

BEST PRACTICES IN AMERICAN INDIAN STUDENT RETENTION AT EAST CAROLINA UNIVERSITY IN
JUXTAPOSITION TO THE UNIVERSITY OF NORTH CAROLINA SYSTEM

by

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Abstract

At just 0.9% of the total undergraduate student population, American Indian (i.e. Native American, Alaska Native¹) students are underrepresented at most of the universities in the University of North Carolina (UNC) system (Headcount). A search of the UNC system demonstrated that university resources allocated for this population of students are provided in a number of different ways without much cohesion across the system. Some of these resources are common across many universities while others are university-specific. Collectively, these resources have the potential to increase the enrollment, retention, and graduation of American Indian students with a wide-ranging assortment of initiatives and programs, from recruitment to culturally-based events, but these have not previously been consolidated for consideration by students, universities, or the UNC system for use. This thesis introduces these different resources and identifies the strengths and limitations of the resources that are useful for increasing the enrollment, retention, and graduation of American Indian students at East Carolina University. Frequent criticisms of higher education regarding American Indian student retention and graduation point to the absence of American Indian university faculty, programs supporting cultural and contemporary needs of American Indian students, and funding for American Indian students to overcome economic barriers. The primary sources for American Indian students to receive support from the UNC system are provided through academic opportunities, personal relationships, and cultural programs.

Question

What resources in the UNC system contribute to the enrollment, retention, and graduation of American Indian students? What are the successes of the different resources across the system, and given accounting for limitations in this research methodology, what can be said to better support the American Indian population on ECU's campus? Resources referred to here include university departments, student organizations, initiatives, academic degrees and certificate programs, and

programming related to American Indian cultures and the recruitment, retention, and graduation of American Indian students.

Literature Review

Cultural discontinuity theory “focuses on the opposing micro-level cultural features (i.e., communication styles, social values, interpersonal behaviors, and so on), which are thought to influence the nature and consequences of the educational experience” (Huffman 57). When cultural differences exist between the predominant culture in which the school operates and the culture of the home, differences in communication and expression can cause difficulties and jeopardize intended learning outcomes due to misunderstandings (Huffman 57). American Indian elders and educators entering the institutional educational setting can help connect and correct some of the cultural misnomers and functional disagreements between Western and Indigenous metaphysics. Indigenous metaphysics is best described as “the realization that the world, and all its possible experiences, constitute a social reality, a fabric of life in which everything has the possibility of intimate knowing relationships because, ultimately, everything was related” (Deloria 2). Western metaphysics focuses on space, time, matter, and energy, while indigenous metaphysics focuses on place and power, power better described as “spiritual power or life force” (Deloria 2). Creating pedagogy that is inclusive of both Western and Indigenous metaphysics can broaden the useful educational opportunities available at the university for American Indian students and non-Native students alike (Wildcat 19).

If cultural discontinuity focuses on differences between cultures on the micro-level, structural inequality theory focuses on the interplay of historical, political, and economic factors that perpetuate inequalities in educational spaces (Huffman 61). John Ogbu distinguishes between universal, primary, and secondary discontinuities to describe such inequalities (Ogbu 291).

Universal discontinuities exist where all who participate experience discontinuity to a particular degree (Ogbu 292). A child in a classroom, for instance, faces a discontinuity between the highly

structured, impersonal, and independent nature of the classroom and the interdependent, intimate family life (Ogbu 292). The independent nature of school is reflected in individual assignments that are graded independently and ranked against other students as opposed to the interdependent nature of home and community life where responsibilities are shared among members (Ogbu 292). Similar to cultural discontinuity theory foci, “[p]rimary discontinuities are differences resulting from the cultural variation between the mainstream or dominant society and the minority group” (Huffman 63). The differences here are merely cultural differences, while “secondary discontinuities are produced by enduring social structural features of a society” (Huffman 63). Traits falling into the primary category can be addressed by providing inclusive pedagogy. Secondary discontinuities, such as institutionalized discrimination are more difficult to provide means to overcome. Ogbu makes the assertion that “American Indians have been subjugated to a racially inferior status (secondary discontinuity) and, subsequently, have conventionally been afforded an educational menu that is culturally inappropriate if not harmful (primary discontinuity)” (Huffman 64). If there is any initiative to increase American Indian recruitment, retention, and overall graduation rates (though this should not be the only determinant of success), such discontinuities must be overcome and will require understanding the American Indian student high school-to-college transition experience.

The Native American College Student Transition Theory (NACSTT) authored by Suzanne Schooler and is a combination of Schlossberg’s Transition Theory, Chickering’s Identity Development Theory, and Horse’s (2001) Perspective on American Indian Identity Development (3). The transition theory identifies the challenges that American Indian students must overcome to function successfully on campus. The main stages of Schooler’s cyclical NACSTT are 1) remembering history, 2) learning to navigate, 3) moving towards independence, 4) building trust and relationships, 5) re-establishing identity and reaching out, and 6) developing a vision for the future (4). Each step has specific recommendations for making the transition from home life to successful university life.

The first step, remembering history, requires the student to overcome negative views of education before they are likely to enroll (Schooler 4). The colonization and repeated enculturation attempts targeting American Indian communities, such as boarding schools, have created distrust in the American educational system that is still affecting the community's overall view of this educational system. The negative view must be erased if students are going to apply to attend. Truly addressing this stigma requires targeted university outreach and partnerships with local tribal nations, which engage American Indian students and communities. An improvement in relations can facilitate enrollment of American Indian students into higher education if coordinated effectively among admissions, student affairs, and academic affairs.

Second, American Indian students must learn to navigate on campus, transitioning from an interdependent culture towards an independent campus (Schooler 4). During this stage, students may feel isolated; support networks that help students navigate on campus more autonomously empower students. Such support networks must first be created through university initiatives that bring together advisors, faculty, and staff who can offer guidance and support to overcome challenges faced by American Indian students so students do not 'slip through the cracks' when being directed to support services.

The third stage is moving towards independence, where students may experience cultural dissonance as their campus climate may reflect vastly different values than the student experienced growing up (Schooler 4). During this stage, students need ways to connect back with family and home communities to reinforce American Indian values and cultural practices. The university can host integrative cultural events where students can connect back with their culture and community to reinvigorate the student's familial/social life and encourage family support. The events would benefit from university-tribe partnerships to better support American Indian students. The diversity among American Indian cultures requires great consideration for any American Indian cultural programming

(Martin and Thunder 41). Cultural incorporation is important because American Indian “students’ strength and resilience is rooted in a healthy, balanced sense of self...and can also provide a needed buffer against the exclusionary messages Native students receive” (Martin and Thunder 41). Examples of exclusionary messages include American Indian mascots and romanticized ideals that too often glorify American Indian subjugation and dispossession (Martin and Thunder 42). Incorporating American Indian cultures into campus student affairs shows the university values the students’ identities and supports the students’ personal development.

During the fourth stage, becoming acquainted with faculty and staff is important because American Indian students perform better when they believe they can trust their instructors (Schooler 5). Similar in structure to support networks, academic networks help students succeed towards career and professional goals. Having a liaison to connect students to organizations or other common interest groups can facilitate trust building. While re-establishing identity and reaching out (stage five), American Indian students become comfortable with their identity on their campus and may start seeking out resources for American Indian students on campus (Schooler 5).

The last stage is developing a vision for the future, where students identify where their educational endeavors will yield a promising career or other opportunity. When American Indian students have developed a clear course of action that integrates cultural values and beliefs, they are able to thrive (Schooler 5). Providing means to incorporate cultural values and beliefs into academic and extracurricular planning can help students identify possible paths early in their university experience but requires understanding how those values can be incorporated.

Resources for increasing American Indian student recruitment, retention, and graduation rates are identified from the literature review of transition steps, recommended best practices, and barriers to American Indian student success. These measures can be codified into seven large categories: 1)

Institutional Cultural Centers, 2) Student Organizations, 3) Integrative Cultural Events, 4) Partnerships, 5) Connecting Circles, 6) Outreach, and 7) Academics.

Institutional Cultural Centers, such as the Ledonia Wright Cultural Center on ECU's campus, provide a physical place for American Indian students to meet. This type of resource allows Native students to learn more about their own and other cultures while providing a safe-space to discuss challenges associated with living away from home, which helps to build community among the American Indian students (Schooler 5). Specific American Indian student support units are most effective in providing resources for students from over 500 diverse federally recognized tribes, not including the diversity brought in when including state-recognized tribes, but institutional cultural centers can provide a variety of resources for students on and off campus and are a source of programming related to extra-curricular academic, cultural, and community interests. North Carolina has the second largest population of American Indians on the east coast (behind New York) and the eighth largest in the country as of 2010 (Census Bureau). The Haliwa-Saponi, Meherrin, and Coharie tribes of North Carolina are closest of the tribes to the university, the Lumbee are the largest tribe east of the Mississippi River, and the Eastern Band of Cherokee Indians are the only federally recognized tribe in the state. The remaining tribes of North Carolina are the Occaneechi Band of Saponi Nation, Waccamaw Siouan Indian Tribe, and the Sappony.

Student organizations provide similar benefits as the cultural center in that they provide American Indian community on campus, serve as safe spaces where American Indian students can feel comfortable discussing their identity, ask questions, and receive support from other students (Martin and Thunder 48). Student organization programming is afforded through membership dues and case-by-case funding from the university, generally through the Student Government Association, academic departments, and resource centers. When assessing the campus culture, knowing whether student

organizations focusing on American Indian culture exist or not is a good first step (Martin and Thunder 44).

Integrative cultural events, such as institutionally backed powwows and smudging (the burning of sage, cedar, and sweetgrass to purify a person or place), help students incorporate their cultural identity into their university setting, easing the transition from the cultural immersion of home life to vastly different university life (Martin and Thunder 44). The resources for these practices come from the university, particularly from student organizations and cultural centers within the university. The purpose is to diminish the cultural dissonance experienced by Native students and “encourage(←) students to remain connected to their culture” (Schooler 6). Native students are accustomed to sharing experiences with community members, living with others with similar cultural identities, and being immersed in their own culture: a very different experience from living at a predominantly white institution (PWI) such as ECU.

In national studies on American Indian students in colleges and universities, American Indian students who maintain a presence with their home communities, participate in tribal ceremonies, and are supported by their families are less likely to exit university prematurely than American Indian students without these resources (Guillory). Studies across five (5) tribal colleges in Montana found that an extended familial structure enhances the sense of inclusion for American Indian students and increased retention rates (HeavyRunner and DeCelles 1). The model to retain American Indian students derived from this study, known as the Family Education Model, has three assumptions: 1) “many students and their families need the college to act as their liaison with existing social and health services during times of crisis”; 2) “tribal colleges must seek to enlist, develop, and structure the ability of family members to support student efforts”; and 3) “tribal colleges must engage family members in the life of the college community by enlisting them as partners and involving them in cultural and social activities” (HeavyRunner and DeCelles 3). The implementation of support networks based on familial structures in

the university setting to help American Indian students enhances the learning experience for the students.

Partnerships help promote Native student recruitment, retention, and graduation rates because collaborating with Native communities builds trust in these communities where educational systems may have negative connotations from boarding schools, centuries of acculturation practices, and/or poor school facilities in the local area (Huffman 45). Moreover, the social costs of leaving the community to physically attend university may seem too great for many students to risk as close-knit communities can be hard to leave and equally hard to return to. Social isolation, or feelings of alienation from campus community, is frequently cited as inhibiting success in higher education among American Indian students (Huffman 41). Positive collaborations with Native communities, including leaders and elders in these communities, with benefits for both the tribe and university can make the tribe more identifiable with the university and make the decision for a student to attend a university much easier as their identity is clearly supported by the university. Tribal consultation and partnership in key areas, such as academics, student recruitment and retention, and cultural protection on campus are “critical to fostering positive relations and achieving shared goals” (Francis-Begay 88).

Connecting circles events provide benefits along several steps of the NACSTT. During the "Learning to Navigate" stage, support systems for American Indian students help with feelings of isolation. During the "Moving towards Independence" stage, American Indian students need support from home and the American Indian communities of the students (Schooler 4). Hosting a family day on UNCP's campus is important because it connects students with their communities during the “Moving towards Independence” stage of the NACSTT, even as UNCP is in an area of with a large American Indian population. The “Building Relationships and Trust” stage is supported when university professionals connect students with cultural resources and events that help the student develop personally and/or academically. When identifying how to pursue their career goals, professionals whom an American

Indian student trusts and who understands that the student may choose careers based on a different set of values than students belonging to mainstream culture will facilitate the process of creating a path through college that includes their cultural values and beliefs (Schooler 5). Connecting American Indian students to university employees is important because building trust early with faculty and staff helps students develop a clear vision for their future in and beyond the university as well as perform at a higher level (Schooler 5). Native students who can incorporate cultural values and beliefs in academic and career plans perform better, and connecting Native communities and families of Native students to the student's university life supports the student in their educational endeavor. The student can then find out in what role they can serve in order to give back to their community, as Native cultures often emphasize.

Outreach initiatives are now what partnerships could overtake in the future: a means to attract diverse populations to the university. Currently, several universities provide outreach programs that target high minority-populated regions and schools. Though high school outreach may not be the most effective resource in supporting American Indian students, it is one of the few resources allocated towards increasing American Indian student recruitment, retention, or graduation at many universities. One form of untapped outreach could take the form of a living-learning program where a cultural program designated for American Indian cultures (and possibly molded towards a particular tribe or region) includes designated housing for American Indian students and other interested students (Ecklund and Terrence 56). Demonstrating the connection here between American Indian student community and recruitment could increase future recruitment, but such a program would need input from the local tribes to be effective in recruiting from those tribes.

American Indian Studies programs offer a unique opportunity for American Indian nation building. Nation building requires educational systems to respond culturally by incorporating tribal sovereignty, self-determination, and Indigenous knowledge systems into university education. American

Indian students at non-Native colleges and universities often identify campus as hostile, with experiences of active and passive racism (Martin and Thunder 41). American Indian studies programs offer an avenue for the university to respond culturally by bringing in educators from the American Indian communities to speak about American Indian cultures and engage American Indian students in meaningful dialogue about the students' own cultures and engage non-Native students in conversations that help break down cultural stereotypes and misnomers, creating more inclusive atmospheres for exploration of race, ethnicity, and identity.

Methods

The literature reviewed showed that several types of resources are useful for the successful completion of higher education degrees by American Indian students. These resources are institutional cultural centers, American Indian student organizations, integrative cultural events, partnerships, connecting circles, outreach, and academics. Each university in the UNC system was analyzed for practices relating to the enrollment, retention, and graduation of American Indian students in these seven areas. The website of each university was analyzed for content pertinent to these areas, and key personnel at each site were identified and contacted for (sometimes multiple) follow-up conversations. Retention and graduation rates were compiled for each university and color coded to ease identifying which universities maintained higher retention and graduation rates. The resulting data was compared in a chart organized by university and resource type alongside the retention and graduation rates of American Indian students of each university in the UNC system and the rates of the total combined UNC system American Indian student population (Appendix A). The different resources across the system were sorted into the codes with examples, where they exist in the UNC system, and if they suggest any increase in recruitment, retention, and graduation rates for American Indian students (Appendix A). Finally, the compilation will be discussed with implications and limitations for use at East Carolina University and other universities in the UNC system.

Procedure

I used the snowballing sampling and website content analyses described above because the information needed about university resources is not provided in any other format of which I am aware. In order to identify and evaluate each resource, first I needed to see what the university offered via its website, then university employees were necessary to verify the information I found and provide any additional information they could for other opportunities and resources.

For each university, the university website was first searched for content related to the advancement of American Indians in terms of enrollment, retention, and graduation. The content search included identifying institutionalized departments and university-level initiatives, academic offerings, student-led initiatives, and collaborative initiatives with non-university actors, such as American Indian tribes and organizations. Next, faculty and staff were contacted, informed about the project, and asked for assistance in the further collection and verification of American Indian resources. These resources include coordinated outreach programs, institutionalized programming on campus for students, and other resources that are not readily identifiable online. From the collected data provided by the university websites, faculty, staff, and associated personnel, a comparative chart was created by sorting through the resources and coding them with relation to the criteria found under Coding the system. The resources are charted by university and code such that the kinds of resources that exist similarly across different universities can be compared along with retention and graduation rates pulled from the UNC system website and are available in Appendix A.

The data for American Indian student enrollment, retention, and graduation was collected from the University of North Carolina system website where such data is aggregated for use. The data was then separated into spreadsheets by university and color coded reverse-spectrum for both retention and graduation by percentage: gold, then purple, then blue, then green being the highest retention and graduation rates with yellow, then orange, and then red being the lowest. Color-coding makes

visualizing the differences between universities by retention and graduation percentages much easier by providing a color gradation of retention and graduation rates using the visible light spectrum. The universities with the highest retention and graduation rates have the most gold and purple boxes while the universities that have lower rates have more yellow, orange, and red boxes. Using the retention and graduation rates with the comparative chart allowed me to draw inferences based on the number and type of resources available to American Indian students at each university and the success of the American Indian students measured by retention and graduation.

Coding the system

In order to make sense of the data I collected, I coded the resources that targeted American Indian students to increase their enrollment, retention, and graduation rates. The seven codes are 'Institutional Cultural Centers', 'Student Organizations', 'Integrative Cultural Events', 'Partnerships', 'Connecting Circles', 'Outreach', and 'Academics'.

The first code used to identify resources to help American Indian students across the university campuses was demarcated as 'Institutional Cultural Centers'. The requirements for this code include 1) institutionalization, meaning the center must be a part of the university with university employees operating the facilities, 2) a focus on cultural, multicultural, and/or intercultural growth and development of students, and 3) provides a space for students to openly discuss culturally-relevant issues.

Some cultural centers identified themselves as 'multicultural' or 'intercultural', while others maintained namesakes of important people, such as the Ledonia Wright Cultural Center (LWCC) here at East Carolina University. The institutions the code represents varied in name and structure, but their missions were similar. These centers typically focused on several target areas, with common foci on diversity education, cultural enrichment, student success, and community engagement.

The second code is identified as 'Student Organizations' and it includes all organizations that 1) focus on American Indian culture and 2) provide a community with a American Indian identity which 3) exist within the university.

The third code to identify such resources was demarcated as 'Integrative Cultural Events'. The requirements for this code are such that 1) the event must be reflective of American Indian culture and 2) the event must have clear university ties: whether those are place (on campus), resource provision (monetary or in-kind), and/or university identity (NCSU's powwow).

The fourth code to identify such resources was demarcated as 'Partnerships'. Partnership codes were given to resources that 1) originated off-campus or by collaborative efforts with the university, and 2a) provide for cultural or academic assistance for students or 2b) are reflective of collaboration for university-related or tribally-related initiatives and programs, academically related and otherwise.

The fifth code to identify such resources was demarcated as 'Connecting Circles'. Practices and policies that universities implement that 1) focus on connecting American Indian students to supportive faculty and staff, 2) connect influential American Indian community members and elders with the university, and/or 3) connect families of students with the university were coded as 'Connecting Circles'.

The sixth code is the "Outreach" code, which is identifiable as 1) any initiative the university or affiliated employees take on to promote American Indian recruitment, retention, or graduation rates by 2) appealing to a target audience off campus to encourage student attendance in higher education. Outreach usually takes the form of targeted high school recruitment for American Indian students in the UNC system, but can also take the form of assisting American Indian students to better apply to university. The intent by the university must be to directly encourage and engage students to apply for higher education rather than provide resources to a third party, such as a tribe or metropolitan American Indian organization, to encourage students to attend higher education, which is more aligned with a partnership (code four).

The last code is 'American Indian Studies' (AIS). When identifying American Indian Studies programs, three sub-codes were used: 'Majors', 'Minors', and 'Certificates'. 'Majors' are identified as any and all educational programs that are applicable for graduating with an undergraduate degree in American Indian Studies and are the primary field of study. 'Minors' are educational programs that are offered that serve as secondary fields of study. 'Certificates' are all non-degree and non-minor American Indian culturally-based educational programs that are offered to students, faculty, and/or local communities. All such studies programs must be identified outright by the university housing the program as American Indian, Native American, or otherwise indigenous to the Americas. AIS programs that are collaborative with specific American Indian populations are given special attention as these have multiple implications for the host university, the enrolled student, and the specified American Indian tribe or organization.

Data Collection

The comparative chart described above and the color-coded retention and graduation rates are in Appendix A.

Abbreviation List

ASU – Appalachian State University	UNC – University of North Carolina (system)
NCSU – North Carolina State University	ECSU – Elizabeth City State University
ECU – East Carolina University	WCU – Western Carolina University
FSU – Fayetteville State University	WSSU – Winston-Salem State University
UNCA – University of North Carolina at Asheville	UNCP – University of North Carolina at Pembroke
UNCC – University of North Carolina at Charlotte	UNCW – University of North Carolina at Wilmington
UNCCH – University of North Carolina at Chapel Hill	UNCG – University of North Carolina at Greensboro

UNCSA – University of North Carolina School of the Arts	NCA&T – North Carolina Agricultural and Technical State University
NCCU – North Carolina Central University	

Data Analysis

Institutional Cultural Centers

Of the universities in North Carolina, ten had cultural centers on their campuses that fulfilled the “Cultural Center” code requirements and thus this type of resource was tied for most prevalent resource in the system. Generally, the campuses that had cultural centers had stronger rates of recruitment, retention, and graduation for American Indian students (UNCCH, NCSU, ASU, ECU, UNCC, UNCP, UNCG, WCU) than universities without. The institutions with American Indian cultural centers tended to provide more initiatives and programs that were coded under the other resources, including more programming for American Indian Heritage month, partnerships with metropolitan American Indian organizations and tribes within North Carolina, and outreach programs to high schools with high American Indian enrollment (UNCCH, NCSU, UNCP, WCU). Universities with American Indian cultural centers (UNCCH, NCSU, UNCP) also tended to have more American Indian student organizations represented on campus than those universities with multicultural/intercultural centers and those without such centers. Universities without any form of cultural center did not have American Indian student organizations represented on their campuses (NCCU, UNCSA, FSU, ECSU) with the exception of UNCW whose cultural center was absorbed into the Office of Institutional Diversity and Inclusion but whose student organization is inactive.

Student Organizations

Four of the universities only have one American Indian student organization (UNCA, UNCG, UNCC, WCU), while four more each have three or more American Indian organizations

(UNCP, UNCCH, NCSU, ECU). Universities that have several American Indian student organizations (UNCCH, NCSU, ECU, UNCP) tend to have higher enrollment, retention, and graduation rates in the UNC system than those with one or no American Indian student organizations (NCA&T, NCCU, ECSU, UNCSA). Universities that do not have active American Indian student organizations often do not have cultural centers (UNCW, ECSU, NCCU, FSU). On campuses with several American Indian student organizations, more initiatives and endeavors coded under Integrative Cultural Events, Connecting Circles, Partnerships, and Outreach were identified (UNCCH, NCSU, and UNCP). NCA&T has attempted to create an active American Indian student organization but does not have enough support from American Indian students on the campus to maintain this organization. Both Appalachian State University and UNC Wilmington currently have American Indian student organizations that once were strong but are now inactive, still existing such that interested students can reinvigorate the organizations without creating a whole new organization.

Integrative Cultural Events

Campuses that had both institutional cultural centers and NA/AI student organizations tended to hold more integrative cultural events, such as Powwows, American Indian heritage month events, and educational forums about NA/AI culture. Most universities that held powwows each year had higher NA/AI student enrollment (UNCCH, NCSU, ECU) than universities that did not host an annual powwow. UNC Wilmington previously held an annual powwow on their campus but the event was discontinued. Universities that have several cultural events on campus each year (UNCCH, NCSU, UNCG, WCU) tend to have higher retention and graduation rates than universities that do not (UNCSA, NCCU, ECSU). Additionally, universities that hold more cultural events annually often have more partnerships with

American Indian communities (UNCCH, NCSU) than the universities that did not (FSU, UNCA, NCA&T, NCCU, ECSU, UNCSA).

Connecting Circles

Universities with events that connected students to other students, faculty, staff, and the campus community (UNCCH, NCSU, UNCP, ASU) often had higher enrollment, retention, and/or graduation rates than universities that did not have such events targeted for American Indian students (FSU, UNCA, NCCU). Events such as NCSU's Embrace, UNCCH's New Native Student Orientation, and UNCP's American Indian Student Family Day are intended to help students connect with each other and with supportive administration and staff. Programs that are intended to guide American Indian students professionally are offered at UNCCH, NCSU, and UNCP, and the Kaleidoscope program, intended to help students handle scenarios involving prejudices (though not only specific to American Indians), is offered at UNCG. These universities have strong retention and graduation rates, suggesting such programming may be beneficial for American Indian students when trying to identify what occupations they wish to pursue and how they can do so.

Partnerships

The universities that have partnerships with NA/AI tribes and metropolitan organizations (UNCCH, NCSU, UNCG, WCU) boast higher enrollment, retention, and graduation rates than most of those that do not (FSU, UNCA, NCCU, ECSU). The universities with partnerships also had more cultural events institutionalized on campus, often tied in with the American Indian heritage month events (UNCCH, NCSU, UNCC, UNCG, WCU). Some partnerships have formed with academic elements, such as WCU's Culturally-Based Native Health Program and the Cherokee Studies program (Culturally). Additionally, UNCP has a living-learning

coordinated effort established with the Museum of the Southeast American Indian (previously the American Indian Resource Center) for American Indian students (Learning Communities).

Outreach

Universities with outreach programs to connect high school students to university campuses (UNCCH, NCSU, UNCP, UNCC, UNCG, ASU) have larger incoming cohorts than most of those without, with the exception of ECU and UNCW. Some universities had outreach programs that were housed under admissions while others had intra-university collaboration between multicultural departments and admission offices. Other universities had outreach programs that were more closely tied with particular staff (UNCA) that would operate in conjunction with admissions counselors. The variety in outreach programs made it difficult to compare their effectiveness. Outreach coordinators at many universities have started conversations about bringing American Indian students to campus and the outreach endeavor could be strengthened by larger collaborative efforts with the tribes. Current outreach initiatives are not bringing in the numbers of American Indian students needed to reflect their representation in the state on campuses.

American Indian Studies

Most of the universities with American Indian studies or American Indian studies majors, minors, and certificate programs (UNCP, UNCCH, NCSU, ECU, WCU) had higher enrollment of American Indian students than most universities without such programming. Additionally, the universities with these programs also had higher retention and graduation rates (UNCP, UNCCH, NCSU, ECU, WCU) than most of the universities without such programming. Some of the studies and certificate programs were developed with input from American Indian communities in North Carolina (WCU, UNCCH, UNCP) and these serve to

empower tribes in North Carolina in education while bringing attention to the contemporary issues facing American Indians.

Discussion

The resources that are offered in the UNC system exist in both independent and cooperative forms. UNCCH and NCSU offer a variety of resources and encourage early engagement and sustained contact. With American Indian student enrollment rates similar to those at UNCCH and NCSU (between 20 and 45 students annually for the last decade), the resources that are supporting the American Indian students at the other universities could be created for ECU's students. While some resources are currently provided, there are further implications for improving each resource.

Institutional Cultural Centers

Cultural centers exist at the majority of universities in the UNC system; only five institutions exist without a physical cultural center of some sort. Four universities provide American Indian-specific cultural centers, namely the American Indian Center (AIC) at UNCCH, the Office of Native American Student Affairs (ONASA) at NCSU, the Museum of the Southeast American Indian (formerly the Native American Resource Center) at UNCP, and the Cherokee Center at WCU. While creating a new resource center on campus for American Indian students may be ideal, NCSU's ONASA is housed under Multicultural Student Development and is staffed by an employee who specializes in serving American Indian students. The position created at NCSU can be replicated at East Carolina University and provide many of the same benefits as an American Indian center would provide at a lower start-up and maintenance cost.

UNCCH, NCSU, UNCP, and WCU all provide several more integrative cultural events that originate with their cultural center than universities with broad-based multicultural/intercultural centers. Designating a Native American Student Support Unit with a focus on American Indian student programming improves the programming potential compared to overloading an American Indian

employee of the university to conduct programming on top of their likely-unrelated workload. The Ledonia Wright Cultural Center at East Carolina University could have a paid assistant director develop and manage the cultural programming the university wishes to utilize for attracting and retaining American Indian students. Another option is to provide American Indian cultural programming as a part of a larger blended multicultural program. However, when establishing a Native American Student Support Unit (NASSU) on campus, “[i]nserting a NASSU into a blended or “*multicultural*” space can further marginalize Native American students” because American Indian students have different experiences from other minority populations in that treaties, laws, and history related to American Indian sovereignty are part of American Indian student experiences, which are not shared by other minority populations (Springer, Davidson, and Waterman 112).

Student Organizations

In the UNC system, there is room for improving coordination between the American Indian student organizations, both within and between universities. East Carolina University has three American Indian organizations on campus: Epsilon Chi Nu, Inc. fraternity (EXN), Sigma Omicron Epsilon, Inc. sorority (SOE), and East Carolina Native American Organization (ECNAO). Together, these organizations host events on campus that bring American Indian speakers, knowledge, cultures, and issue awareness to the university. In doing so, they are creating a friendly, welcoming atmosphere for American Indian students and educating all student populations about the cultures of and issues facing American Indians. EXN has three active brothers currently and one inactive brother who is slated to return to ECU in the Fall 2015 semester. SOE has 3 undergraduate sisters and one graduate sister currently (Hunt). ECNAO has about 10 active members (Hunt). SOE, EXN, and ECNAO all have faced a decline in membership in the last four years similarly to many American Indian student organizations across the state. However, ECU’s American Indian student population has increased on campus, which suggests that the students are either 1) uninterested entirely or 2) are not yet seeking American Indian

student organizations or other American Indian student resources. Following the NACSTT, American Indian students are not expected to seek out resources specific to them until step five, which may mean the students are not participating in the student organizations because the students are not transitioning fully and the university may need to provide the resources that best connect American Indian students with support systems.

The student organizations at NCSU and UNCCH are particularly active. Though ECU has comparable numbers in recruitment for American Indian students to both universities, ECU currently has far less active student organizations. However, the activity among American Indian student organizations has been noted to fluctuate throughout the UNC system. At UNC Wilmington, a new American Indian student organization was formed Fall of 2014, but as of Spring 2015 the organization became inactive due to low involvement. Appalachian State University also had an active American Indian student organization but involvement has dwindled over the years. The Director of the Multicultural Student Center on NCA&T's campus is attempting to catalyze the formation of American Indian student organizations. NCA&T is in the process of establishing the American Indian student organization American Indian Science and Engineering Society (AISES) on campus but is facing difficulty in recruiting members into the organization. NCSU has the most active AISES organization in the state currently. East Carolina University has the potential to host this organization on campus given student support. ECU could follow suit to accelerate not only AISES but also a diversity of multicultural student organizations such as Society for the Advancement of Chicanos and Native Americans in Science (SACNAS) to meet the growing diversity of students on campus.

Integrative Cultural Events

East Carolina University has just integrated the East Carolina Native American Organization's (ECNAO) powwow into the university calendar by providing annual funding through Student Affairs. The powwow has celebrated its 23rd year on campus; some years the powwow was not held due to lack of

funding. Hosting an annual powwow brings American Indian students, families, and community members from around North Carolina, tying the university to the American Indian communities and better celebrating the diversity among North Carolinians. The annual ECNAO powwow is one of the best recruiting tools for American Indian students at East Carolina University. NCSU and UNCCH both host successful powwows annually as well.

NCSU, UNCCH, UNCP, and UNCA host other events, such as American Indian heritage month events during November, Native American film and literature series, and Native American speaker and performance series. These series and heritage month events are educational for both American Indian and non-American Indian students. Hosting cultural programming enriches American Indian studies programs and overall academics offered. As the university brings American Indian elders, scholars, artists, and performers to campus to share their knowledge of their culture, the university is actively seeking to incorporate indigenous knowledge into the coursework.

Universities that support integrative cultural events on their campuses have higher retention rates than universities without such events, which falls in line with Schooler's Native American College Student Transition Theory (6). Additionally, allowing (rather than providing) cultural practices in meaningful designated areas on campus (dorms, cultural centers, places American Indian students frequently visit) helps create an inclusive environment. For instance, smudging is permitted at the University of Montana and University of Wisconsin even though burning candles and incense is generally not (Schooler 6). Such cultural practices provide a means for American Indian students to connect with their culture, especially important when they are away from their family and community while developing career and life goals.

Connecting Circles

Several universities provide events that connect Native students to administration, staff, and other Native students. These opportunities exist during American Indian students' middle and high

school years all the way through university graduation. NCSU offers the Native Education Forum where American Indian 11th and 12th grade American Indian students can take courses over the summer, which gives the students exposure to the university climate as well as allows them to get an early start on their higher education, incentivizing their enrollment. As such, connecting circles provide means for enhancing outreach practices at NCSU by demonstrating the interrelations between prospective Native students, faculty, staff, and current Native students.

UNCCH and NCSU both have programs that help American Indian students with the university application process. At UNCCH, the program Carolina Horizons includes segments where students meeting with university admissions representatives on campus over the span of three days. The students establish a relationship with university employees and other American Indian students early to jumpstart their university experience. At NCSU, the program Wolfpack Pathways has an American Indian path where American Indian students in grades 6 through 10 are invited to an interactive tour of campus, given a chance to meet and hear from current American Indian students, and learn about the admissions process. Following their experience on campus, they are invited to attend NCSU's powwow hosted the same day on campus, strengthening the overall impact of the campus experience.

UNCP has an American Indian Student Family Day where the families of American Indian students can come visit the students on campus and interact with other American Indian student families, the American Indian community at UNCP, and university personnel. Hosting such events not only supports the current students but also encourages younger family members to pursue higher education.

During the Welcome Week, NCSU holds three distinct symposiums: one for American Indian students, one for Hispanic students, and one for African American students. The two-day Native American/Indigenous Symposium connects first year American Indian students to each other and provides information about campus support personnel, coping strategies, and American Indian heritage

for academic, social, and emotional success at NCSU. UNCCH has a similar event known as the American Indian New Student Orientation that lasts one day before classes start. At the orientation, students are provided information to assist in transitioning from high school to college and “develop a support network of upperclassmen, faculty, staff and alumni all committed to their success” (American Indian New Student). Supportive networks such as those created on NCSU’s and UNCCH’s campuses can be further utilized for outreach and partnership development by outreach coordinators and cultural centers.

Partnerships

Several partnerships have taken place within the University of North Carolina system. Health Native North Carolinians (HNNC) is one partnership supported by the American Indian Center at UNCCH. HNNC focuses on facilitating “sustainable community changes around active living and healthy eating within American Indian tribes and urban Indian organizations in North Carolina” by providing technical assistance in the form of consultations and workshops, creating networks of collaboration, and providing financial support for self-determined and community-building changes (Healthy Native North Carolinians). Examples of community-building changes include community gardens, farmers markets, trails, and annual activities such as 5K runs/walks. Epsilon Chi Nu, the Native American fraternity founded at East Carolina University, has formed a partnership with HNNC to raise funds for future HNNC programming and community-building changes.

The NC Native Asset Coalition is another partnership maintained by the American Indian Center that connects “Native, tribal, state, university, and community partners” together (NC Native Asset Coalition). The Coalition supports these partners with technical assistance for asset mapping, leadership development, training opportunities and “information sharing with respect to financial education and grant opportunities” (NC Native Asset Coalition).

NCSU is working with the Triangle Native American Society (TNAS) to create a pipeline for American Indian students to apply to the university. The President of TNAS, Dr. Brett Locklear, works at NCSU and can be contacted by an affiliate of ECU to help organize a similar pipeline for other universities.

WCU is working with the Eastern Band of Cherokee Indians (EBCI) on the Cherokee Language Revitalization that gives back to the EBCI community by incorporating the Cherokee language into elementary education so that teachers can provide instruction to students in the Cherokee language within the Qualla Boundary. The Tutelo-Saponi language is also undergoing a revitalization that could benefit similarly with a partnership with a closer university, like ECU, since the Haliwa-Saponi tribe historically spoke Tutelo-Saponi and efforts by tribal members to revitalize the language exist (Marty Richardson).

Outreach

Outreach, defined as ‘engagement which increases the likelihood that American Indian students will apply and attend a particular university’, becomes an aspect of almost all other types of resources that increase the enrollment, retention rates, and graduation rates of American Indian students in the University of North Carolina System. Events which bring American Indian students to campus where they are introduced to the faculty and staff of the university, such as NCSU’s Wolfpack Pathways, UNCCH’s Carolina Horizons, and UNCP’s American Indian Student Family Day all incentivize students and families to visit the campus and become acquainted with the university. When outreach coordinators visit high schools and college fairs, having programs incentivizing early campus visitation will provide a follow-through, increasing the effect of the outreach coordination. However, outreach initiatives could also be enhanced through partnership with the tribe’s government or council. For instance, if the Haliwa-Saponi tribal council identified a job, such as a teaching position or a position related to their daycare program, collaboration with ECU’s College of Education could guarantee a quality education

specified to meet the needs of the position. One condition of such a specific partnership may include working out the terms for direct or early acceptance of a student the tribe selects for the position targeted. A partnership-oriented outreach would help the tribe expand the programs directly and provide means for helping educate students into successful careers with the tribe. A partnership-oriented outreach would likely work best within the context of a larger partnership system.

Several universities have coordinated summer visits with certain tribes in the state, including UNCA and NCCU, and more are starting to coordinate campus visits, including NCA&T and UNCG. NCA&T has an American Indian student working in the Multicultural Student Center developing an outreach program that aims to bring American Indian students from his high school area to NCA&T. American Indian students are a resource that can be engaged when such engagement enriches the student's education or their leadership capabilities. The American Indian Center offers an ambassador program that provides leadership-liaison experience for interested students. CEDAR is a program that was proposed at East Carolina University to increase the recruitment and retention of Native American students at ECU and CEDAR recommends using "the current student population as a recruitment tool", by increasing their involvement with the recruitment process (Gilland, Appendix B). Engaging students in leadership-liaison roles lends leadership experience to the students while serving with insider knowledge of the needs of the tribe.

Outreach programs help with the first stage of the Native American College Student Transition Theory by breaking down the negative connotation of higher education for American Indians. Outreach programs help provide a new perspective for the university system in North Carolina to students in communities which may otherwise only have negative perceptions or limited positive perspectives of higher education. Outreach programs that bring students to campus where they can meet staff provide the support needed for the "Building Trust and Relationships" stage of transition theory by connecting professors and university professionals with the students early.

American Indian Studies

East Carolina University has the Indigenous Peoples of the Americas Minor (IPAM) but has suffered from a lack in student interest. NCSU, WCU, and UNCW all provide an American Indian studies minor (Cherokee studies minor at WCU) while UNCCH offers a major and minor in American studies with a concentration in American Indian and Indigenous studies. UNCP offers the American Indian Studies major, minor, and the Southeast American Indian Studies program. UNCA does not provide a major or minor but hosts the Native American speaker and performance series and the Native American film series, which provide academic incorporation of indigenous knowledge.

WCU provides an online Culturally-Based Native Health Program that could be offered to ECU's nursing majors and other health science majors. Providing this resource is beneficial for students who may serve American Indian communities over the course of their careers or want to understand the link between health education and American Indian cultures. Though other universities may not be able to create the same certificate program forthright, a collaboration may open doors for students within the UNC system to take this certificate program alongside their Nursing or other health-related courses. In return, more universities working together could absorb some of the cost associated with maintaining this program. Additionally, if each university were to reach out and connect with the tribes near their location, this health program (and other programming) could be expanded to include more American Indian perspectives, which were not included when WCU started this program along with the Eastern Band of Cherokee Indians. If shared, the value of the program could increase as it becomes more inclusive.

Conclusion

When comparing East Carolina University's incoming cohort sizes, retention rates, graduation rates, and what resources are being allocated to support American Indian students to those of other universities and the UNC system overall, ECU has ample opportunity to meet the standards set by

UNCCH, NCSU, and UNCP. Though three of the seven resources are currently offered (with academics only partially provided), there are multiple opportunities for improving ECU's supportive services. The most effective universities in respect to retention and graduation rates of American Indian students provide American Indian specific support units, termed colloquially as Native American Student Support Unit (NASSU). At East Carolina University, creating a NASSU through student affairs that is housed under the Ledonia Wright Cultural Center with autonomous support measures for programming is likely to be most ideal. At NCSU, the Office of Native American Student Affairs acts as a one-stop-shop for American Indian students to identify what resources are available on campus as well as provide programming and spark meaningful dialogue with students, American Indian and otherwise. At UNCCH, the American Indian Center coordinates the resources for American Indian students for maximum impact. The Cherokee Center at WCU and the Museum of the Southeast American Indian at UNCP serve as avenues connecting American Indian tribes local to the university. CEDAR recommends engaging the students for development opportunities through connecting with American Indian education youth programs such as North Carolina Native American Youth Organization (NCNAYO) and the North Carolina Native American Council On Higher Education (NCNACOHE). CEDAR also recommends establishing relations among the eight state-recognized Native American tribes and three state-recognized Native American associations (Gilland, Appendix B). A NASSU at ECU would need to 1) serve as a connecting conduit for the American Indian tribes for long-term development and 2) create meaningful, coordinated support mechanisms that work together creating larger professional development opportunity for American Indian students currently enrolled.

As students transition into campus life, support networks are specifically necessary at two points. During the Learning to Navigate phase of the Native American College Student Transition Theory, students face issues regarding campus-life and have questions about what to expect from the university. The best response requires a network of university professionals that can provide the answers the

students need, with a fail-safe that connects the student to the next appropriate, knowledgeable faculty or staff member in case the first is unable to provide sufficient information or support. Identifying the specific needs of American Indian students on ECU's campus can be accomplished by collaborating with student affairs (and the student organizations it houses), admissions, and academic affairs. The networks created at this point will serve American Indian students later as university coordination will be necessary when connecting students to key faculty, staff, and administration. Then, an autonomous support unit can start providing creative solutions to overcome the challenges American Indian students have on ECU's campus. As the NASSU works with the tribes close to the university, over time, the networks between ECU and the tribes in close proximity can be used for the second point, which is step four in the Native American College Student Transition Theory. When attempting to address the cultural needs of the student, connecting the student back with their tribe throughout the year can reinforce their support from their families and home community while building better relations with the Native nations nearby. At ECU, a Native American educational series could periodically bring elders and familiar faces from the American Indian communities the students are from to sustain home connection. Additionally, more cultural events during Native American Heritage Month and the rest of the year could be offered while encouraging American Indian community members to attend and enhance the event's value for the students.

Both of these support networks can then be used to create partnerships, outreach coordination, and new academic offerings as relations with the American Indian communities grow. Connecting instructors at ECU with knowledgeable elders and instructors from the American Indian communities can provide students, Native and non-Native, with more effective learning outcomes. Partnerships with the tribes of the students can include series performances and informational sessions, such as UNC Asheville provides, that can provide a precursor to fuller academic integration of indigenous knowledge and metaphysics. For instance, the revitalization of the Tutelo-Saponi language could be brought to

ECU's campus in the form of a series first, but later could develop into a fledgling program and maybe even a secondary language program from which Haliwa-Saponi and other Tutelo-Saponi speaking tribal nations' students could benefit.

A combined NASSU is important because it “nurture(s) students throughout their journeyed accession through the academic pipeline, as being mediated through a team of staff members who possess practical, cultural, and institutional understandings of best student development practices” (Springer, Davidson, and Waterman 116).

Limitations

This research thesis has three major limitations, the first of which stems from the way that data is collected and aggregated in the system. When multiracial students identify themselves at their university, the data does not allow the options for them to maintain more than one identity in the system, rather it creates an additional category of '2+'. As such, the number of students who identify as American Indian cannot be reflected accurately since several students identify as American Indian along with another identifier (black, white, Hispanic, etc.) and this data is not obtainable from the UNC system website. Overcoming this limitation requires more granularity in the self-reporting data to prevent students with more than one cultural identity from being excluded in a fuller analysis of resource utilization and would expand the reported number of students the university system is seeking to serve. Currently, students who identify more than one race are placed in a multiracial category with other multicultural/minority students of diverse backgrounds. Using this data becomes difficult when sorting through the multiracial category for combinations of American Indian and other ethnic/racially identifying student data.

The way in which the resources operate on campus varies such that comparisons are difficult to make since each university operates differently. Identifying empirically how well resources were employed on any campus is difficult because this thesis only requested university employees to self-

report about the status of events and programming, not student input or evaluation. Comparing these self-reported results across different universities with different forms of similar resource types poses challenges that may be overcome with a detailed analysis of institutionalized resources with student reporting of resource utilization. Until student reporting on the resources is conducted, I would suggest opening a dialogue between the universities to discuss and identify how to best gauge resources effectiveness in terms of university goals and missions. A standard understanding of how the resources should be operating can provide the universities with clearer means to identify the resource successes and limitations. Collaborations between the universities should be started to create this standard.

Third, limitations in university networking hindered the identification of certain resources at various universities. UNCCH and NCSU both provided a consolidated list of university-related endeavors such that I could easily identify the role each resource provided and how particular resources were organized. UNCP and WCU both provided ample support resources, but were not as consolidated for 'one-stop-shop' needs. Other universities required several phone calls to various departments identifying resources that may or may not have existed, entirely contingent upon the level of knowledge the university staff had about where to send American Indian students in need. The resulting phone-tag games and dead-ends were reflective of the limitations to the methods likely used by American Indian students to gather information at many universities as well as reflective of the university's ability to connect students to their required resources. When staff are unable to identify whom I, as a researcher, should speak with about programming and initiatives designed for American Indian students at their university, the likelihood that these staff members are able to properly assist American Indian students is slim. Creating university networks will provide support networks for students seeking help, overcoming the challenges posed by a lack in consolidated resources, knowledge, and communication at the university. These networks will require training and communication between staff members.

Recommendations for all UNC System Universities

Throughout the UNC system, a general underrepresentation and inconsistent retention and graduation rates of American Indian students would suggest that the system is not adequately supporting the needs of American Indian students to succeed. Any university that wishes to engage its American Indian student body and the American Indian communities of North Carolina should first understand the role the university can play in Native Nation building, what the needs of the students on campus are, how to provide support for student transition into successful university life, and how to support professional development. To do so, the university must first survey the American Indian student body to understand what challenges most hinder their success at the university and in their identified home community. This surveying is important as each community is different and the needs of members from those different communities vary. Then, while the students are providing input, a central staff person, either through a multicultural center or through a specific NASSU, should start networking workshops or email correspondences connecting knowledgeable university employees. Employees from admissions, academic affairs, student affairs, career centers, counselors, and other culturally-knowledgeable faculty and staff (such as cultural center employees and American Indian studies professors) should be brought together such that if a student has a question about their academic or career plan with cultural components, the student can engage in a conversation with several staff who all may have pieces to the full support needed by the student. Though the informants from each university stretched their imaginations to connect me with other knowledgeable faculty and staff, the universities often lacked established, coordinated networks that create an inclusive learning atmosphere as students attempt to link their education with their culture.

Third, after the university has connected the faculty and staff necessary together, the student responses can be organized and priorities given to the most salient issues identified with the proper employees working concertedly to overcome the barriers to success. The responses should provide a

starting platform to support the students directly. From here, the university can follow the same recommendations as East Carolina University's future prospects but with proper orientation to suit the specific needs at the university. For instance, the coordination with the Haliwa-Saponi and Meherrin tribes recommended for ECU can be replaced with coordination with identified tribes of the students on campus (Lumbee, Coharie, or other tribal people).

Future Prospects for East Carolina University

East Carolina University has a unique opportunity to strengthen several of the resources that it has provided for its large American Indian student body while providing new, equitable resources that other universities have already pioneered in this state. First, to strengthen the resources from which East Carolina University currently benefits, institutionalizing cultural events such as the powwow, providing a consistent funding source, and expanding the community outreach associated with the institutional cultural events will strengthen its recruitment and retention efforts with the tribes of North Carolina. As of 2015, East Carolina University's Student Affairs institutionalized the powwow such that it shall be operated by East Carolina Native American Organization and funded through Student Affairs, allowing ECNAO the flexibility to identify and build attractive new programming for the powwow. Institutionalizing the powwow shows that American Indian identities are supported by the university and relieves students of the stress of funding the powwow.

Second, incorporating a position to handle American Indian student resources and improve upon these resources, possibly under Ledonia Wright Cultural Center and supported by ECU, will provide many of the same benefits afforded to NCSU with their Office of American Indian Student Affairs. Several staff across the UNC system noted that the burden of American Indian student recruitment, retention, and graduation often falls unfairly on the few American Indian faculty and staff in the system as they are employed with full-time positions and cannot continue to provide the time needed for advancing American Indian programming and resources. Most of the American Indian staff on ECU's

campus are active with the American Indian students on campus and do so voluntarily and when they retire or pursue a career elsewhere, the benefits they provided will leave with them. Following NCSU's example would show support from the university as well as allow personal relationships to build with key members of the tribes of North Carolina. Providing a university conduit will facilitate the building of partnerships, outreach initiatives, and other means of coordinated action to enhance the American Indian student educational experience. This position would oversee the remaining recommendations.

Third, connecting with other universities in the system and sharing resources such as online certificate programs and portfolios of successful programs can enhance the quality of American Indian education in the UNC system. Connecting with other universities will require participation in and support for annual summits on the topic of American Indian higher education, such as the Building Community: Connecting the Dots ~ An American Indian Summit on Higher Education and the Southeast Indian Studies Conference (Building Community)(Southeast Indian). Building a proper network of knowledgeable faculty and staff between universities will be necessary for effectiveness, but connections are currently in effect within universities and between universities that could be enlarged and made more visible. A proper network will benefit both students and universities; students can more easily connect with other students and resource networks and, if engaged, can coordinate efforts among American Indian student organizations (for example, one year, speaker Winona LaDuke visited three different UNC system schools on three separate occasions when coordination could have augmented the resulting events and total cost). The exchange of resources will allow more students to benefit from the best practices the UNC system can provide, expanding the service capabilities of the individual university.

Fourth, coordination with the local tribes of North Carolina can provide outreach, partnerships, and enriched academics. Given ECU's proximity to the Meherrin, Coharie, and Haliwa-Saponi tribes, working together with the tribal leadership and members of each tribe will likely facilitate enrollment of

students from those tribes but also support the students from those tribes who currently attend ECU. Outreach initiatives can appear in many forms, but most importantly are the times and frequency of engagement. Early connections, i.e. bringing high school students to campus before they are in the process of applying, incentivize students to attend higher education. Reinforcing early connections can be opportunities that engage American Indian students in the application process or provide course credit.

The last recommendation requires immediate attention. Once on campus, American Indian students need to be connected both within academic and campus-cultural networks to benefit the most from their attendance at ECU. These networks will need to be established by either a NASSU staff member or Ledonia Wright Cultural Center to identify the spaces and places where support is most needed and where it is provided. A knowledgeable staff member will then provide students with a 'one-stop-shop' to connect students to the resources they need. Support networks will need both university and American Indian community members for full effect, so these networks must be developed inclusively with the tribes of North Carolina. When creating the coordinated efforts between the university and each tribe, nothing short of a well-defined plan with specific input from and agreement between both the university and each tribe, will provide a meaningful engagement between the two partners.

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Appendix A

University UNC Chapel Hill	Institutional Cultural Center American Indian Center,	Student Organizations Carolina Indian Circle, Alpha Pi Omega, Phi Sigma Nu, American Indian Science and Engineering Society	Integrative Cultural Events NA Heritage Month with 14 events this past year, Annual powwow, Elder in Residence, Carolina Seminar (Educational programming), Annual Michael D. Green Lecture in American Indian studies	Partnerships Healthy Native North Carolinians (Team with Guilford Native American Association), NC Native Leadership Institute, Provide Technical services to Native Community partners, Native Giving Circles, NC Native Asset Coalition (NCNAC), Annual Forum on the Role of Higher Education in Native Nation Building, North Carolina American Indian Health Board	Connecting Circles American Indian Visitation, Carolina Horizons, New Native Student Orientation, Native Pathways to Professional Disciplines, AIC Ambassador Program, Welcome Extravaganza for Carolina American Indian Community and Friends	Outreach Minority Student Recruitment Committee	Native American Studies Major in American Studies with Concentration in American Indian and Indigenous Studies, and related Minor
NC State University	Office of Native American Student Affairs, Multicultural student affairs	Native American Student Association, Epsilon Chi Nu, Phi Sigma Nu, Sigma Omicron Epsilon, Alpha Pi Omega, AISES MOST ACTIVE IN THE STATE	Annual Powwow, Native American Heritage Month (14 events this past year)	Triangle Native American Society, Wake County Indian Education Program, American Indian Advisory Council, closer with title 7 program but attempts relationships with tribes of NC summer) Offices of educational services	Native American Symposium, Peer mentor program, Student Leadership Development, Embrace (multicultural student campus preview day), American Indian Unity Conference for pipelining (EBCI bring students each summer) geared towards Native students to bring in students, same day as powwow.	Recruitment from Native populations, including Cherokee HS, American Indian Faculty Forum (varies in funding and location, want to expand),	American Indian Studies Minor
UNC Wilmington	Office of Institutional Diversity and Inclusion, several smaller places on campus	Native American Studies Club (inactive)	None		none		Native American Studies minor
Appalachian State University	Multicultural Student Development	Native American Council (Dr. Catherine Fountain) not active, was active but fizzled out, not big support network	Diversity festival in spring, forums			Outreach to Qualla Boundary	
East Carolina University	Ledonia Wright Cultural Center	SDE, EXN, ECNAO	NA Heritage Month, Powwow, Student Activities		Ncnayo campus visit		Indigenous Peoples of the Americas
UNC Charlotte	Multicultural Resource Center: housed in Student Union	Native American Student Organization	Native American Heritage Month, supporting student programs Kim turner	Metrolina Native American Association has been contacted,		Recruitment at specific college fairs, high schools with high populations of multicultural students visited, Lumberton area and Native American Summit visits in the state, UGA: interested in reaching out, Dana troutman dana.troutman@unc.edu	none
UNC Pembroke	Museum of the Southeast American Indian, Office of Multicultural and Minority Affairs	Native American Student Organization, American Indian Science and Engineering Society, Alpha Pi Omega Sorority, Inc. Epsilon Chi Nu Fraternitiy, Inc. Phi Sigma Nu Fraternitiy Inc. Sigma Omicron Epsilon Inc.	Native American Heritage Month, annual powwow???, Elder in Residence program	no s/s transfer associates, Partnership with Native communities to foster reciprocity and Nation building.	Native American Student Family Day, American Indian in Professional Education, recruit local high schools, direct matches with community college: take english course at specific community college,	Admissions has a focus on Native populations	American Indian Studies Major, minor, and concentration, Southeast American Indian Studies program, Honors Residence Segment
UNC Greensboro	Multicultural Resource Center, Office of Multicultural affairs	Native American Student Association, active, slew of programming	AI Cultural Fair, frequent forums (economic self-determination).	Metrolina Native American Association	multicultural office does this, Student educated about types of scenarios and go out and talk,	campus visitation for native students, new event. Students try to stay connected in State activities, second year to attend Unity state level.	None
Western Carolina University	Cherokee Center, Intercultural affairs	Digal'1 Native American Student Organization	Rooted in the Mountains, Valuing our common ground: integrates traditional native knowledge with current environmental issues.	Cherokee Language Revitalization Project: work with EBCI community, ties with Elementary Education to teach in the Cherokee Language, Native health Certificate Program	Native American Expo: 3 day event to teach campus about Native identity		Cherokee Studies Minor and Post-bacc. Certificate, MA in American Studies concentration, Culturally based Native Health Certificate program
Fayetteville State University UNC Asheville	Intercultural Resource Center	No student club	No heritage month, no powwow		Working with EBCI some, Trey Adcock speaking with Tribes but still early	Staff outreach that brings in students, students know who to speak to	none
NC A&T	Minority to multicultural student center	none currently, but reaching out to students to bring AISES and Native student org to campus	Native American Speaker and Performance Series, Native American Heritage Month, NA Film Series NA Heritage Month, small powwow 2 years ago, decent turnout, not this past year. "One spirit dance team" came to "Thanksgiving" dinner,	Guilford Native, dances and storytelling. Take students to powwow, UNC Greensboro holds events, get state vehicle to support and educate students, as much partnering as they can. UNCg is a big tie. Pitfall: no strong contengency of Native students who are proactive and vocal.	Indirectly, yes, there are but not directly. Intentional efforts are not created.	Summer campus visits, less official, Trey Adcock NA Outreach Lumberton Student outreach, in process, Plan to recruit other minorities and multicultural experience	
NC Central University Winston-Salem State University Elizabeth City State University UNC School of the Arts	No physical place	No native american/AI clubs	Could Not Identify any Powwow for November	None, but conversations have started	None	Campus tours during the summer	
	Student center, committee chair person for multicultural affairs.	No native american/AI clubs	National American Indian Heritage Month				
	None	None	none				

All Universities, All Students

Group: All Students

Year of Entry	Number in Class	Original Institution									
		After Yr 1	After Yr 2	After Yr 3	After Yr 4	After Yr 5	After Yr 6	After Yr 7	After Yr 8	After Yr 9	After Yr 10
Panel A - Retention											
1997	22747	81.2	70.4	63.1	29.3	2.8	1.1	1.0	1.4	0.3	0.3
1998	23396	80.7	69.2	61.5	29.4	2.7	1.1	1.0	1.3	0.8	0.3
1999	24067	80.3	70.3	63.9	28.6	2.2	1.3	1.0	1.3	1.1	0.3
2000	24751	81.6	71.2	66.4	28.6	2.1	1.1	1.0	1.1	0.8	0.3
2001	25901	81.5	71.2	66.3	28.7	2.8	1.1	1.0	1.1	0.8	0.3
2002	26343	81	71	66.1	28.3	2.6	1.2	1.0	1.2	0.7	0.3
2003	27941	81.9	71.8	66.4	28.9	2	1.2	1.0	1.2	0.9	0.3
2004	28733	81.3	71.1	66.1	28.7	2.1	1.1	1.0	1.1	0.8	0.3
2005	29977	80.6	70.9	66	28.5	2.1	1.1	1.0	1.1	0.7	0.3
2006	30609	81.1	71.3	66.6	28.4	2.8	1.2	1.0	1.1	0.8	0.3
2007	31311	81.3	72.3	67.5	27.8	2.6	1.3	1.0	1.0		
2008	31620	82.7	73.5	68.3	27.6	2.7	1.3	1.0			
2009	31807	82.2	72.6	67.7	26.3	2.5					
2010	31224	82.2	73.5	68.6	25.8						
2011	31146	82.6	73.7								
2012	31499	83.3	74.9								
2013	30783	84.3									
Panel B - Graduation											
1997	22747	0	0	0.6	53.4	53.4	58.1	59.8	60.3	61	61.4
1998	23396	0	0	0.7	52.7	53.5	57.9	59.4	60.3	60.8	61.2
1999	24067	0	0	0.8	52.9	54.9	59.1	60.5	61.2	61.7	62
2000	24751	0	0	0.9	52.2	55.2	59.3	60.9	61.6	62.1	62.4
2001	25901	0	0	0.9	53.1	54.3	58.7	60.3	61	61.6	62
2002	26343	0	0	1	53.1	54.3	58.8	60.4	61.2	61.7	62
2003	27941	0	0	1.1	52.5	54.2	58.8	60.5	61.3	61.8	62.2
2004	28733	0	0	1	52.7	54.3	59	60.7	61.5	62	62.3
2005	29977	0	0	0.9	52.2	54.5	59.4	61	61.7	62.3	
2006	30609	0	0	0.9	52.9	54.4	60.2	61.6	62.3		
2007	31311	0	0	0.9	52.9	56.5	61.2	62.5			
2008	31620	0	0.1	1.1	52.9	58.7	63.1				
2009	31807	0	0.1	1.2	52.9	58.4					
2010	31224	0	0.1	1.3	41.2						
2011	31146	0	0.2	1.5							
2012	31499	0	0.2								
2013	30783	0									
Panel C - Persistence											

Retention, Graduation and Persistence Rates of First-Time Full-Time Freshmen at NC A&T State University
 Group: American Indian or Alaska Native

Year of Entry	Number in Class	Original Institution										
		After Yr 1	After Yr 2	After Yr 3	After Yr 4	After Yr 5	After Yr 6	After Yr 7	After Yr 8	After Yr 9	After Yr 10	
Panel A - Retention												
1997	3	100	100	66.7	33.3	33.3	0	33.3	0	0	0	0
1998	5	40	40	20	0	20	0	0	0	0	0	0
1999	6	33.3	33.3	33.3	33.3	33.3	0	0	0	0	0	0
2000	7	57.1	57.1	57.1	14.3	0	0	0	0	0	0	0
2001	8	50	50	25	37.5	12.5	0	0	0	0	0	0
2002	7	71.4	42.9	42.9	14.3	14.3	0	0	0	0	0	0
2003	4	75	50	50	50	25	0	0	0	0	25	0
2004	5	80	60	60	60	40	20	0	0	0	0	0
2005	4	50	25	25	25	0	0	0	0	0	0	0
2006	4	0	0	0	0	0	0	0	0	0	0	0
2007	11	54.5	45.5	45.5	36.4	9.1	0	0	0	0	0	0
2008	6	66.7	33.3	33.3	33.3	16.7	0	0	0	0	0	0
2009	8	62.5	12.5	0	0	0	0	0	0	0	0	0
2010	6	50	33.3	33.3	16.7	0	0	0	0	0	0	0
2011	9	88.9	66.7	66.7	0	0	0	0	0	0	0	0
2012	7	85.7	42.9	42.9	0	0	0	0	0	0	0	0
2013	4	100	0	0	0	0	0	0	0	0	0	0
Panel B - Graduation												
1997	3	0	0	0	33.3	33.3	33.3	33.3	0	0	0	0
1998	5	0	0	0	20	20	40	40	0	0	0	0
1999	6	0	0	0	0	33.3	33.3	33.3	33.3	0	0	0
2000	7	0	0	0	42.9	57.1	57.1	57.1	57.1	57.1	57.1	57.1
2001	8	0	0	0	0	12.5	12.5	12.5	12.5	12.5	12.5	12.5
2002	7	0	0	0	14.3	14.3	28.6	28.6	28.6	28.6	28.6	28.6
2003	4	0	0	0	0	0	0	0	25	25	25	50
2004	5	0	0	0	0	20	20	60	60	60	60	60
2005	4	0	0	0	0	25	25	25	25	25	25	0
2006	4	0	0	0	0	0	0	0	0	0	0	0
2007	11	0	0	0	36.4	27.3	27.3	0	0	0	0	0
2008	6	0	0	0	16.7	0	0	0	0	0	0	0
2009	8	0	0	0	0	0	0	0	0	0	0	0
2010	6	0	0	0	16.7	0	0	0	0	0	0	0
2011	9	0	11.1	11.1	0	0	0	0	0	0	0	0
2012	7	0	0	0	0	0	0	0	0	0	0	0
2013	4	0	0	0	0	0	0	0	0	0	0	0
Panel C - Persistence												
1997	3	100	100	66.7	66.7	66.7	33.3	66.7	33.3	33.3	33.3	33.3
1998	5	60	40	20	20	40	40	40	40	40	40	40
1999	6	50	33.3	50	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2000	7	57.1	57.1	57.1	57.1	57.1	57.1	57.1	57.1	57.1	57.1	57.1
2001	8	50	50	25	37.5	25	12.5	12.5	12.5	12.5	12.5	12.5
2002	7	71.4	42.9	42.9	28.6	28.6	28.6	28.6	28.6	28.6	28.6	28.6
2003	4	75	50	50	50	50	25	50	25	50	50	50
2004	5	80	60	60	60	60	40	60	60	60	60	60
2005	4	50	25	25	25	25	25	25	25	25	25	0
2006	4	50	0	0	0	0	0	0	0	0	0	0
2007	11	54.5	45.5	45.5	45.5	36.4	27.3	36.4	0	0	0	0
2008	6	66.7	33.3	33.3	33.3	50	33.3	0	0	0	0	0
2009	8	62.5	12.5	0	0	0	0	0	0	0	0	0
2010	6	50	33.3	33.3	33.3	0	0	0	0	0	0	0
2011	9	88.9	66.7	55.6	0	0	0	0	0	0	0	0
2012	7	85.7	42.9	0	0	0	0	0	0	0	0	0
2013	4	100	0	0	0	0	0	0	0	0	0	0

Note: This excludes Ag Inst at NCSU & 4-Year Diploma at UNCSA.

Retention, Graduation and Persistence Rates of First-Time Full-Time Freshmen at Fayetteville State University
 Group: American Indian or Alaska Native

Year of Entry	Number in Class	Original Institution									
		After Yr 1	After Yr 2	After Yr 3	After Yr 4	After Yr 5	After Yr 6	After Yr 7	After Yr 8	After Yr 9	After Yr 10
Panel A - Retention											
1997	4	25	25	25	25	25	25	25	25	25	25
1998	2	25	25	25	25	25	25	25	25	25	25
1999	4	25	25	25	25	25	25	25	25	25	25
2000	4	25	25	25	25	25	25	25	25	25	25
2001	5	100	60	60	60	60	60	20	20	20	20
2002	0										
2003	3	100	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2004	4	25	25	25	25	25	25	25	25	25	25
2005	3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2006	5	80	60	60	60	60	40	40	40	40	40
2007	3	100	66.7	66.7	66.7	33.3	33.3	33.3	33.3	33.3	33.3
2008	3	66.7	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2009	5	80	80	80	80	80	80	80	80	80	80
2010	6	66.7	33.3	33.3	16.7	16.7	16.7	16.7	16.7	16.7	16.7
2011	23	60.9	52.2	43.5	43.5	43.5	43.5	43.5	43.5	43.5	43.5
2012	13	53.8	46.2	46.2	46.2	46.2	46.2	46.2	46.2	46.2	46.2
2013	19	84.2	84.2	84.2	84.2	84.2	84.2	84.2	84.2	84.2	84.2
Panel B - Graduation											
1997	4	0	0	0	0	0	0	25	25	25	25
1998	2	0	0	0	0	0	0	25	25	25	25
1999	4	0	0	0	0	0	25	25	25	25	25
2000	4	0	0	0	0	0	25	25	25	25	25
2001	5	0	0	0	20	20	20	60	60	60	60
2002	0										
2003	3	0	0	0	0	0	0	25	25	25	25
2004	4	0	0	0	0	0	0	25	25	25	25
2005	3	0	0	0	0	0	0	25	25	25	25
2006	5	0	0	0	0	0	20	20	20	20	20
2007	3	0	0	0	0	33.3	66.7	66.7	66.7	66.7	66.7
2008	3	0	0	0	0	33.3	33.3	33.3	33.3	33.3	33.3
2009	5	0	0	0	20	20	20	20	20	20	20
2010	6	0	0	0	0	16.7	16.7	16.7	16.7	16.7	16.7
2011	23	0	0	0	0	0	0	0	0	0	0
2012	13	0	0	0	0	0	0	0	0	0	0
2013	19	0	0	0	0	0	0	0	0	0	0
Panel C - Persistence											
1997	4	50	50	25	0	25	25	25	25	25	25
1998	2	50	0	0	0	0	0	0	0	0	0
1999	4	25	50	50	25	25	25	25	25	25	25
2000	4	50	50	50	50	25	25	25	25	25	25
2001	5	100	60	60	80	80	80	80	60	80	80
2002	0										
2003	3	100	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2004	4	25	25	25	25	25	25	25	25	25	25
2005	3	33.3	0	0	0	0	0	0	0	0	0
2006	5	80	60	60	60	60	40	40	40	40	40
2007	3	100	66.7	66.7	66.7	66.7	66.7	66.7	66.7	66.7	66.7
2008	3	66.7	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2009	5	80	80	80	80	80	80	80	80	80	80
2010	6	66.7	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2011	23	60.9	52.2	43.5	43.5	43.5	43.5	43.5	43.5	43.5	43.5
2012	13	53.8	46.2	46.2	46.2	46.2	46.2	46.2	46.2	46.2	46.2
2013	19	84.2	84.2	84.2	84.2	84.2	84.2	84.2	84.2	84.2	84.2

Note: This excludes Ag Inst at NCSU & 4-Year Diploma at UNCSA.

UNCIRA/AA.ER001A1/08FEB15

Retention, Graduation and Persistence Rates of First-Time Full-Time Freshmen at University of NC at Asheville

Group: American Indian or Alaska Native

Year of Entry	Number in Class	Original Institution										
		After Yr 1	After Yr 2	After Yr 3	After Yr 4	After Yr 5	After Yr 6	After Yr 7	After Yr 8	After Yr 9	After Yr 10	
Panel A - Retention												
1997	3	100	33.3	33.3	33.3	33.3			33.3			
1998	2											
1999	3	100	100	66.7								
2000	1	100	100	100								
2001	3	100	66.7	66.7								
2002	2	100	100	50	50							
2003	3	33.3										
2004	2	100	100	100	50							
2005	1	100										
2006	1											
2007	4	100	100	100	50							
2008	1	100	100	100								
2009	4			25	25							
2010	1											
2011	1	100	100	100								
2012	0											
2013	5	80										
Panel B - Graduation												
1997	3	0	0	0								
1998	2	0	0	0								
1999	3	0	0	0	66.7	66.7	66.7	66.7	66.7	66.7	66.7	66.7
2000	1	0	0	0	100	100	100	100	100	100	100	100
2001	3	0	0	0	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2002	2	0	0	0			50	50	50	50	50	50
2003	3	0	0	0				50	50	50	50	50
2004	2	0	0	0			50	50	50	50	50	50
2005	1	0	0	0								
2006	1	0	0	0								
2007	4	0	0	0	50	100	100	100				
2008	1	0	0	0	100	100	100					
2009	4	0	0	0		25						
2010	1	0	0	0								
2011	1	0	0	0								
2012	0											
2013	5	0										
Panel C - Persistence												
1997	3	100	33.3	33.3	33.3	33.3	0	66.7	33.3	33.3	33.3	33.3
1998	2	50	50	50	50	50	50	50	50	50	50	50
1999	3	100	100	66.7	66.7	66.7	66.7	66.7	66.7	66.7	66.7	66.7
2000	1	100	100	100	100	100	100	100	100	100	100	100
2001	3	100	66.7	66.7	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2002	2	100	100	50	50	50	50	50	50	50	50	50
2003	3	33.3	0	0	0	0	0	0	0	0	0	0
2004	2	100	100	100	50	50	100	50	50	50	50	50
2005	1	100	0	0	0	0	0	0	0	0	0	0
2006	1	0	0	0	0	0	0	0	0	0	0	0
2007	4	100	100	100	100	100	100	100				
2008	1	100	100	100	100	100	100					
2009	4	50	50	25	25	25						
2010	1	0	0	0	0							
2011	1	100	100	100								
2012	0											
2013	5	80										

Note: This excludes Ag Inst at NCSU & 4-Year Diploma at UNCSA.

Retention, Graduation and Persistence Rates of First-Time Full-Time Freshmen at Winston-Salem State University
 Group: American Indian or Alaska Native

Year of Entry	Number in Class	Original Institution									
		After Yr 1	After Yr 2	After Yr 3	After Yr 4	After Yr 5	After Yr 6	After Yr 7	After Yr 8	After Yr 9	After Yr 10
Panel A - Retention											
1997	2	50	50	50	0	0	0	0	0	0	0
1998	1	0	0	0	0	0	0	0	0	0	0
1999	2	50	50	50	0	0	0	0	0	0	0
2000	0										
2001	0										
2002	0										
2003	2	50	50	50	0	0	0	0	0	0	0
2004	2	50	50	50	0	0	0	0	0	0	0
2005	0										
2006	1	100	0	0	0	0	0	0	0	0	0
2007	6	100	0	0	66.7	0	0	0	0	0	0
2008	4	100	75	75	0	25	0	0	0	0	0
2009	4	0	0	0	25	0	0	0	0	0	0
2010	4	75	25	25	25	0	0	0	0	0	0
2011	1	100	0	0	0	0	0	0	0	0	0
2012	1	100	100	0	0	0	0	0	0	0	0
2013	4	75	0	0	0	0	0	0	0	0	0
Panel B - Graduation											
1997	2	0	0	0	50	50	50	50	50	50	50
1998	1	0	0	0	0	0	0	0	0	0	0
1999	2	0	0	0	50	50	50	50	50	50	50
2000	0										
2001	0										
2002	0										
2003	2	0	0	0	0	0	0	0	0	0	0
2004	2	0	0	0	0	50	50	50	50	50	50
2005	0										
2006	1	0	0	0	0	0	0	0	0	0	0
2007	6	0	0	0	0	50	50	50	50	50	50
2008	4	0	0	0	25	50	75	0	0	0	0
2009	4	0	0	0	25	50	0	0	0	0	0
2010	4	0	0	0	0	0	0	0	0	0	0
2011	1	0	0	0	0	0	0	0	0	0	0
2012	1	0	0	0	0	0	0	0	0	0	0
2013	4	0	0	0	0	0	0	0	0	0	0
Panel C - Persistence											
1997	2	50	50	50	50	50	50	50	50	50	50
1998	1	0	0	0	0	0	0	0	0	0	0
1999	2	50	50	50	50	50	50	50	50	50	50
2000	0										
2001	0										
2002	0										
2003	2	50	50	0	50	0	0	0	0	0	0
2004	2	50	50	50	50	50	50	50	50	50	50
2005	0										
2006	1	100	0	0	0	0	0	0	0	0	0
2007	6	100	50	50	66.7	50	50	50	50	50	50
2008	4	100	75	75	75	75	75	0	0	0	0
2009	4	50	50	50	50	50	0	0	0	0	0
2010	4	75	25	25	25	0	0	0	0	0	0
2011	1	100	0	0	0	0	0	0	0	0	0
2012	1	100	100	0	0	0	0	0	0	0	0
2013	4	75	0	0	0	0	0	0	0	0	0

Note: This excludes Ag Inst at NCSU & 4-Year Diploma at UNCSA.

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Retention, Graduation and Persistence Rates of First-Time Full-Time Freshmen at **NC Central University**
 Group: American Indian or Alaska Native

Year of Entry	Number in Class	Original Institution									
		After Yr 1	After Yr 2	After Yr 3	After Yr 4	After Yr 5	After Yr 6	After Yr 7	After Yr 8	After Yr 9	After Yr 10
Panel A - Retention											
1997	1	0	100	0	0	0	0	0	0	0	0
1998	4	75	100	100	75	25	0	0	0	0	0
1999	2	0	0	0	0	0	0	0	0	0	0
2000	2	50	50	50	50	50	50	50	50	50	50
2001	2	100	100	100	100	100	100	100	100	100	100
2002	3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2003	3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2004	3	100	100	100	100	100	100	100	100	100	100
2005	3	66.7	66.7	66.7	66.7	66.7	66.7	66.7	66.7	66.7	66.7
2006	2	50	50	50	50	50	50	50	50	50	50
2007	4	25	50	25	25	0	0	0	0	0	0
2008	0	0	0	0	0	0	0	0	0	0	0
2009	5	80	60	60	20	0	0	0	0	0	0
2010	8	75	50	50	12.5	0	0	0	0	0	0
2011	7	57.1	42.9	28.6	0	0	0	0	0	0	0
2012	3	100	33.3	0	0	0	0	0	0	0	0
2013	3	100	0	0	0	0	0	0	0	0	0
Panel B - Graduation											
1997	1	0	0	0	0	0	0	0	0	0	0
1998	4	0	0	0	25	75	100	100	100	100	100
1999	2	0	0	0	0	0	0	0	0	0	0
2000	2	0	0	0	0	0	0	0	0	0	0
2001	2	0	0	0	0	100	100	100	100	100	100
2002	3	0	0	0	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2003	3	0	0	0	0	0	0	0	0	0	0
2004	3	0	0	0	0	33.3	33.3	33.3	66.7	66.7	66.7
2005	3	0	0	0	0	33.3	33.3	33.3	66.7	66.7	66.7
2006	2	0	0	0	50	50	50	50	50	50	50
2007	4	0	0	0	0	0	0	0	0	0	0
2008	0	0	0	0	0	0	0	0	0	0	0
2009	5	0	0	0	20	40	0	0	0	0	0
2010	8	0	0	0	12.5	0	0	0	0	0	0
2011	7	0	0	0	0	0	0	0	0	0	0
2012	3	0	0	0	0	0	0	0	0	0	0
2013	3	0	0	0	0	0	0	0	0	0	0
Panel C - Persistence											
1997	1	0	100	0	0	0	0	0	0	0	0
1998	4	75	100	100	100	100	100	100	100	100	100
1999	2	0	0	0	0	0	0	0	0	0	0
2000	2	50	50	50	50	50	50	50	50	50	50
2001	2	100	100	100	100	100	100	100	100	100	100
2002	3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3	33.3
2003	3	33.3	33.3	33.3	0	0	0	0	0	0	0
2004	3	100	100	66.7	100	66.7	33.3	33.3	66.7	66.7	66.7
2005	3	66.7	66.7	0	33.3	33.3	0	0	0	0	0
2006	2	50	50	100	50	50	50	50	50	50	50
2007	4	25	50	25	0	0	0	0	0	0	0
2008	0	0	0	0	0	0	0	0	0	0	0
2009	5	80	60	60	40	40	0	0	0	0	0
2010	8	75	50	50	25	0	0	0	0	0	0
2011	7	57.1	42.9	28.6	0	0	0	0	0	0	0
2012	3	100	33.3	0	0	0	0	0	0	0	0
2013	3	100	0	0	0	0	0	0	0	0	0

Note: This excludes Ag Inst at NCSU & 4-Year Diploma at UNCSA.

Retention, Graduation and Persistence Rates of First-Time Full-Time Freshmen at **University of NC School of the Arts**
 Group: American Indian or Alaska Native

Year of Entry	Number in Class	Original Institution									
		After Yr 1	After Yr 2	After Yr 3	After Yr 4	After Yr 5	After Yr 6	After Yr 7	After Yr 8	After Yr 9	After Yr 10
Panel A - Retention											
1997	1	100	100	100	0	0	0	0	0	0	0
1998	1	0	0	0	0	0	0	0	0	0	0
1999	0										
2000	1	0	0	0	0	0	0	0	0	0	0
2001	0										
2002	0										
2003	0										
2004	1	100	100	100	0	0	0	0	0	0	0
2005	1	0	0	0	0	0	0	0	0	0	0
2006	1	0	0	0	0	0	0	0	0	0	0
2007	3	66.7	33.3	33.3	0	0	0	0	0	0	0
2008	2	50	50	50	0	0	0	0	0	0	0
2009	0										
2010	0										
2011	1	100	100	100	0	0	0	0	0	0	0
2012	1	100	100	100	0	0	0	0	0	0	0
2013	0										
Panel B - Graduation											
1997	1	0	0	0	100	100	100	100	100	100	100
1998	1	0	0	0	0	0	0	0	0	0	0
1999	0										
2000	1	0	0	0	0	0	0	0	0	0	0
2001	0										
2002	0										
2003	0										
2004	1	0	0	0	100	100	100	100	100	100	100
2005	1	0	0	0	0	0	0	0	0	0	0
2006	1	0	0	0	0	0	0	0	0	0	0
2007	3	0	0	0	33.3	33.3	33.3	0	0	0	0
2008	2	0	0	0	50	50	50	0	0	0	0
2009	0										
2010	0										
2011	1	0	0	0	0	0	0	0	0	0	0
2012	1	0	0	0	0	0	0	0	0	0	0
2013	0										
Panel C - Persistence											
1997	1	100	100	100	100	100	100	100	100	100	100
1998	1	0	0	0	0	0	0	0	0	0	0
1999	0										
2000	1	0	0	0	0	0	0	0	0	0	0
2001	0										
2002	0										
2003	0										
2004	1	100	100	100	100	100	100	100	100	100	100
2005	1	0	0	0	0	0	0	0	0	0	0
2006	1	0	0	0	0	0	0	0	0	0	0
2007	3	66.7	33.3	33.3	33.3	33.3	33.3	33.3	0	0	0
2008	2	50	50	50	50	50	50	0	0	0	0
2009	0										
2010	0										
2011	1	100	100	100	0	0	0	0	0	0	0
2012	1	100	100	100	0	0	0	0	0	0	0
2013	0										

Note: This excludes Ag Inst at NCSU & 4-Year Diploma at UNCSA.

Retention, Graduation and Persistence Rates of First-Time Full-Time Freshmen at Elizabeth City State University
 Group: American Indian or Alaska Native

Year of Entry	Number in Class	Original Institution									
		After Yr 1	After Yr 2	After Yr 3	After Yr 4	After Yr 5	After Yr 6	After Yr 7	After Yr 8	After Yr 9	After Yr 10
Panel A - Retention											
1997	1	0	0	0	0	0	0	0	0	0	0
1998	1	0	0	0	0	0	0	0	0	0	0
1999	0										
2000	3	100	100	66.7	0	0	0	0	0	0	0
2001	0										
2002	1	100	100	100	0	0	0	0	0	0	0
2003	1	100	100	100	0	0	0	0	0	0	0
2004	0										
2005	1	100	100	100	0	0	0	0	0	0	0
2006	0										
2007	1	0	0	0	0	0	0	0	0	0	0
2008	3	33.3	66.7	33.3	33.3	0	0	0	0	0	0
2009	2	0	0	0	0	0	0	0	0	0	0
2010	5	80	40	40	0	0	0	0	0	0	0
2011	0										
2012	1	0	0	0	0	0	0	0	0	0	0
2013	2	100									
Panel B - Graduation											
1997	1	0	0	0	0	0	0	0	0	0	0
1998	1	0	0	0	0	0	0	0	0	0	0
1999	0										
2000	3	0	0	0	66.7	66.7	66.7	66.7	66.7	66.7	66.7
2001	0										
2002	1	0	0	0	100	100	100	100	100	100	100
2003	1	0	0	0	0	0	0	0	0	0	0
2004	0										
2005	1	0	0	0	100	100	100	100	100	100	100
2006	0										
2007	1	0	0	0	0	0	0	0	0	0	0
2008	3	0	0	0	0	0	0	0	0	0	0
2009	2	0	0	0	0	0	0	0	0	0	0
2010	5	0	0	0	0	0	0	0	0	0	0
2011	0										
2012	1	0	0	0	0	0	0	0	0	0	0
2013	2	0									
Panel C - Persistence											
1997	1	0	0	0	0	0	0	0	0	0	0
1998	1	0	0	0	0	0	0	0	0	0	0
1999	0										
2000	3	100	100	66.7	66.7	66.7	66.7	66.7	66.7	66.7	66.7
2001	0										
2002	1	100	100	100	100	100	100	100	100	100	100
2003	1	100	100	100	0	0	0	0	0	0	0
2004	0										
2005	1	100	100	100	100	100	100	100	100	100	100
2006	0										
2007	1	0	0	0	0	0	0	0	0	0	0
2008	3	33.3	66.7	33.3	33.3	33.3	33.3				
2009	2	50	0	0	0	0					
2010	5	80	60	40	40						
2011	0										
2012	1	0	0	0	0	0					
2013	2	100									

Note: This excludes Ag Inst at NCSU & 4-Year Diploma at UNCSA.

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<<<CEDAR>>>

Proposal

Addendum

To make this program adaptable for other underprivileged populations by keeping the same guidelines and principles, and simply adapting the community connections and retention efforts on campus. Research needs to be done and consultation needs to take place to make sure this is acceptable. CEDAR was chosen as the name to help Native students, counselors, parents, etc... relate to the program. A new name can be created to reach each group, or one name can possibly be used to include all people. The important thing to realize is that each group will respond better to something that they feel is geared towards them. Helping them to feel like there is a place here for them and that someone cares about their presence at ECU.

The relations with campus offices will stay the same. The student organizations involved will change due to the population being recruited. The individual students involvement will change due to the population being recruited. Involvement from government agencies will change given the resources that the State and Federal Government has set aside for each culture* of people. Given the direction that society is heading and the recent legal issues with Affirmative Action it appears inevitable that special recruiting efforts will need to exist if Colleges want to maintain a diverse environment from which all students and faculty can benefit.

It would be beneficial to combine the student groups together in the form of a council or student advisory board of student leaders for the purpose of providing input, sharing ideas, and delegating recruitment/retention responsibilities. Adding to the number of student workers that would be willing to do research and visit key locations for their given culture.

Program Abstract

The enclosed document outlines the proposed pilot program to increase recruitment and retention of Native American students to East Carolina University (ECU). A creative collaboration will need to exist between the Admissions office and the current Native American communities in order to run the CEDAR program. CEDAR stands for Creating Educational Direction And Recruitment. The Admissions office will need to provide information from applications for the purpose of personal contacts. Normal support given to an admissions counselor, training, marketing tools geared towards Native Americans, support for student work. Students play an intricate part in the program as it is based on community involvement.

The CEDAR program is intended to be an aggressive recruitment program that pulls from the resources from the following:

- State: Commission on Indian Affairs, Grants, Talent Search

- Native American communities: Liaisons, Tribal council, Internships, Marketing
- Native American students of ECU: Travel, Marketing, Powwows, Volunteer
- ECU offices that include Admissions: *See above paragraph*
- Office of the Provost: Support for Events on campus and student travel
- Office of Diversity and Equity: Support of On campus Events, Marketing, Support Staff, Liaisons, Retention
- Financial Aid office: Devote resources to bringing in financial assistance for Native students in need. Ideally the person in charge of running CEDAR will be able to work along side of Financial Aid
- International Affairs: Given the need to recruit more students from other countries

The purpose is to create a win/win situation for the overall increase in Native American students committed to coming to ECU and the graduation of those same students. This also has the potential to spotlight ECU for National recognition, to bring in several grants, and financial assistance from state, federal, and sovereign agencies.

The Native American students on campus show strong interest in getting involved in their culture and providing support to new incoming Native American students of ECU. There are three Native American groups on campus. The East Carolina Native American Organization, Epsilon Chi Nu, and Sigma Omicron Epsilon are three strong separate Native American organizations on campus that work towards creating support groups for Native students and also promote their culture and educate the community. These organizations also work to educate the new students about their culture that may be acculturated. This acts as the catalyst to pass on what they have learned from their upper classmen and inspires them to go back to their communities and encourage the secondary students to attend college. Through these three (Maybe more depending on the culture being recruited) groups connections can be made to solicit help and volunteers. It is also through these groups that connections can be made and cultivated with the Native American communities through out the state. Within these communities are the high schools, community colleges and tribal grounds that admissions counselors need to familiarize themselves with, and develop relations in order to build and continue a two way portal for the Native American students. One direction of the portal is to get them to ECU for the education and experiences and the return direction so that the students can tell of their experiences and also take back with them the knowledge to give back to and make their communities better. The students that are involved will act as mentors to the incoming students to continue the process of bringing in new students and retaining those students. The University must take an active role in supporting their efforts and provide the structure to keep the portal open.

Problem Statement

While the numbers show that a substantial number of Native American students attend ECU, they only make up .08% of the overall student population according to the numbers provided by the office of Institutional Planning, Research, and Effectiveness. As of 1999, Native Americans average about 1% of any student body as reported by US department of Education. A study by Eleanor Babco, Executive Director of the Commission on Professionals in Science and Technology reports an increase in Native American enrollment into post secondary education of 77,900 American Indian students

in 1980 to 127,200 in 1997. The number of American Indians attending college has steadily increased at about 35,000-40,000 students every ten years. However, ECU's American Indian numbers have remains below the 1% average. The US Census reports having over 99,551 Native Americans in North Carolina which gives North Carolina the 5th largest population of Native Americans in the US. That is an increase of over 19,000 American Indians in North Carolina over the past ten years. Between 1990 and 2000 the Native population for the Nation increased faster than the total population.

Given the numbers in our state and the large amount of tribes that live on the eastern part of the state, we should be above National average. Outreach efforts by Native students at ECU to Native students in the community is a resource that has not been fully tapped. In the past students were not given the responsibility nor the resources for this role. Also direction from the University was not present to spearhead efforts to use the current student population as a recruitment tool. To date the best recruiting tool for East Carolina University has been the annual powwow run by the student group ECNAO.

An even more serious matter is the supportive role of the University to help Native students feel like there is a place for them on campus once they arrive. It has been the practice of ECU in the past to group minorities together and treat their needs the same, when in fact their needs are very different and need to be addressed individually. Historically there has been a lack of funding and other means of support to fully promote the Native population of ECU to the community and recruit Native Americans to ECU.

Through ECU support, this position can over see a combined campaign to bring Native American students to ECU and foster an inviting environment for them. In working closely with the students, ECNAO and other Native students will have the opportunity to promote outreach through high school visits, powwows, State National conferences and established programs. This will allow students to get highly involved in mentoring. It will also provide students with service-based jobs and create a cultural based forum to help build a community within ECU. Appropriate Training and collaboration between Admissions, Financial Aid, and the assigned staff person to manage the CEDAR program will need to be ongoing. Finding the cultural hubs for each population is key to the success of adapting this program to other cultures. And is the difference in what this program does

GOALS

- 1) **To create an environment that showcases ECU as a school that is aggressively seeking to bring American Indian students to campus.** Helping students find scholarships, grants, or other means of paying for college. Writing grants to compensate for funds that may not otherwise be available. Create programs that educate as well as stimulate appreciation for the culture. Bring in local and well known American Indian performers. Professionals to oversee workshops, presentations and conferences that will be engaging to both the ECU community as well as the American Indian people within the surrounding communities. The rationale is that as Native people in their tight knit communities recognize the efforts of ECU, they will approve of their children attending ECU.
- 2) **To increase the number of American Indian students attending ECU**

Visiting with High Schools, Cultural Centers, Community Colleges, Powwows, and establishing relations with the Eight State recognized Tribes and Three State recognized Associations. To bring ECU up to the National standard and eventually above the National average.

3) To increase and improve outreach potential and increase the involvement of American Indian students attending ECU.

Collaboration with the students of ECU to visit the above mentioned areas as a way and promote ECU. To give examples of what it is like going to school at ECU. To visually connect someone from their home areas to ECU. To meet the people where they are at in hopes of getting them to Greenville to get a better understanding of what it will be like to go to ECU or send their children to ECU. The rationale is that by seeing students from their home communities promoting a college that has a lot to offer will result in more applications turned into ECU.

4) Provide more financial aid opportunities for American Indian students.

To work closely with Financial Aid and provide all interested American Indian students with the resources to apply for college funds available to them. To continuously research opportunities. To write grants and find alternate funding for students that may not have the means to afford college and to provide service-based positions for students to earn money for college.

5) Increase cultural awareness across campus.

To market to the University the cultural programs that are available to them. Working with ECNAO to bring in guest speakers, programs, and workshops to educate the overall Staff and Faculty with issues that American Indians face and resources available to them. The rationale is to create a more culturally aware professional staff so that they will be prepared to assist American Indian students at appropriate times.

6) To connect with the Indian Education Youth Programs

Connect with the Talent Search, which works with at risk students and establishes tours to NC campuses. Connect with North Carolina Native American Youth Organization (NCNAYO) and the North Carolina Native American Council ON Higher Education (NCNACOHE) which are committees under the NC Commission of Indian Affairs for youth. As well as other committees and organizations to establish connections. To become a resource for the state title VII and Indian Education programs that work to provide opportunities for underprivileged students in North Carolina.

TIMELINE

First year: Liaison work. Establish relations and collaborations with mentioned communities by ways of correspondence and visits. Structure processes of planned events and connect with appropriate offices on campus. Evaluate their effectiveness and cost. Provide guidance to students on campus and survey students to make sure goals are in line with the wishes of the students. Begin creation of an inviting campus for Native American High School and Middle Grades students through correspondence, connections with the Commission on Indian Affairs, publications on ECU, Admissions, and programs for ECU community. Begin developing programs and events. Develop powwow into an

ECU visit day. Connect Med School students with Undergraduate and Graduate students at ECU. Establish a mentor program and work with offices responsible for retention to provide one on one counseling to Native American students having difficulties in college.

Second Year: Continue work from first year with evaluations and feedback from students. Establish events such as Native American weekend, Campus tours with Talent Search, Welcoming programs for Native students, cultural events, additions to the established programs such as Minority Weekend, Leadership Retreat, Minority Days with Open House, Orientation, etc... Begin establishing Title VII conference to be held at ECU and placed on continuous rotation with other colleges. Continue relations with Native American communities and High School visits. Begin collaborating with tribal councils to establish connection programs.

Third-Fifth years: Continue relations and evaluations. Continue programs and work towards bringing in well known Native American artists. Have an established increase in Native American enrollment in order to bring percentages up to, and hopefully beyond the National Average. Currently there is approximately 155 American Indian students enrolled. To bring ECU up to the National standard would mean a 34% increase in American Indian enrollment.

SUMMARY

ECU is one of the top three choices of Higher Education for American Indians living within the state of North Carolina. To increase enrollment ECU has to match and exceed recruitment and retention efforts by other colleges in the UNC system. ECU can effectively follow the mission of the UNC system affirmative action practices by making personalized efforts to outreach to the Native American community where they are and create a working relationship with respective tribes, high schools, community colleges, and powwow committees. These efforts along with an accommodating environment for the specific needs of the American Indian culture will result in continuous increases in enrollment and retention.

BUDGET

While it is difficult to determine how much money is needed. The areas of money needed can be identified.

- Publications and other forms of advertising.
- Contracts for cultural events, separate group functions as well as combined group functions.
- Office needs: Computers, printers, fax, paper, phones, mailings, mileage, location.
- Salaries for person(s) running CEDAR. Including support staff and student staff.
- Professional development

*Culture is defined as any group of people with common backgrounds that can be defined as a group having similar hardships and find themselves lacking the resources to attend college based on these hardships. All underprivileged groups should be considered in need of special recruitment efforts regardless of race, sex, religion, creed, or socio-economic status.

Acknowledgments

For the last few years, I have been involved in the LGBT community at East Carolina University. ECU has established a resource office specifically for LGBT students in response to the need for community for LGBT students to openly discuss topics that they may be otherwise pressured against speaking out about. Additionally, I have been involved with East Carolina Native American Organization and Epsilon Chi Nu, inc, the American Indian organization and fraternity on campus respectively. Through these two organizations and involvement in the American Indian communities of North Carolina, I have been introduced to several influential American Indian citizens of North Carolina; in fact, several work in the UNC system and I've grown to know quite well. While pondering the idea of a thesis, I was wondering if there was a way to link the two experiences I had in a way that would have a positive impact for students. I came to the idea for this thesis: if LGBT students are helped through community-building initiatives then maybe such initiatives could be adapted for American Indian students. When speaking with Dr. Bardill about my idea, she recommended literature on the best practices for American Indian student recruitment, retention, and graduation to understand how the adaptation could be made useful for ECU and other universities. When I spoke with American Indian students, faculty, and staff about this project, positive reactions and words of encouragement gave me enough justification to believe the topic of American Indian student recruitment and retention in the UNC system needs addressing. I found community-building practices to include partnerships and collaborations that have reciprocal benefits for universities, American Indian tribes, and urban organizations. Universities are equipped with more opportunities for student education and personal advancement while American Indian tribes and urban organizations gain new resources to provide education and leadership opportunities to American Indian citizens.

First, I would like to thank East Carolina University's Honors College for providing me with the opportunity to engage in this thesis not directly related to my Biology or Political Science majors. Through the Senior Honors Thesis, the Honors College has empowered me to research, formulate methods, and carry out the ideas I had to actionable ends in the field of social sciences, trusting that I was able to undertake this endeavor with the guidance of my mentor. This thesis been the most beneficial experience of my time with the Honors College as it allowed me to test the skills I learned during my education to make specific recommendations to better meet the needs of American Indian students on ECU's campus. No other opportunity has provided me with a more direct positive impact on people, which meets ECU's motto "Servire". I know that this process has given me newfound belief of what I am capable.

Next, I would like to thank my mentor, Dr. Jessica Bardill. She has guided me through the requirements for the Honors College Senior Honors Thesis. She provided me with exceptional reading resources and worked with me through the questions I had about writing a thesis at every stage from planning to the final product. Starting from a rough question, "what can be done to improve American Indian retention and graduation at ECU?", Dr. Bardill has guided me in identifying the problems facing American Indian students through her insight, experience, and knowledge of American Indian scholarly work. Originally, I wanted to survey students from each university and compare the student responses, but this proved too large of an undertaking with the skills and limitations I faced. However, my mentor showed no hesitation in the face of my breakdowns and oriented me back on track to answering my original question. Following her advice, I continued the thesis with university employee interviews and website content analysis to identify resources and classify them into codes that were clarified with Dr. Bardill's input. Lastly, lengthy sections of discussions, conclusions, and future prospects were edited several dozen times with the most patience a student could ask for from a mentor.

Though my subject-verb agreements were usually inconsistent, Dr. Bardill sat down patiently and found every disagreement on all 50+ typed pages of this thesis so that I could submit a clear, clean thesis. Without her dedication, I would not have been able to complete my thesis.

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And to the reader involved with American Indian student recruitment, retention and graduation:
I hope you find at least one tool that can be implemented or improved upon at your educational
setting. Thank you for your time and attention.