internship experience.

Other participants also reported how they experienced validation of their identities and experiences, while receiving support with regards to navigating colonial systems in ways that allowed participants to maintain their cultural integrity.

I had a good supervisor and a bad supervisor. The good supervisor was for a group that I was running. He comes from cultural relational, and he immediately started talking about countertransference, which was the thing I was afraid of, and immediately it was like he acknowledged how there is weirdness around countertransference, and he encouraged me to like, no, I am, because this is a native group I'm running. He encouraged me to bring myself into this space. Like if you can, what's, what's getting in the way of you feeling safe, or bringing yourself into this space? And I felt safe enough with him to be like, well, it's this, it's that; I'm afraid of evaluation and this system, and he acknowledged all that. Like, yeah, this system's really fucked up and I'm going to be real with you, evaluation's going to be around until you're done. Like, that's the way that it is. But you know, there are some theories—basically, you can use these theories as citations to back up your clinical work. As long as you can do that, you're working within the system. Right? And I feel like that's like exactly what I needed to hear.

In this excerpt, Red Bear describes how her supervisor validated her experience of fear, acknowledged the colonial nature of the system, and apprised her of the colonial nature of clinical training. Additionally, Red Bear notes that her supervisor provided her with a way to utilize the theories that exist within the field of professional psychology to back up her clinical work such that she could maintain her cultural integrity while navigating the colonial expectations of professional psychology.

I'm glad that I had the good supervisor, or I don't know how I would have gone through this semester. It was just very validating; him acknowledging that it's shitty that you're expected to adapt. Something he said in particular, he's like, yeah, you know, there's this expectation in the field that you're supposed to be completely objective. And people don't know the interactions that you have with your clients is supposed to be something that you just like halfway experience, almost. He's like, but how can they expect you to go into a session or a group session and not be impacted by the people around you. And he's like, especially as an indigenous woman running an indigenous group.

In this segment, Red Bear describes how the validation and guidance she received from her supervisor was significantly implicated in her ability to persist throughout the year.

Specifically, Red Bear notes how her supervisor's acknowledgment of dialogic connection is inseparably connected to counselor identity, especially regarding work with other indigenous people.

The only time I actually had really good training was when I was working at the jail down in [City], and that was because they treated me like an equal. They were able to have intellectual conversations with me. And if they didn't know--like, if I was speaking and if they didn't know what I was talking about, they'd ask and we would have a collaborative conversation about like where I come from, my views, where they come from, their views, their training,

In this quote, Azalea describes how her "good" experience of training was marked by her supervisors' interest in developing a relational connection. Azalea notes how her supervisors' collaborative efforts allowed her to feel like an "equal" via the process of being humanized rather than commodified.

There was a couple of supervisors over there and one of them asked me where I was from and who my people are and stuff like that. Like, girl. Okay. And she's like, Oh, I know about your people. This is how they do it. She's like, well, it makes sense that you are comfortable in the jail because this is who your people traditionally are. I'm like, okay, thank you (laughs). She was wrong, but like (laughs), she WAS wrong, that's not how my people were, but she got the area region right. So I told her that's actually not my people, but you know, you're able to connect XYZ so that I can be impactful and effective in this type of setting.

Azalea goes on to describe how her supervisors attempted to connect her understanding of Azalea's traditional ways to work she was doing at the jail. Although the supervisor was misinformed about Azalea's tribal affiliation, Azalea notes how impactful it was to have a

supervisor recognize how her indigenous knowledge systems allowed her to be effective in the setting rather than labeling her ways as a liability and hindrance to success.

Cultural Resilience. Researchers have noted the significance of culture in helping Native student navigate institutions of higher education (Brayboy, 2015). Consistent with the extant research and theory, the students interviewed in this study expressed the significance of their traditional values and community connections in helping them navigate the insidious mechanism of surveillance.

I wanted them to see that a native person deserves to be there, and could even, maybe, do more than anyone else and it not be for an individualistic reason, but just to show just how resilient and capable our community is. Cause that's kind of how I felt. Like whatever I was doing, it was a reflection of the community I came from. So anything I did, I wanted to honor my family, because they are always so proud of anything—I mean, they thought anything I did was amazing. So I wanted to be sure to not let them down. So I think it just made my like...yeah, I'm going to finish and, you know, basically, um, show you how fierce I can be.

In this excerpt Mayla highlights the significance of her community connection in providing a source of motivation and resistance against the mechanisms of surveillance that sought to position her ontology as insufficient for success in a counseling psychology training program. Mayla notes that conviction she held to succeed according to the values of her traditional ways of being rather than for “individualistic reasons.” Indeed, Mayla recognizes that her success includes more than just her individual achievements; it also includes the presence of her family, community and traditional ways.

I honestly think it was a combination of my husband, Right? I think that kept me there, physically, um, I would talk to my mom and then my mom would talk to me. I would talk to like [friend from home community], you know, other people from back home that I'm really close to. I would talk to like [friends from home community], like my really, really close friends, people that I've known since like elementary school, or people I literally grew up with.

Azalea discusses how relationship with key people from her community served as sources of social support which allowed her to physically remain in her program when the mechanisms of

surveillance were impeding her wellness. This excerpt demonstrates the importance of community connections in survivance for Native people.

And I use social media a lot. I think I was telling you about this last time; about how if I'm having trouble, I will go to my Facebook, which my Facebook is all of my community, and I'm able to have conversations with other Natives who went through a similar program, right? Went through graduate school. There's not a whole lot of us. I talk to them about that. I talk to my community about like, how do I keep going? And I get a lot, I get a lot of support from my community.

Azalea goes on to describe the way she mobilizes social media to connect with her community of Native graduate students to share strategies of survivance. Given the minimal representation of Native students in graduate training, communities of Native students are thinly spread across the nation. As such, Azalea demonstrates the significance of social media in maintaining connection with Native communities and seeking connection with new people entering into graduate training.

And I think that's another why I'm still here; because that's not my degree. It'll have my name on it. Yes. Granted, I didn't search it out for me, if that makes sense. It's not my degree. It's my people's degree. It's my community. We are the individuals who are going to be, benefiting from all the hard work that I do.

Similar to Mayla, Azalea further describes the importance of community in seeking out her degree. Azalea remarks that her degree is not an individual accomplishment. Rather, Azalea's degree belongs to her people and she is obtaining it for the benefit of supporting the sovereignty, prosperity, and survivance of Native people.

CHAPTER V

DISCUSSION

The results described above demonstrated how Native students experience counseling psychology training as a recapitulation of genocidal and colonial intentions, and the way they navigated such experiences. The following section describes the authors interpretation of the themes that emerged, thereby illustrating the interconnectivity between the main themes and their respective sub-themes

Surveillance as a form of colonial control

Consistent with the theoretical foundations that underlay the presents study, racism and colonization were evident throughout the experiences of the Native trainees (Brayboy, 2005). Additionally, the results of this study demonstrated that counseling psychology training interacts with Native students in such a way as to reinforce colonial assumptions of white, western dominance via the imperial assumption that White ways of being were superior to Native ways of being, and therefore necessary for matriculation into the field of professional psychology. Such assumptions lead to the experience of ontological death for the participants via mechanisms of surveillance, which coerce Native students into revealing their identities, which are then filtered through colonial lenses, policed, and marked as inferior and inadequate to achieving success in counseling psychology training. Such experiences reflect the imperialist aims of the academy, specifically, that of forced assimilation, which serves as a second assumption of the theoretical

foundations of the present study (Brayboy, 2005). Indeed, Indigenous scholars have highlighted the role of academic institutions in the erasure of Native presence (Brayboy, 2005). Such aims remain endemic to the academy and proliferate in fields that claim social justice as a central training tenant (i.e., counseling psychology; Brayboy, 2004,2005; Scheel, 2018).

The benefit of the present study is that the results allow us to deconstruct the way that counseling psychology appears to mobilize surveillance in service of genocide, colonization, and imperial control. Although some scholars have argued for visibility as a liberatory framework, others have argued that such visibility may serve as a “trap” that mobilizes the forces of surveillance, which ultimately would lead to the ontological death of the surveilled subject unless one can mobilize ways to mitigate such experiences (e.g., Survivance; Brayboy, 2004). Indeed, Native scholars have noted the proliferation of stories of tragic victimry, racist images, and revisionist history, which reinforce and reproduce the absence of the Native via the simulation of the *Indian* (Vizenor, 2000). Such stories and imagines pull for the projection of White supremacy, which enhance the presence of the settler/colonizer via the assumptions of savagery imposed onto the Native (transformed into the *Indian*) subject (Coulthard, 2014). Such experiences were captured in participant’s stories of their professors’ racist assumptions, which informed their professors erroneous critiques of participants’ work, knowledge, and skill as inadequate and ill informed.

In spite of such difficulties, Scholars have noted the way that Native students mobilized concealment to defend against the forces of surveillance to maintain their cultural integrity while navigating hostile academic environments (Brayboy, 2004). However, counseling psychology is unique in that concealment is disrupted by the nature of counseling psychology training, which includes self-revelation as an essential feature of training (i.e., Supervision, practicum, Internship, class discussion). Indeed, many participants found themselves struck by the inability to conceal, and, as a result, experienced autonomic activation as they were forced to expose their honored

traditional values, which were then subject to mechanisms of surveillance (i.e. policing) and marked as inappropriate and insufficient for success in counseling psychology training.

The pain of erasure and ontological death was compounded via the processes of fetishization and fungibility, which lead to commodification and consumption of Native students. While experiencing erasure and ontological death, Native students also recounted the stories of how they were simultaneously used and commodified for imperial gain. Such experiences reflect the concept of interest convergence—a central tenant of critical race theory—which acknowledges that efforts to make gains for indigenous people coincide with economic interest of the institution to manage their impression to the community at large (Delgado & Stefancic, 2017). In other words, programs' interest in recruiting and training Native students, while ostensibly grounded in social justice perspectives, are more grounded in economic gain and managing the image of a program to those outside of the program. Such theoretical assumptions are supported by participants experiences of being commodified, for the aims of their programs or individual professors, for the purpose of highlighting the strengths of their program, or appeasing the voyeuristic interest of grant foundations. Notably, and most important to understanding the nature of fetishization and fungibility, is the way that participants identities were commodified for the aims of a program with no compensation or acknowledgment of the legitimacy of the ontological experiences that were marked as savage in one moment, and mobilized for economic gain or impression management when it suited the institution's or individual's needs.

As such, genocide proliferates in counseling psychology training via forced revelation of Native identity, which is then policed, marked as savage and inadequate for matriculation into the field, but is simultaneously commodified and consumed for imperial gain. Such experiences marked the ontological death that participants describe throughout their stories, which captures a third tenant of TribalCrit: The liminal experiences of straddling presence and absence; life and death (Brayboy, 2005). In other words, Native students constantly faced the degradation of their

honored cultural beliefs, and ways of being, which were then reduced to commodities for colonial consumptions and the benefit of the colony (i.e., Institutions, professor, or training program).

Survivance as a Source of Resistance

In spite of the insidious mechanism of surveillance, which circumvent Native students' ability to conceal and therefore their ability to defend against such mechanisms, Native students identified ways to practice survivance, which can be understood as one's ability to both survive *and* thrive (citation).

A central quality to the process of survivance is irony (Vizenor, 2000). Scholars have argued that the only way to survive and thrive in the face of constant genocide is through the mobilization of irony (Vizenor, 2000). One way which Natives mobilize irony is thorough humor. Indeed, indigenous people have mobilized humor to manage the experience of erasure for centuries (Vizenor, 2000). Such examples proliferated in the researchers' experience of entering into the *midst* of the participants stories (Clandinin & Connelly, 2000). While telling stories of profound trauma, both the researcher and participants found themselves laughing together at moments others might label as inappropriate or insensitive. While discussing the reality of having her lived experiences marked as savage, the researcher and Red Bear laughed at needing to find citations to support indigenous knowledge, which has existed for thousands of years. The idea that colonial institutions require written, peer reviewed endorsement of ancient knowledge is antithetical to epistemological assumptions that distinguish indigenous knowledge systems from western knowledge systems. Indeed, scholars have described the way Native communities establish "evidence" for traditional healing practices, which are marked by one's relationship to community, and one's relationship to other-than-human-beings (citation). Such approaches to establishing evidence have proliferated amongst indigenous communities for thousands of years prior to colonization (citation). Yet, in spite of the well-established evidence via indigenous knowledge systems, white systems of scholarship production only confer legitimacy on such

knowledge when accompanied by White methodological practices “i.e., systematic, empirically derived, peer reviewed, etc.). The irony, of course, is that White mechanisms of establishing knowledge have not provided anymore legitimacy to Native concepts than had already existed for thousands of years, and, serve primarily to convince white system of the validity of Indigenous ways of being rather than to enhance the efficacy of Indigenous healing practices (citation). As such, the process of providing citations to validate our ancient knowledge systems insidiously reproduces white imperialism via the colonization of our knowledge systems, which Natives mobilize humor to navigate (i.e., laughing at providing citations). The ironic use of humor to navigate such genocidal practices can be captured in tongue-in-cheek quotation by Red Bear who described the experience of validation from one of her professors, while simultaneously mobilizing ironic humor to both accept the validation and recognize the genocide that remains present within such relationships.

It was just the acknowledgment that this system is colonial and you’re in it, and you won’t be in it forever. You’ll eventually be able to carve out something for yourself, just don’t forget those citations (Both researcher and participant laugh).

Indeed, to extent that surveillance proliferated in the experience of Native trainees, so too did the irony which fueled the process of survivance.

A second way that Native students mobilized survivance was via engagement with traditional values, practices, and engagement with Naive communities and Native mentors. Indeed, Scholars have noted that Native students tend to persist in institutions of higher education when they are able to engage with other Native students, Native Staff, and Native professors (Brayboy, 2015). Such findings remain consistent in the present study.

As the participants in the study described their experiences of being surveilled, ontological death proliferated in their experiences, such that their time-honored ways of being were violently delegitimized and marked as savage. As a of result of such experience, the participants experienced the threat of ontological death, which produced a unique experience of

alienation marked by dehumanization. Such alienation was not lost on the participants, which led many to contemplate stepping out of their program; a common experience among Native students in higher education (Brayboy, 2015).

To combat the unique experience of alienation (i.e. alienation from being *human*), Native students turned to their home communities to gain support and wisdom from other Natives. Consistent with the extant literature, the Native students and early career psychologists in the present study remarked that their training (and subsequent suffering), was bigger than their individual aims. Rather, many participants noted that their efforts were for the benefit of Native communities, which served as a source of motivation to persist through the experience of surveillance (Brayboy, 2015)

Additionally, students remarked how engaging with time-honored traditions provided them with support. Notably, many of these time-honored traditions were labeled as hinderances to counseling psychology training (i.e., having children), which also served as a form of ironic resistance. Indeed, the cultural practices, which many programs viewed as hinderance, allowed Natives to persist past the mechanisms which were *actually* hindering their progress. Without question, connection to community and culturally honored practices continues to be a significant source of resilience for Native students, which allow Natives to resist their programs efforts to alienate them from the experiences of being human (i.e., ontological death).

Recommendations for Training

The present study highlights several issues present in counseling psychology training that create significant barriers to the recruitment, retention, graduation, and matriculation of Native students into the professional psychology pipeline. Notably, surveillance appears to be significantly implicated in the difficult experiences of Native trainees. Although surveillance

seems to be an inescapable quality of counseling psychology training (vis-à-vis supervision), the mechanism of survivance may provide ways to circumvent the colonial impact of such practices.

The theme of dialogic connection may hold clues as to the potential remedies of the colonial practices described in this research. Specifically, participants' experience of validation from their professors appears to be an important component of attenuating the impact of surveillance. The unique qualities of validation in the present study were that of recognizing the experiences of colonization in the lives of Native students, naming such processes, and providing Native students with support and guidance to navigate such experiences in such a way that allowed Native students to retain some semblance of their cultural integrity.

Moments where such validation were absent appeared to be surrounded by erroneous assumptions regarding Native culture and history, and the relationship between such assumptions and the continued experience of genocide and colonization among Native communities. Such evidence points to the continued importance of developing ones knowledge, skill, and awareness of self and others espoused in seminal theories of multicultural competence (Sue et al., 2007). However, such competencies seem to be insufficient in capturing the nature of dialogic connection that emerged in the present study. Indeed, many professors in the stories of the participant's held little knowledge of Native ways of being, and culturally relevant practices and beliefs. In spite of such limitations, Native students were able to develop dialogic connection with non-native professors who approached their concerns with humility. As such, the development of one's cultural humility—a central pillar of multicultural orientation (MCO)—appears to be an essential ingredient in fostering dialogic connection with Native students. Indeed, researchers have argued that cultural humility is an important component of both therapeutic and supervisory relationships (Davis et al., 2019; Owens, 2013; Watkins et al., 2019).

As such, the development of one's knowledge, skills, and awareness, couched within a culturally humble frame work, may be an important component for developing ones capacity to

engage, dialogically, with Native trainees. In other words, one must be able to recognize the ways that colonization and western imperialism have mobilized to perpetuate racist, and inaccurate portrait of Native people and cultural systems, and then must mobilize a stance of cultural humility to suspend assumptions, which have undoubtedly been influenced by revisionist narratives, to enter into the lived experience of Native students.

Additionally, the sub-theme of cultural resistance provides implications for ways that programs can support Native trainees. Specifically, access to time-honored traditions, and communities appeared to serve as significant sources of support. As such, programs may consider structuring their academic sequencing in such a way that allows for adequate time away from the program to attend ceremony, traditional celebrations, and to visit home communities. Further, given that commitment to home communities appear to be significant sources of motivation for pursuing education (and significant sources of motivation to *stay* in higher education), programs may consider adjusting policies related to funding to allow students to acquire higher stipends to support the communities for which they pursue higher education to serve. Indeed, Scholars have noted that Native students tend to step out of programs based on their ability to acquire more money to provide for their home communities (Babyboy et al., 2014). As such, programs can mitigate such stepping out by creating opportunities to obtain assistantships at a rate higher than 50%.

Further, Counseling Psychology programs may better serve Native trainees by preemptively pursuing working relationships with local Native nations, and Native serving agencies. Such relationship building would honor the Nation-to-Nation relationship between Universities and Tribes and demonstrate a program's commitment to challenging the historical atrocities for which academic institutions have been culpable (Brayboy, 2005; Brayboy et al., 2014). Such relationships would additionally provide Native students with opportunities to train

amongst the communities for which they desire to serve, and to learn how to translate counseling services, which are grounded in colonial frameworks, to better suit Native communities.

Finally, Counseling Psychology programs can integrate Native psychological theories and approaches to researcher into their core curriculum. Although programs may find it difficult to synthesize classes that focus on Native ontology and ways of knowing (e.g., Brayboy et al., 2014), programs can integrate such education into their established course work. Specific examples might include integrate research and scholarship on historical trauma into coursework designed to educate students on treating PTSD and complex trauma. Other examples might include introducing Native books on psychological theory and technique into practicum sequencing and introducing Native frameworks for inquiry into methodology classes such as Qualitative course work components. Such additions would demonstrate a commitment to integrating Native ways of knowing rather than only accepting such perspectives second hand from White scholars.

Limitations and Directions for Future Research

The nature of the design of the present study has several limitations. Although the nature of qualitative research focuses on the *transferability* of conclusions rather than the *generalizability*, the present study must recognize the limitations of the sample for the present study. Specifically, the present study is comprised of female-sexed Native women, which may not allow for transferability to the experiences of Native men, and male-identified Natives. As such, future research may seek to replicate the present study with a sample of Native men to see if the themes are reproduced within their experiences.

As noted above, the present study is concerned with matters of transferability, rather than generalizability. As such, the results may not be generalizable to all Natives engaged in counseling psychology training (or other similar and allied mental health fields). However, it

should be noted that the sample of participants does represent Native women across several culturally and linguistically distinct tribal identities, which provides evidence of transferability across diverse tribal identities. Future research may seek to replicate the present study with a sample of trainees from tribes not represented in the present study to see if similar themes emerge. Further, future research may seek to quantitatively operationalize the above results in order to demonstrate generalizability across Native populations.

Future research may also seek to recruit Native students across various mental health fields to observe if the above themes are present across various mental health training disciplines. Additionally, future research may seek to elaborate certain themes to highlight more nuanced components of the above experiences (i.e. Ironic humor as a mechanism of survivance).

CHAPTER VI

CONCLUSION

The present study sought to understand the experiences of Native students in counseling psychology training. More specifically, the present study endeavored to identify two main sub questions including 1) what are the barriers to recruitment, retention, and graduation of Native counseling psychologists within counseling psychology training?, and 2) What strategies have Native students developed to manage and persistent through such barriers within their training programs? The resulting analysis revealed two main themes that correspond, respectively, to the above questions: Surveillance and Survivance. Mechanisms of surveillance were implicated in the barriers to training that Native students experienced and were marked by the forcible revealing of one's identity, which was then subject to policing, and subsequent delegitimization. The experience of policing led to ontological death, and dehumanization, which resulted in the fetishizing and commodification (i.e., fungibility) of Native bodies for individual and institutional profit. Such experiences led to feelings of isolation and alienation from being human, which lead many students to contemplate stepping out of their training programs.

However, in spite of the insidious colonization endemic to each participants' experience, they were able to persist by mobilizing mechanisms of survivance. Survivance—the ability to both survive *and* thrive—was marked by Native students'

ability to identifying individuals with whom they could develop dialogic connection, which was characterized by the validation of their experiences, identification and symbolization of colonial processes and assumptions, and strategies to navigate such experiences while maintaining one's cultural integrity. One's ability to provide such support to Native students seemed to be connected to their knowledge, awareness, and skill related to the process of colonization and its impact on Native communities, and their ability to approach Native students from a framework of cultural humility. Further, Native students appeared to engage in survivance via engagement with culturally commensurate practices and engagement with local and broader networks of indigenous communities. Such experiences are consistent with the extent research on Native resiliency and academic persistence (Brayboy, 2015; Ore, Teufel-Shone, & Chico-Jarillo, 2016).

Given the above information, counseling psychology training programs may consider the role of cultural humility in training Native students. Further, counseling psychology training programs may benefit from exploring the assumptions they hold with regards to success in both training and professional practice. Further, to remain in line with the social justice aims of the counseling psychology field (e.g., Scheel, 2018), it may be beneficial for training programs to reconsider their relationship with Native students as a nation-to-nation relationship, given the community-oriented, and nation-building aims of Native students who pursue such degrees (Brayboy, 2014).

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APPENDICES

APPENDIX A

EXTENDED LITERATURE REVIEW

A Legacy of Suffering

Native American and Alaska Native populations experience an accumulation of suffering extending from a history of genocide brought on by colonial occupation beginning in 1492 (Stannard, 1992; Dunbar-Ortiz, 2014). Colonial expansion over the course of U.S history has significantly contributed to the decimation of Native culture through the killing of Native peoples via violence and disease and, later, through federal assimilation policies and boarding schools (Brave Heart & DeBruyn, 1998, 2003; Gone et al. 2019; Stannard, 1992). These genocidal structures have left Native people with legacy of suffering characterized by disproportionate and higher on-average lifetime diagnosis of various mental health struggles including suicide (Gray & McCullagah, 2014), substance use (Skews & Blume, 2019), depression (Tucker, Wingate, & O’Keefe, 2016), and PTSD (Beals, 2013). Further, researchers have found that prevalence rates of physical health issues including obesity, diabetes, and heart disease are higher among Native elders when compared to White elders, and among Native adult populations of 18 years and older (Denny, Holtzman, Goins, & Croft, 2005; Jernigan, Duran, Ahn, & Winkleby, 2010). These disparities are potentiated by the issues Native people face in relation to increased poverty, less employment, and less education when compared to other demographic groups in the U.S. (Gone, & Trimble, 2012).

Further, scholars have linked issues related to physical inactivity, and poor diet to physical health disparities (Jernigan, Duran, Ahn, & Winkleby, 2010). Such health issues have been conceptualized as a product of the trauma incurred via genocidal colonization practices, which scholars have described as historical trauma, or the constellation of traumatic symptoms rooted in colonial violence, which have accumulated and transmitted across gubernations of Native people. (Brave Heart, 1998). Indeed, generations of trauma rooted in colonial desire for material gain have given way to various genocidal practices, from the enslavement of Native people, intentional weaponization of disease, and overt killing, to more modern assimilationist policies enacted by the U.S. Government with the imperialist goal of further seizing Native land and resources (Dunbar-Ortiz, 2014, Stannard, 1992). One such modern genocidal structure that played a uniquely significant part in the decimation of Native culture were the boarding schools by which the U.S. government sought to “kill the Indian, and save the man” (Brave Heart & DeBruyn, 1998).

The boarding school era. In an effort to “civilize” Native people, whom had come to be regarded as savage, the U.S. turned to the Bureau of Indian Affairs (BIA) to solve the “Indian problem” through the “Civilization Division.” Thus, federally run boarding school were conceived to forcefully assimilate Native people into the dominate White ways of being via education related to dominate cultural values, language and manner of dress (Brave Heart & DeBruyn, 1998). Although attendance at the boarding schools was initially voluntary, low attendance motivated the government to employ coercive methods to force attendance via threats to cease distribution of rations and supplies, as well as incarceration (Brave Heart & DeBruyn, 1998).

As a result, Native children were striped from their families, many never to return, and were subjected to various traumatic experiences including being beaten for speaking their Native language, sexual violence, and death via disease and homesickness (Brave Heart & DeBruyn,

Dunbar-Ortiz, 2014; Stannard, 1992). Boarding schools were but one way that U.S. assimilationist policies re-articulated and perpetuated the myth that Native were savage and incapable of taking care of their families (Brave Heart & DeBruyn, 1998). In spite of a rich history of commerce, government, and mechanical innovation, racist depictions of Native people as stoic, emotionless, savage nomads persist into the present day (Stannard, 1992). Consequences of the boarding school era were devastating for Native communities, which brought forth a generation of traumatized Native people who were stripped of culturally relevant ways, and unequipped to take care of their own children (Brave Heart & DeBruyn, 1998). In addition to other assimilationist policies that stripped Native people of their land and religious practices (e.g., Dawes Allotment Act), boarding schools contributed to a colonization of Native people that was so complete, many Native people no longer had connection to their cultural ways (Dunbar-Ortiz, 2014, Stannard, 1992). Thus, scholars have argued that U.S. political systems, and educational systems, specifically, have been structured against Native people with the Imperialist goals of material gain (i.e., theft of Native land and resources; Brayboy, 2005). As such, scholars suggest that U.S. educational structures continue to work against Native people in such a way that perpetuates continued cultural genocide via the centralization of White ways of knowing as “legitimate” knowledge, and Native ways of knowing as “unscientific” (Brayboy, 2005). Such historical events contribute to the unique experiences of trauma, which scholars have sought to integrate into modern conceptualizations of Native psychology in order to better attend the racial traumas left uncaptured by Western conceptualizations of trauma and mental health (Hartmann & Gone, 2013; 2014, Gone et al. 2019).

Historical Trauma and Mental Health Treatment. Serving as an anticolonial reconceptualization of Native suffering, historical trauma in relationship to Native people can be understood as the collective experience of colonial injury, which are cumulative in their effects and intergenerational in their transmission (Hartmann et al., 2019). Scholars have utilized the

concept of historical trauma to better account for the disproportionate health disparities experienced by Native people in such a way that liberates Native people from Western conceptualizations of health issues (Hartmann and Gone, 2014). Scholars have sought to reconceptualize Native experience of trauma, in part, to address cultural issues with colonial conceptualizations of mental health, which may inadvertently place blame onto Native people for their suffering (Hartmann et al., 2019).

With anticolonial, liberatory aims, early scholars sought to conceptualize modern day health issues of Native people as an extension of racist, genocidal colonization practices, which stripped Native people from their land, language, and cultural ways (Gone et al. 2019; Hartman et al., 2019; Hartmann & Gone, 2014). Progenitors of the historical trauma construct, such as Maria Yellow Horse Brave Heart (1998), asserted that the inability of Native people to engage in culturally relevant grieving practices contributed to an unresolved grief, which engendered intrapsychic experiences of inferiority, isolation, and dehumanization. Through the displacement of culturally relevant grieving practices, scholars argued that Native people experienced an inability to mourn the loss of their people, land, language, and cultural ways, such that they developed negative internalizations of self that re-articulate the dominate, White supremacist notion of Natives as savage (Brave Heart & DeBruyn, 1998, 2003). These intergenerational experiences contribute to the accumulation suffering in conjunction with present-day issues faced by modern Native people such as substance use, violence, and suicide to articulate a unique experience of trauma for Native populations (Brave Heart & DeBruyn, 1998; Gone et al. 2019). As such, initial theorization around the concept of historical trauma utilized posttraumatic stress disorder (PTSD) as a point of departure to better understand Native mental health disparities in such a way that more effectively accounted for Native people's experiences of trauma, which scholars have argued are left uncaptured by traditional Western conceptualizations of trauma (Brave Heart, 1998; Hartmann & Gone, 2014). As a result of this reconceptualization, researchers

have attended to practically utilize the historical trauma concept through the development of culturally relevant psychotherapy (Hartmann & Gone, 2012). Indeed, researchers have noted the cultural discrepancies between Western approaches to mental health, and Native healing traditions, which scholars have theorized contribute to the underutilization of mental health services among Native people (Gone, 2010; Hartmann & Gone, 2012; 2013). As a result, researchers have become concerned with treatment efficacy and service utilization to help ameliorate the disproportionate mental and physical health issues that Native communities experience (Gone, 2016; Hartmann & Gone, 2012; 2013).

Service Utilization. When it comes to addressing the mental and physical health disparities among Native people, Indian Health Services (IHS) serves as the primary source for health care services. Researchers estimate that approximately 55% of Natives in the U.S. depend on IHS for health care, resulting in IHS serving as the main source of culturally-tailored mental health services for Native people, especially those in rural and reservation settings (Gone & Trimble, 2012).

Given that IHS services are typically administered directly through tribal governments, barriers to service utilization emerge at systemic levels and include issues related to geographic location, culturally appropriate treatment, sufficiently trained staff, and retention of services workers. First, many Native people live away from ancestral lands and are dispersed across large urban areas. Natives in large urban spaces rarely reach a critical mass enough to sustain programs specialized in addressing their unique mental health needs, thus preventing Native individuals from receiving culturally relevant services (Gone & Trimble, 2012). Second, IHS organizations suffer from a lack of funding, which stifles the amount of resources that can be allocated towards mental health programs (Gone & Trimble, 2012). Further, IHS organizations see high turnover rates among services providers, who typically do not identify as Native, with many health care workers ending their tenure after only a few years in any given organization (Gone & Trimble,

2012). Researchers suggest that cultural knowledge, skills and awareness are important in administering effective psychotherapy to clients from racially diverse backgrounds; However, a cursory exploration into Native culture is insufficient to understanding the rich traditions of Native people (Hartmann & Gone, 2013). Given that IHS agencies experience extreme turnover rates, it becomes hard to maintain staff that hold the appropriate cultural knowledge to effectively work with Native populations (Gone & Trimble, 2012). Therefore, high turnover contributes to service provider's inability gain the necessary knowledge related to the relevant traditions and practices of the communities they serve, and, thus, are unable to gain adequate training in culturally relevant treatment for Native populations.

In addition to structural issues within institutions that serve Native people, researchers have also highlighted barriers to Native service utilization. A study by Sue, Allen, and Conaway (1978) found that Native people tended to underuse existing mental health services, with the majority of first time Native clients never returning for a second session. Many scholars have attempted to interpret the underuse of existing services, positing that Native clients may perceive mental health services as culturally unresponsive to their unique needs, and may experience negative attitudes towards the presence of non-Native service providers (Gone & Trimble, 2012; Gone & Hartmann, 2012; Hartmann & Gone, 2013; Sue, 1978).

More recent research has found continued inconsistent use of mental health services, with many Native individuals turning to traditional modes of healing as a primary source of treatment. A study by Beals et al. (2006) found that of the 13.3% of study participants who sought help for substance use issues, 52% sought services from biomedical sources, 40% from traditional sources (e.g. traditional healers), 41% from 12-step groups (e.g., Alcoholics Anonymous), and 7% from all three sources. In the broader spectrum of mental health issues, Beals et al. (2005) found that among Northern Plains populations who experienced lifetime depressive or anxiety disorders, 40.1% sought treatment from mental health professionals, 37.3% from medical professionals, and

33.7% from traditional healers. Among Southwestern Plains populations experiencing lifetime depressive or anxiety disorders, 34.6% sought treatment from mental health professionals, 29.1% from medical professionals, and 48.9% from traditional healers. Despite noticeable differences between Northern and Southwestern Plains utilization of traditional healing, it is evident that traditional approaches to wellness are still prevalent among Native communities. A study by Walls, Johnson, Whitebeck, and Hoyt (2006) surveyed 865 adult Native caregivers regarding the perceived effectiveness of 21 approaches to mental health treatment. The survey divided the 21 approaches into two groups, including informal traditional services (e.g., talking to an elder, offering tobacco, participating in sweat lodges) and formal medical services (e.g., going to the doctor, IHS, social-workers). Of the 21 approaches, survey participants identified that traditional healing practices were among the most effective approaches to ameliorating emotional or substance use problems to a degree much greater than medical sources, with participants ranking traditional healing services among the top nine most effective approaches (Walls et al., 2006).

Given the importance of traditional healing among Native populations, researchers have noted the importance of addressing the cultural needs of Native people. Indeed, researchers have found that interventions that have been culturally adapted to certain groups demonstrate more efficacy than treatments that have not been culturally adapted (Griner & Smith, 2006). Yet despite calls to investigate the effectiveness of mental health treatment for Native people, few studies have evaluated the efficacy of such treatments (Gone & Tribble, 2012; Pomerville, Burrage, & Gone; 2016). In a review across 10 databases conducted by Pomerville, Burrage, and Gone (2016), they found only 23 publications that examined mental health treatment among Native people. Of the 23 studies that examined mental health treatment amongst Native populations, 14 addressed substance use disorders, seven addressed anxiety and/or depression and two addressed posttraumatic stress disorder.

Although evidence shows that cultural adaptations to empirically-supported treatment (EST) increases effectiveness, few ESTs have been culturally adapted for Native populations (Smith et al. 2011). In addition to cultural adaption of ESTs for Native people, scholars have suggested that cultural adaption can take place at the level of the clinician via cultural competencies; However, researchers have suggested that such competencies are not well studied, (Davis et al., 2018; Gone & Trimble, 2012; Sue et al. 2009). Although researchers continue to question the construct of multicultural competence (MCC) and provide new frameworks that seek to ameliorate the theoretical and practical discrepancies of MCC (e.g., Multicultural orientation (MCO), no research has sought to investigate the use of such models with Native populations (Davis et al., 2018; Gone & Trimble, 2012).

Given Native people's apparent underuse, and potential cultural mistrust, of both non-native clinicians and colonial approaches to mental health (i.e. therapy), researchers have suggested that a third avenue to addressing mental health issues and addressing the conceptual and empirical issues that extend from MCC models, may lie in the development of culturally commensurate therapies with Native populations (Wendt & Gone, 2011). Indeed, scholars have noted how the apparent cultural differences between Western and Indigenous ways of knowing often disenfranchise traditional Native approaches to healing and evaluation (Gone, 2016; Hartmann & Gone, 2013). Appropriate changes to therapy would necessitate a reconceptualization of therapy couched in Native ways of understanding origins of problems, norms of wellbeing, approaches to treatment, and assessment of outcomes (Gone, 2016). Such a shift in conceptualization reclaims traditional healing, specifically, ceremonial practices, as the most legitimate and efficacious approach to wellness (Gone, 2016). Thus, reconceptualizing the therapeutic endeavor in this vein positions treatment as both a psychological and spiritual process (Gone, 2010).

However, as a result of mistreatment by the U.S government via broken treaties, violence, and genocide, Native people experience extreme mistrust of both governmental institutions and non-Native people (Dunbar-Ortiz, 2014; Gone & Trimble, 2012; Stannard, 1992). Scholars have suggested that the racism borne from the systemic dehumanization of Native people may lead Native clients to perceive all non-Native counselors as racist until enough time and evidence demonstrates otherwise (Gone & Trimble, 2012). Given the history of abuse and violence that has historically positioned Native ceremony as evil or uncivil, extreme mistrust continues to persist around the inclusion of non-Natives into ceremonial spaces (Dunbar-Ortiz, 2014). As researchers continue to advocate for a reconceptualization of treatment-as-ceremony (Gone, 2010, 2016) the history of abuse, and apparent mistrust of non-Natives leads one to ask: should non-Native clinicians engage with Native people in treatment positioned ceremonially or spiritually? Although the question itself is hypothetical, the constellation of evidence related to treatment utilization and Native people's attitudes towards non-Natives suggests such questions warrant consideration. Plausible alternatives may lie in the recruitment and training of Native people into mental health fields; however, a growing body of evidence suggests that the road to higher education for Native students is paved with numerous barriers (e.g., Brayboy, Solyom, & Castagno, 2015).

Native Representation in Higher Education

In recent years, the number of self-identified Native Americans and Alaska Natives have increased 18.4%, yet only about 0.9% of the U.S population (2.78 million people) are comprised of Native Individuals (U.S Census Bureau, 2010). Although Native enrolment in institutions of higher education has doubled over the last 30 years and has kept with the national trend of increased enrolment, research has demonstrated that extreme disparities exist in relation to Native representation in higher education (U.S. Department of Education National Center for Education Statistics [NCES], 2019). In 2008, only about 1.1% of Native Americans and Alaska Native

college students accounted for the total enrolment in colleges and universities, with only 11.5% of Native Americans holding baccalaureate degrees (Aud, Fox, & KewalRamani, 2010; Wiedeman, 2008). Additionally, researchers have found that Native college freshman represent the lowest rates of enrollment and highest rates of attrition of all racial/ethnic groups (Freeman & Fox, 2005). Indeed, researchers have demonstrated that Native students between the ages of 18 and 24 are less likely to be enrolled in postsecondary education as compared to other racial/ethnic peers, with most Native individuals who are enrolled attending 2-year colleges and receiving Associate's degrees rather than four-year degrees (Cunningham, McSwain, & Keselman, 2007; DeVoe, & Darling-Churchill, 2008).

The disparities only widen when we begin to examine Native representation in relation to advanced (i.e. postgraduate) degrees. Although research has demonstrated that overall enrolment in graduate training across graduate certificate programs, master's degrees, and doctoral degrees has increased by approximately 57%, Native enrolment in graduate training fell by 10.3 percent between fall 2009 and fall 2010 (Snyder & Dillow, 2010). In particular, the number of doctorates (that is, any doctorate) attained by Native students was reported to be 102 in 2012, which represented a decrease from the 149 doctorates earned 20 years prior (Patel, 2014). Researches have noted that Natives tend to report pursuing higher education at both the undergraduate and graduate level with a desire to serve and give back to their communities (Brayboy, Castagno, & Solyom, 2014). As such, Native individuals tend to enroll in service-oriented fields, with the highest representation of Native students in psychology (16.4%), biological/biomedical sciences (11.5 percent), education research (9.8%), and education administration (4.9%) (National Science Foundation, 2010). Given the extreme higher education disparities demonstrated for Native populations amidst the backdrop of relative academic prosperity for other racial/ethnic groups, it is important to understand what factors may contribute to the barriers encountered by Native individuals as it pertains to academic attainment.

Barriers to Native Success in Higher Education

Barriers to Native student enrolment in graduate school begins at the undergraduate level. Although an increase in Native enrollment has kept with the national trend of overall enrolment in institutions of higher education, researchers have found that Native students between the ages of 18 and 24 are less likely to enroll in IHE as compared to members of other ethnic and racial groups (DeVoe & Darling-Churchill, 2008; U.S. Department of Education National Center for Education Statistics [NCES], 2019). Issues related to poverty, lower rates of high school completion, inadequate college preparation, and the proximity of 4-year institutions to rural and reservation-based communities contributes to the lack of Native representation in 4-year institutions (Cunningham, McSwain, & Keselman, 2007; DeVoe & Darling-Churchill, 2008). Indeed, Native students who do attend college are more likely to pursue education at 2-year colleges rather than 4-year institutions (Cunningham, McSwain, & Keselman, 2007; DeVoe & Darling-Churchill, 2008). Given the research which suggests that students who enroll in 4-year colleges at the beginning of their education are more likely to graduate with 4-year degrees than those who enroll in 2-year colleges, Native students find themselves less likely to attain a 4-year degree (Austin & Oseguera, 2004; Bowen & Bok, 1998). Although Native students may begin 2-year degrees with the intention of continuing to 4-year institutions, researchers suggest that only 22% of students who begin their education at community colleges actually transfer in spite of intentions to transfer (Cohen & Brawer, 2003). Scholars have noted that greater college preparation, higher high school GPA and first year GPA, student motivation, family income, and parent's education level, serve as significant predictors of persistence beyond community college to the completion of a 4 year degree (Porchea, Allen, Robbins, & Phelps, 2010; Stewart, Lim, & Kim, 2015). Given the extreme poverty, lack of college preparation, and lack of colonial education, Native students are put into situations that negatively influence their ability to thrive in institutions of higher education (Brayboy Solyom, & Castagno, 2015).

Cultural discrepancies related to campus climate, curriculum, extracurriculars, and pedagogy also contribute to Native students' attendance and persistent issues through college (Brayboy, Solyom, & Castagno, 2015; Brayboy, Fann, Castagno, & Solyom; 2012). Discrepancies between university life and reservation or urban community life may be sizable and overwhelming (Makomenaw, 2012; Shotton, 2017). For example, Makomenaw (2012) notes that triable colleges make an explicit effort to integrate native culture, history, and language into the day-to-day empires of students, which are facilitated by Native faculty. When students transfer to primary white institutions (PWI) to complete their four year degree, these cultural experiences are minimal if present at all and only a paucity of Native staff are present if present at all (Makomenaw, 2012). Indeed, research related to Native experiences of racism in institutions of higher education are consistent with research related to experiences of people of color, in general (Solórzano & Yosso, 2000; Yosso, Smith, Ceja, & Solórzano, 2009). Scholars have noted that ostensibly innocuous expressions of racism have contributed to feelings of isolation, and inferiority among people of color (Solórzano & Yosso, 2000; Yosso, Smith, Ceja, & Solórzano, 2009). Further, people of color in higher education have noted the emotional distress that arises when confronted with decision related to confronting racism or ignoring the experiences, such that they report feeling as if they betray their people when they do not address racist comments (Yosso, Smith, Ceja, & Solorzano, 2009) Indeed, scholars have noted that these experiences of casual racism may be more detrimental to the mental health of people of color than more overt, "old-fashioned" forms of racism (Sue et al., 2019).

For graduate students of color, experiences of racism have been linked to negative mental health outcomes, as well as the impostor phenomena, or the feeling that one does not deserve the accomplishments they have achieved (Bernard, Hoggard, & Neblett, 2018). Additionally, scholars have noted that racially incongruent approaches to mentorship negatively impact adequate socialization processes important in the pathway towards professional faculty roles

(Blockett, Felder, Parrish, & Collier, 2016). Indeed, researchers have noted that race still plays a significant role in the positive perceptions and experiences of mentorship among people of color (Barker, 2011). As a result, scholars suggest that more attention to race and lifelong commitment to cultural awareness should persist in graduate student mentorship (Barker, 2011; Chan, Yeh, Krumboltz, 2015). However, in spite of calls to develop more culturally informed mentorship practices, higher education continues to be informed by Western assumptions, and ways of knowing, which delegitimize, and marginalize other cultural ways of knowing, specifically, Native ways of knowing (Akena, 2012, Brayboy, 2006, Masta, 2018).

Given the ontological differences between Native and White ways of knowing, institutions of higher education may be unequipped to recognize and attend to the unique cultural perceptions, values, and worldviews of Native students (Brayboy, Fan, Castagno, & Solyom, 2012; Fixico, 1995; Makomenaw, 2012). Such misconceptions may create irreconcilable rifts and racial tensions between postsecondary institutions and Native students, which may negatively impact Native students' college experiences (Brayboy, Solyom, & Castagno 2014 2015).

As a result of markedly low rates of Native student enrolment in graduate training programs, and even fewer Native faculty who work in IHE, racial tensions between Native students and IHE may become more pronounced at the graduate level (Brayboy, Solyom, & Castagno, 2015). Native graduate students report feelings of isolation, academic and cultural alienation, and racism and discrimination (Masta, 2018; Makomena, 2012; Shotton, 2017). Native students' feelings of isolation are further exacerbated by the increased likelihood that they may be the only Native student in a program or department (Brayboy, Solyom, & Castagno 2015). Minimized presence of Native voices in the classroom have led to Native students reporting feeling silenced in classroom discussions, which may further contribute to experiences of isolation (Makomena, 2012; Masta, 2018, Shotton, 2017; Wantanabe, 2014). Native students have described their experience of isolation as being "in exile," and describe their experience of

cultural tensions as painful barriers to speaking up in class, and questioning traditional, western knowledge systems (Shotton, 2017; Wantanabe, 2014).

Frequent experiences of blatant and covert racism also contribute to Native graduate students' negative experiences. Researchers have found that Native graduate students are often "othered" by people in their program either in relation to their skin color, name, research focus, or worldview (Clark et al., 2014; Makomena, 2012; Masta, 2018; Shotton, 2017). Additionally, Native graduate students report experiences of tokenization, and reported being asked to speak on behalf of all Native individuals, as well as experiencing accusations from other students that they received unfair advantages because of their Native identity (e.g., funding from tribes, admittance into academic programs) (Clark et al., 2014; Shotton, 2017). Such experiences contribute to Native students' feeling as if they need to be perfect, model students, and places upon them a large emotional and cognitive burden, which may affect important activities required for academic success (e.g., concentration, judgment, memory, attention, and error frequency; Shotton 2017; Masta, 2018).

Additional barriers occur at the level of mentorship. The lack of Native representation in faculty positions means that the few Native graduate students who do enroll in graduate training have limited opportunities, if any, to receive mentorship and guidance from Native mentors and role models (Brayboy et al., 2012; Brayboy, Solyom, & Castagno, 2015). Given the previously described importance of mentorship, specifically mentorship with same-race mentors, in the growth and development of graduate students in masters and doctoral level training, the lack of potential mentors for Native students may contribute to recruitment and retention issues of Native graduate students (Blockert, Fedler, Parrish, & Collier, 2016; Chan, Yeh, & Krumboltz, 2015). Researchers have demonstrated that Native students intentionally keep their interactions with non-Native faculty, staff, and students to a minimum, suggesting that not just any mentorship may be effective in prompting Native student retention (Makomenaw, 2012). Indeed, research has

found that Native students are more likely to thrive when they have social support at the institutional level (i.e., campuses that house American Indian offices or organization), and from building relationships with faculty and staff who are Native (Makomenaw, 2012). Although meaningful relationships with faculty are important to Native college student persistence, Native students may not covet meaningful interactions with non-Native faculty, staff, or administrators (Makomenaw, 2012). Thus, it is important to continue examining the barriers to Native recruitment into faculty positions, which begins with the recruitment of Native students into graduate level training.

Although a paucity of research exists on factors that may promote Native student retention and success, researchers have begun to identify areas that institutions of higher education can address to ameliorate barriers. Support from family and larger Native communities, adequate academic preparation across relevant subjects, access to financial aid, and support in the development of personal motivation may help retention and recruitment issues (Brayboy et al. 2012; Brayboy, Solyom, & Castagno, 2015). Supportive administrations also contribute to the experience of social support amongst Native students (Makomenaw, 2012). Researchers have found that Native students experience greater support when administrations demonstrate a commitment to diversity, specifically, by providing Native students with Native program offices or departments by which to connect with other Native students, faculty, and staff (Brayboy, Solyom, Castagno, 2015; Makomenaw, 2012). Adequate and culturally sensitive mentorship styles may help Native students identify ways to connect both graduate and undergraduate training to important Indigenous values and promote personal motivation. For example, researchers found that Native students experience more success in institutions of higher education when they focus on completion in order to give back to their communities as opposed to individual achievement (Makomena, 2012). Experiences of isolation, alienation, and fatigue appear to be common themes across various studies that have examined experiences of racism

among students of color (Shotton, 2017; Solórzano & Yosso, 2000; Yosso, Smith, Ceja & Solórzano, 2009). Although researchers have begun to examine the impact of racism on students of color, only a paucity of research exists that examines the impact of racism on Native graduate students, and, at present, not current research exists on the impact of racism on graduate students in psychology training programs. Therefore, more information is needed to better understand how racism impacts Native graduate students in psychology.

As researchers begin to grapple with the question of who should engage with Native clients in a psychotherapy that becomes treatment-as-ceremony, we must also consider the substantial barriers to recruitment and retention of Native graduate students holistically, and within the field of psychology, specifically. Although researchers have begun to examine the barriers to Native student success and potential remedies to those barriers, little information exists related to the experience of Native graduate students in fields that prepare them for therapeutic interactions with Native clients. Thus, researchers must begin to examine the experience, potential barriers, and remedies to issues of recruitment, retention, and success specific to training programs in helping fields.

APPENDIX B

Informed Consent

Informed Consent

*Thank you for your interest in this study. We realize that you have many requests for participating in research, so I greatly appreciate the time and effort it takes to do so. You are being asked to participate in this qualitative study to better understand the barriers to graduate training in counseling psychology experienced by Native students via the stories of Native graduate students' and Native early career counseling psychologists' lived experiences in their doctoral training programs in counseling psychology. Further, this study seeks to elucidate issues related to recruitment, matriculation, and retention of Native students in graduate psychology education training, and into the health service psychology pipeline. If you are interested in participating, please **read carefully below** to understand the unique considerations, as well as the ways in which added protections have been built in.*

Introduction

A qualitative study of a Graduate Native student's and Early career Native psychologists' experiences of graduate training in counseling psychology.

Procedures

The present study is a qualitative study examination of the lived experiences of Native graduate students' and Native early career psychologists' lived experiences of graduate training in counseling psychology. Below I outline the unique concerns associated with this study and how we will seek to address them.

- Interviews: participants will be asked to complete two interviews with the primary investigator of the study. The interviews are expected to take between 45 minutes and an hour. Interviews will be stored on a password protected file on the primary investigators computer and will be permanently disposed of upon completion of the study.
- Contact Information: We must collect contact information so that the primary investigator can contact you to participate in each component of the study. Identifying information, such as names and specific locations, will be altered to maintain confidentiality of all research participants.

Risks, Discomforts, Alternative Treatments, and Benefits

Risks of this study are potential discomfort around discussing topics related to racism and culturally incongruent practices related to graduate counseling psychology training in counseling training programs. If you elect to participate, please remember that you may discontinue at any time. The benefit of this study is contributing to the field of knowledge related to the unique training needs and cultural considerations for training Native graduate students in counseling psychology

Questions or Concerns

If you have any questions about this study, please contact the Principal Investigator, Michael Azarani, M.Ed., at michael.azarani@okstate.edu, or the faculty advisor, Dr. Thomas Berry, PhD., at Thomas.berry@okstate.edu. Members of the Oklahoma State University IRB may also be contacted if a problem cannot be discussed with the researchers: irb@okstate.edu.

APPENDIX C

IRB Approval Letter

Dear Michael Azarani,

The Oklahoma State University Institutional Review Board (IRB) has approved the following application:

Application Number: IRB-20-121

PI: Michael Azarani

Title: Examining pipeline issues in counseling psychology for Native trainees

Review Level: Exempt

You will find a copy of your Approval Letter in IRBManager. Click [IRB - Initial Submission](#) to go directly to the event page. Please click attachments in the upper left of the screen. The approval letter is under "Generated Docs." Stamped recruitment and consent documents can also be found in this location under "Attachments". Only the approved versions of these documents may be used during the conduct of your research.

As Principal Investigator, it is your responsibility to do the following:

- Conduct this study exactly as it has been approved. Any modifications to the research protocol must be submitted for IRB approval before implementation.
- Submit a request for continuation if the study extends beyond the approval period.
- Report any adverse events to the IRB Chair within 5 days. Adverse events are those which are unanticipated and impact the subjects during the course of the research; and
- Notify the IRB office when your research project is complete by submitting a closure form via IRBManager.

Please note that approved protocols are subject to monitoring by the IRB and that the IRB office has the authority to inspect research records associated with this protocol at any time. If you have questions about the IRB procedures or need any assistance from the Board, please contact the IRB office at 405-744-3377 or irb@okstate.edu.

Best of luck with your research,

Sincerely,

Dawnett Watkins, CIP
Whitney McAllister, MS

APPENDIX D

Semi-Structured Interview 1 Protocol

Semi-Structured Qualitative Interviews

Interviewers will ask follow-up questions as appropriate

Interview #1

1. How would you describe your connection to your Indigenous identity?
2. What has been your experience of being an Indigenous student at your institution?

Interviews will serve as the main form of data collection for this study. The researcher will conduct a one-hour, initial interview, which will be semi-structured conversationally around the research question of the study. The purpose of the first round of interviews is to embody the essence of conversation in which the researcher and participant share a more equitable contribution to the interaction, therefore building a relationship between the researcher and participant. As participants begin to answer the semi-structured questions outlined above, the researcher will ask follow up question to better understand the experiences of the participants in relation to the research question (e.g., “tell me more about how you felt your cultural values have been excluded from training considerations” or “can you tell me a specific story about a time you felt microaggressed and how that impacted your training?”). The initial interview will also allow the researcher to identify areas of focus for the second round of interviews, which will be submitted as an IRB addendum after being reviewed by the researcher’s dissertation committee members.

- What are the training experiences of Native counseling psychology trainees and Native early career psychologists?
 - Sub questions:
 1. What are the barriers to recruitment, retention, and graduation of Native counseling psychologists within counseling psychology training?
 2. What are the strengths of counseling psychology training programs in working with Native students?
 3. What strategies have Native students developed to manage and persistent through experiences of racism within their training programs?

APPENDIX E

Semi-structured Interview 2 Protocol

1. Tell me about a time where you experienced culturally incongruent training practices in your graduate program (i.e., in class, research teams, assistantships, practicum placements)?
 - a. In what ways did the training feel culturally incommensurate?
 - b. What assumptions about Native people did the interaction perpetuate?
 - c. What messages do you believe such training practices communicate to prospective Native students?
 - d. How did you navigate the incongruent practices?
 - e. If you attempted to communicate the discrepancy with people in your program, how did they respond (i.e., faculty, advisor, supervisor etc.)?
 - f. How did the interaction impact you in the moment? After? Overall?
2. Tell me about a time where you experienced anti-indigenous racism (overt or covert) in your program.
 - a. What aspects of the interaction was racist/anti-indigenous?
 - b. How typical have such experiences been over the course of your training?
 - c. How did you respond to the interaction in the moment?
 - d. How was your response received/interpreted by the aggressor?
 - e. How did the interaction affect you in the moment (physically, psychologically, etc)? After? In your graduate training overall?
 - f. How did you cope after experiencing the interaction?
 - g. How did the interaction impact your graduate training, overall?
3. Tell me about a time where you experienced a significant barrier to your graduate training in counseling psychology.
 - a. What was the barrier?
 - b. In what ways did the barrier impact your ability to smoothly progress through your training?
 - c. How did you navigate (or how are you currently navigating) the barrier?
 - d. What impact the barrier have on you in the moment? After? Overall?
 - e. What messages (if any) did the barrier communicate about Native students
4. Tell me about a time you felt supported in your program.
 - a. Who (individual or group) did you turn to for support?
 - b. In what ways did the experience feel supportive?
 - c. How did that support help you persist in your program?
 - d. How often do you turn back to this (or similar support systems)?

VITA

Michael Christopher Azarani

Candidate for the Degree of

Doctor of Philosophy

Dissertation: EXAMINING PIPELINE ISSUES IN COUNSELING PSYCHOLOGY FOR
NATIVE TRAINEES

Major Field: Counseling Psychology

Biographical:

Education:

Completed the requirements for the Doctor of Philosophy in Counseling Psychology at Oklahoma State University, Stillwater, Oklahoma in July, 2021.

Completed the requirements for the Master of Education in Professional Counseling at University of Oklahoma, Norman, Oklahoma in 2017.

Completed the requirements for the Bachelor of Arts in Psychology & Music at Texas State University, San Marcos, Texas in 2012.

Experience:

Completed pre-doctoral internship at University of Utah Counseling Center 2021

Completed practicum experience at University of Tulsa 2019

Completed practicum experience at Counseling and Counseling Psychology Clinic
2019

Completed practicum experience at Wings of Hope Family Services 2018

Professional Memberships:

Society of Indian Psychologist

American Psychological Association, Division 17

American Psychological Association, Division 35; Section 6

American Psychological Association, Division 44

American Psychological Association, Division 45