



January 2022

## Campus Climate For LGBTQIA+/Two Spirits At A Midwestern Tribal College

Bridget G. Brooks

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CAMPUS CLIMATE FOR LGBTQIA+/TWO SPIRITS

CAMPUS CLIMATE FOR LGBTQIA+/TWO SPIRITS  
AT A MIDWESTERN TRIBAL COLLEGE

by  
Bridget G. Brooks

A Dissertation  
Submitted to the Graduate Faculty  
of the  
University of North Dakota  
In partial fulfillment of the requirements

for the degree of  
Doctor of Philosophy  
Teaching & Learning: Higher Education

Grand Forks, North Dakota

August, 2022

# CAMPUS CLIMATE FOR LGBTQIA+/TWO SPIRITS

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# CAMPUS CLIMATE FOR LGBTQIA+/TWO SPIRITS

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# CAMPUS CLIMATE FOR LGBTQIA+/TWO SPIRITS

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## CAMPUS CLIMATE FOR LGBTQIA+/TWO SPIRITS

### **Acknowledgements**

I would like to begin by thanking my chair, advisor, colleague, and friend, Dr. Sonja Brandt for the time that she has spent over the past couple of years in helping me reach this accomplishment. I am honored to be your first doctoral student and have enjoyed the struggles and obstacles that we have overcome throughout this process. The many messages, phone calls, and emails that we have shared have nearly all ended in laughter. Your celebrations over the small victories and enthusiasm have allowed me to continue this journey.

To committee member, Dr. Kathy Smart, thank you for your friendship, considerations, and input in my research study. Thank you for your support of my study and for leading me to see how the study could constantly improve as we went through the process of finding “exactly” what we should be looking for.

To committee member, Dr. Shannon Grave, thank you for your mentorship and friendship over the last decade. Your role as an ally of the LGBTQIA+/Two Spirit community made you the perfect candidate to sit on my committee and you did not hesitate when asked to serve.

To outside committee member, Dr. Jeffrey Weatherly, thank you for your friendship, laughter, and insight over the past few years. Hopefully I will no longer bother you on your walks to ask Chi-square and *t*-test questions.

To Dr. Myrna Olson, my former advisor and chair, thank you for the years that you guided my education, I value your input and how you made me a better teacher. Your impact in my life and career will live with me the rest of my life.

## CAMPUS CLIMATE FOR LGBTQIA+/TWO SPIRITS

To Student T, this inspiration for this study, may you someday realize the impact that you had and will have on others who have come after you. To my study participants, this research is *your* research. Without all of you, this study would not have been possible.

## CAMPUS CLIMATE FOR LGBTQIA+/TWO SPIRITS

### **Dedication**

I would like to dedicate this dissertation work to my family, my friends, my colleagues, and my fellow students who encouraged me along this journey. To my wife, Jody Little, for always believing that I would accomplish the end goal, listening to me when things were hard, and encouraging me to continue when I wanted to give up. To my children, Jordan and Emily, may you always have dreams and goals, ever strive to accomplish them, and continue to better yourselves. To my parents, Bill and Darlene, thank you for always believing in me and loving me unconditionally



# CAMPUS CLIMATE FOR LGBTQIA+/TWO SPIRITS

## **Abstract**

Very little is known regarding campus climate for LGBTQIA+/Two Spirits at Tribal Colleges and Universities (TCUs). The first aim of this dissertation research study was to ascertain if there was a population of LGBTQIA+/Two Spirits at one Midwestern Tribal and Community College. The second aim was to uncover if the campus climate for LGBTQIA+/Two Spirits was warm or chilly. Once the campus climate was discovered, the third and final aim of the study was to determine if there was a significant difference between individual perceptions of campus climate for LGBTQIA+/Two Spirits verses the perceptions of heterosexuals.

An online survey was sent to all members of a TCU. Respondents were asked to provide demographic data and were also asked to either agree or disagree on a 6-point Likert-type scale on 21 questions in the categories of Campus Support, Policy Inclusion, Academic Life, Student Life and Campus Safety. The results showed that there was a population of LGBTQIA+/Two Spirit individuals on campus and that the campus climate was chilly toward those individuals. Responses between heterosexual and LGBTQIA+/Two Spirit individuals' perceptions were analyzed using a two-sample *t*-test. The result showed that there were no statistically significant differences between the two groups' perceptions of campus climate, although this result was likely the outcome of a small sample size.

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## **CHAPTER I**

### **Introduction**

#### **American Indian College Students**

American Indians have the lowest educational achievement outcomes of any cultural group, with a high school graduation rate of 69%, and with Bureau of Indian Education schools having an even lower graduation rate of 53% (Center for Native American Youth, 2019). This poor graduation rate has a direct correlation to the unemployment rates for American Indians in the United States. In 2016, the unemployment rates for American Indians were 19% for those who had not completed high school, 15% for high school graduates, but only 4% for those with a bachelor's degree or higher (De Brey et al., 2019).

As of 2019, the percentage of American Indians holding college degrees was only 15% (De Brey et al., 2019). As populations of American Indians have grown, tribal colleges have also grown in quantity. The number of American Indians with associate degrees has increased 43%, from 6,600 in 2000–2001 to 9,500 in 2015–2016 (De Brey et al., 2019). Tribal Colleges and Universities (TCUs) focus on individual attention and cultural importance, which encourages American Indians to overcome the obstacles of higher education and increases the number of them who graduate (Bryan, 2019). As of 2016, there were nearly 28,000 full- and part-time students enrolled in the 38 TCUs in the United States (Nelson & Frye, 2016).

#### **LGBTQIA+/Two Spirits**

LGBTQIA+ is an initialism, standing for Lesbian, Gay, Bisexual, Transgender, Queer (or Questioning), Intersex, Asexual (or Ally), and Plus, which is intended to define a person's sexual

orientation or gender identity (Miller, 2020). Lesbian (L) refers to a woman sexually and/or emotionally interested in or attracted to other women, although some women who identify as lesbian prefer to be referred to as gay. Gay (G) is the term that was primarily used to classify males sexually and/or emotionally interested in other males, but today this term can be used to describe anyone who is attracted to the same sex or gender. Bisexual (B) refers to individuals, whether male or female, who are sexually and/or emotionally attracted to more than one gender (Miller, 2020). Transgender (T) identifies someone whose gender or gender expression is not the same as the gender they were assigned at birth; however, sometimes, after an individual transitions to the gender with which they identify, they may simply refer to themselves as male or female and not use the word transgender (Miller, 2020). Queer or Questioning (Q) refers to someone who is not heterosexual or cisgender (identity and expression are the same as when they were born) or who is unsure how to classify themselves. Queer can be considered both offensive and a term of endearment by the LGBTQIA+ community. Intersex (I) individuals do not fit into the conventional classification of male or female, and the term intersex is not linked to sexual orientation or gender identity. The (A) can stand for two terms: Asexual or Ally. Asexual people are not sexually drawn to other individuals, or they have no aspiration for sex, and a person of any gender identity or sexual orientation can consider themselves asexual. An Ally is a person who is cisgender, straight, and encourages legal and social equality for LGBTQIA+ individuals. Plus (+) is an all-encompassing, inclusive symbol that consists of sexual orientations or gender identities that may not be included in the other categories or cannot be clearly defined in a single term (Miller, 2020).

A Two Spirit is an individual with both masculine and feminine presence who is either male- or female-bodied. Two Spirits can cross social gender roles, gender expression, and sexual orientation (Shotton et al., 2013). The name Two Spirit was embraced by Indigenous populations in the 1990s to split from the berdache identity that had been enforced by other ethnicities (“Two Spirited People of Manitoba” as cited in Matthews-Hartwell, 2017a). The term “berdache,” which was imposed on American Indians by European colonizers, means “kept boy,” which is a reference to a slave or a young man (Smithers, 2014). Berdache is an offensive word that does not adequately characterize the diversity of American Indians who embrace the idea that more than two genders exist (Pullen, 2016).

Two Spirit refers to an American Indian LGBTQ individual (Pullen, 2016). The term Two Spirit was chosen in 1990 when 13 Indigenous members of the LGBTQIA+ community assembled in Winnipeg, MB, Canada, to decide on a phrase that could unite the “LGBTQ Native community” and would be accepted within all tribal societies (Pullen, Year). The term Two Spirit also falls under the umbrella of the LGBTQIA+ initialism and does not only identify individuals who are gay American Indians (Indian Health Service, 2017).

### **College Students and Campus Climate**

If LGBTQIA+/Two Spirit students encounter a hostile or chilly campus climate, those students will most likely not identify with or disclose their sexual/gender identity. Such a student will remain invisible, by their own choice, on campus. In a study conducted at The Ohio State University, Lopez & Chism (1993) studied gay and lesbian college students’ concerns within their university classrooms. Many of these students reported a chilly campus climate due to

unpleasant incidents instigated by evangelical and fraternity groups, including avoidance, tearing down LGBTQIA+/Two Spirits event posters, and even physical violence (Lopez & Chism, 1993). The fear of physical violence could be detrimental to the success of these students, who should have the right to not be burdened with this threat on campus. Bourgeois & Bowen (2001) reported similar findings in a study at the University of Wyoming, after the 1998 murder of college student Matthew Shepard, in Laramie, Wyoming, spurred studies on LGBTQIA+ students in the United States (Graves, 2010).

If a warm climate is not in place on a college campus, LGBTQIA+/Two Spirit students may be vulnerable to hatred, bigotry, and even violence. These students' overall satisfaction with an institution depends on their academic and social integration (Zamani-Gallaher & Choudhuri, 2011). If students cannot fully integrate into an institution, they may not succeed in academia. Taylor (2015) also specifies that many incidents that threaten LGBTQIA+/Two Spirits students' safety and security go unreported during the timeframe in which they pursue their higher education. Lopez and Chism (1993) indicate that students should always feel safe in the classroom and instructors should be the first line of defense for students by not allowing student peers to inject fear into this environment.

### **Statement of the Problem**

Very little is known about LGBTQIA+/Two Spirit students and their time at TCUs in the United States. Generally, TCUs are very welcoming and inclusive to students from the time that they enroll on campus, and personnel are frequently tribal members with whom the student is familiar (DeLong et al., 2016). Additionally, faculty, staff, and leadership understand the



environments from which students come, and they are part of the community that participates in ceremonies, celebrations, pow-wows, and other important events (Bryan, 2019; DeLong et al., 2016). The problem this research seeks to address is that it is not known whether TCUs' culturally inclusive and welcoming campuses are also welcoming and inclusive to LGBTQIA+/Two Spirit students.

### **Purpose of the Study**

The purpose of this study was to ascertain the campus climate for LGBTQIA+/Two Spirit students at one TCU by asking the following questions: "Is there a population of LGBTQIA+/Two Spirits at a midwestern tribal college?", "What is the campus climate for LGBTQIA+/Two Spirits at a midwestern tribal college?", and "Is there a difference between how LGBTQIA+/Two Spirits and heterosexual people perceive the campus climate at a midwestern tribal college?"

This descriptive, quantitative study was designed to understand what the population of LGBTQIA+/Two Spirits is, to establish what the campus climate is, and to determine if there is a difference between how heterosexual and LGBTQIA+ /Two Spirit people perceive the campus climate at a midwestern TCU. Although there is much research about LGBTQIA+/Two Spirit students at four-year institutions, and some research about LGBTQIA+/Two Spirit students at community colleges, there are virtually no studies on LGBTQIA+/Two Spirit students' experiences of campus climate at tribal colleges. The aim of this study was to establish whether prior research findings about larger institutions or community colleges are valid for the tribal college being studied. The study's findings contribute to the literature on LGBTQIA+/Two Spirit

college students. Additionally, American Indians are also a marginalized population and are often omitted from postsecondary research (Postsecondary National Policy Institute, 2020). This study seeks to remedy the balance of marginalized populations being used in research studies.

### **Significance of the Study**

The purpose of this study was to ascertain the population of LGBTQIA+/Two Spirit individuals and perceptions of campus climate for LGBTQIA+/Two Spirit individuals at a midwestern tribal college. Researchers have previously studied LGBTQ experiences at four-year institutions (Bourgeois & Bowen, 2001; Eyermann & Sanlo, 2002; Graves, 2010; Holland et al., 2013; Lopez & Chism, 1993; Rahimi & Liston, 2013; Rankin, 2003; Renn, 2010; Sanlo et al., 2002). Research has also been conducted on the experiences of LGBTQ individuals at two-year institutions and community colleges (Garvey et al., 2015; Taylor, 2015; Zamani-Gallaher & Choudhuri, 2011). However, there is a gap in the literature regarding the experiences of LGBTQIA+/Two Spirit students at TCUs. This study's findings fill that gap. The information that is gained from this research will be shared with the TCU where the study was completed, the Campus Pride Index, the American Indian tribe affiliated with the TCU, the study participants, and any other entities for which the outcomes of the study are relevant, at the discretion of the TCU and Tribal Institutional Review Board.

### **Research Questions**

The research questions that guided this quantitative research study were as follows:

1. Is there a population of LGBTQIA+/Two Spirits at a midwestern tribal college?

2. What is the campus climate for LGBTQIA+/Two Spirits at a midwestern tribal college?
3. Is there a difference between how LGBTQIA+/Two Spirits and heterosexual people perceive the campus climate at a midwestern tribal college?

### **Theoretical Framework**

This research study is based on existing literature that examines campus climate for LGBTQIA+/Two Spirits. The framework originates within the literature, which indicates that the campus climate has been chilly toward LGBTQ students for decades (Bowen & Bourgeois, 2001; Eyermann & Sanlo, 2002; Graves, 2010; Holland et al., 2013; Ivory, 2005; Lopez & Chism, 1993; Rahimi & Liston, 2013; Rankin, 2003; Renn, 2010; Taylor, 2015) and that LGBTQIA+/Two Spirit students will intentionally hide their gender or sexual identities on campus to avoid bullying or rejection by fellow members of the campus community (Lapinski & Sexton, 2014; Lopez & Chism, 1993; Zamani-Gallaher & Choudhuri, 2011; Zamani-Gallaher & Choudhuri, 2016).

### **Researcher's Study Rationalization**

My research interest in American Indian students began in 2011 when I was hired as an advisor and program coordinator in charge of a summer program for American Indian students in the 7<sup>th</sup>–12<sup>th</sup> grade at a Carnegie Doctoral Research Institution. For six weeks in the summer, the program brought to campus nearly 100 students from across the United States who were enrolled in or descendants of federally recognized tribes. Students attended high school courses that were organized as if they were attending college courses, to familiarize them with college life so

that they could succeed academically after high school. I attended research conferences and recruited American Indian students to the program from surrounding states, visiting several reservations and schools, including TCUs. In 2018, I accepted an adjunct faculty position at a TCU, and thus I have a vested interest in the success of American Indian students. Many of my students have spoken of their educational and career goals and mention the changes that they want to make for their families and their peers. As I have witnessed challenges that LGBTQIA+/Two Spirit students have faced that are above and beyond learning in the classroom. My goal in designing this study was to understand the campus climate more thoroughly at TCUs.

### **Definitions of Terms**

*American Indian, Native American, Native Alaskan, Native, and Indigenous:* Indigenous people of what is now known as the United States of America. These terms include enrolled members or descendants of recognized state and federal tribes (Shotton et al., 2013).

*Berdache:* derogatory definition given to Two Spirit people during colonization that changed acceptance and respect of these people to homophobia among American Indians (Matthews-Hartwell, 2017a).

*Campus Climate:* the “current attitudes, behaviors and standards and practices of employees and students of an institution” (Rankin & Reason, 2008).

*Chilly Campus Climate:* an awareness of exclusion on a college campus (Maranto & Griffin, 2011).

*Invisible:* refers to the status of LGBTQIA+/Two Spirit people who are keeping their true sexual identity or gender identity deliberately hidden (Baker, 1991).

*LGBTQIA+*: initialism that refers to people who are lesbian, gay, bisexual, transgender, queer (or questioning), intersex, and asexual (or allies), + (Miller, 2020).

*Tribal Colleges and Universities (TCUs)*: Colleges and universities that have come into existence over the last 50 years to provide higher education to American Indian students. TCUs were created as a solution to the post-high school educational needs of American Indians. They usually serve geographically secluded residents who have no other means of receiving higher education. Tribal colleges are distinctive institutions that incorporate personal attention and cultural importance, which encourages American Indians (particularly those living on reservations) to surmount the difficulties of higher education (American Indian Higher Education Consortium [AIHEC] & Institute for Higher Education Policy [IHEP], 1999).

*Two Spirit*: an individual with both masculine and feminine presence who is either male- or female-bodied. Two Spirits can cross social gender roles, gender expression, and sexual orientation (Shotton et al., 2013). The name Two Spirit was embraced by Indigenous populations in the 1990s to split from the berdache identity that had been enforced by other ethnicities (“Two Spirited People of Manitoba” in Matthews-Hartwell, 2017b).

*Warm Campus Climate*: a “welcoming and supportive” campus (Allen-Morgan, 2021).

### **Organization of the Study**

This chapter has provided an introduction to American Indian college students, college students and campus climate, a statement of the problem, the study’s significance, the purpose of the study, research questions, the theoretical framework, the researcher’s study rationale, delimitations of the study, a definition of terms, and finally the organization of the study.

Chapter II is a review of the literature, organized according to the topics that are relevant to the study: campus climate, American Indian college students, tribal colleges in the United States, Two Spirits, campus climate for LGBTQIA+/Two Spirits, and the need for a warm campus climate. This chapter also highlights the gap in the literature and gives a more in-depth background, to clarify the importance of the research questions.

Chapter III discusses the study's methods and procedures. It describes the quantitative research design and presents the rationale for using this methodology to answer the research questions. This chapter also discusses the sample and population, the instrumentation, reliability and validity, data collection and procedures, data analysis, and delimitations and limitations of the study.

Chapter IV explains the methods and procedures for the research study. The sample and population will be described, and the instrument, which was an adaptation of the Campus Pride Index Survey Tool originally created by Windmeyer (2007) will be explained. The study's reliability and validity will be clarified, and data collection and procedures will be defined. Data analysis, delimitations, and study limitations will also be discussed.

Chapter V includes a summary of the research study and presents its conclusions, as well as recommendations for further research.

## CHAPTER II

### Review of the Literature

#### American Indian College Students

American Indians have the poorest educational achievement outcomes of any cultural group (Center for Native American Youth at the Aspen Institute in Bryan, 2019). This outcome directly correlates to the unemployment rates. In 2016, the unemployment rate for American Indians was 19% for those who had not completed high school, 15% for those who had completed high school, but only 4% for those who had a bachelor's degree or higher (De Brey et al., 2019).

Only 15% of American Indians hold college degrees (De Brey et al., 2019). As populations of American Indians grow, tribal colleges have also grown. The number of American Indians with associate degrees increased 43% from 6,600 in 2000–2001 to 9,500 in 2015–2016 (De Brey et al., 2019). TCUs focus on individual attention and cultural importance, which encourages American Indians to prevail over the obstacles of higher education and increases the number of them who graduate (Bryan, 2019). As of 2016, there were nearly 28,000 full- and part-time students enrolled in the 38 TCUs in the United States (Nelson & Frye, 2016). American Indian women outnumber men 65% to 45% in postsecondary education (Nelson & Frye, 2016).

The Postsecondary National Policy Institute (2020) published comprehensive information on the demographics of American Indian students, creating a broad picture of who these students

are and enabling comparisons with their counterparts of other ethnicities. Some of these demographics and differences are discussed in the next four paragraphs.

The Postsecondary National Policy Institute reports that while attending high school, American Indians do not have the same access to advanced placement and college preparatory courses. It is also unlikely that their family members will have attended a higher education institution. In 2017, approximately one in five American Indian children under the age of 18 lived in the same house with a parent who had completed at least a bachelor's degree. That same year, in White households, half of all children under the age of 18 lived in the same house as a parent who had completed at least a bachelor's degree (Postsecondary National Policy Institute, 2020).

The report continues to describe that of the total United States population of 18- to 24-year-olds, 41% are enrolled in college, but only 19% of American Indians in the same age category attend a higher education institution. American Indian students are likely to attend two- or four-year public colleges and universities (79% of all American Indian students in 2018) rather than private institutions of higher education. In 2016, 78% of all students who were enrolled at TCUs identified as American Indian. In the fall semester of 2018, 89.5% of American Indians seeking a degree in higher education attended a TCU (Postsecondary National Policy Institute, 2020).

Also included in the Postsecondary National Policy Institute report, American Indian students are less likely to take out student loans to attend college, but they tend to have a larger need for grant aid and to receive that assistance. In 2015–2016, 90% of American Indian students



received aid in the form of grants, compared to 77% of all college students. Of all undergraduate students in the United States, 40% take out at least one federal student loan, but only 31% of American Indian undergraduates do so (2020).

Finally, Completion rates also differ for American Indians. Of all full-time students who attended a four-year institution beginning in 2012, 62% graduated within six years, but for American Indian students, that percentage was only 41%. The number of American Indians earning degrees is slowly increasing. From 2010 to 2019, the proportion of American Indians aged 25–29 who held associate degrees rose from 21% to 25%. Despite this rise, the 2019 figure of 25% compares unfavorably with the equivalent statistic for all 25- to 29-year-olds, which is 42% (Postsecondary National Policy Institute, 2020).

### **Tribal Colleges and Universities in the United States**

TCUs materialized approximately 50 years ago with the establishment of Diné College in Tsaile, Arizona (AIHEC & IHEP, 1999; Nelson & Frye, 2016; Shotton et al., 2013). Nearly 28,000 full- and part-time students of various backgrounds attend the 38 TCUs in the United States (Nelson & Frye 2016).

### ***History***

Over the last several hundred years, American Indians have been subjected to Western methods of learning (AIHEC & IHEP, 1999; Shotton et al., 2013). In the 18<sup>th</sup> century, the United States government provided funds for Dartmouth, the College of William and Mary, and Harvard to create an American Indian educational system (Gasman et al., 2015). This educational system was constructed through a European lens and disregarded the Indigenous knowledge methods

already in place for centuries (Shotton et al., 2013). The Indian Reorganization Act of 1934 and federal recognition by the United States gave tribes the authority to govern themselves and have a government-to-government relationship (Shotton et al., 2013). With the right to govern themselves, tribes can decide what is best for educating their members through “self-determination” (AIHEC & IHEP, 1999; Bryan, 2019; Shotton et al., 2013). The Indian Education Act of 1972 and the Education Assistance Act of 1975 furthered the “self-determination” movement and permitted tribes to dissociate themselves from the United States government’s assimilation controls, which were harmful to American Indian education (Shotton et al., 2013).

The first TCU, Navajo Community College, was established in Tsaile (Tsééhíí), Arizona, in 1968 and is now called Diné College (AIHEC & IHEP, 1999; Nelson & Frye, 2016; Shotton et al., 2013). The early success of Diné College led to other tribes creating their own TCUs, even some without premises, where the first classes were held in almost any venue that would allow students and teachers to meet. These included trailers, condemned buildings, barracks, old storefronts, warehouses, and abandoned houses (Gullary & Ward 2008, as cited in Shotton et al., 2013). The passage by Congress of the Tribally Controlled Community College Assistance Act in 1978 enhanced the permanence of the existing TCUs and permitted the establishment of additional TCUs (Shotton et al., 2013).

### *Today*

There are 38 TCUs in the United States today, with a total enrollment of nearly 28,000 full- and part-time students. These institutions primarily serve rural populations with no access to conventional postsecondary institutions (Nelson & Frye, 2016). Additionally, TCUs serve

approximately 100,000 participants a year through community and customized education training programs, in subjects such as health and wellness, financial literacy, and cultural curricula (Nelson & Frye, 2016).

TCUs are like mainstream community colleges. The characteristic that differentiates TCUs from other community colleges is their twofold objective: “To rebuild, reinforce, and explore traditional tribal cultures using uniquely designed curricula in institutional settings and at the same time to address western models of learning by providing traditional disciplinary courses that are transferable to four-year institutions” (Tierney, 1992, as cited in AIHEC & IHEP, 1999, p. #A-4). TCUs can deliver personal attention to their students, to equip them to prevail over the financial and societal impediments to postsecondary attainment (Cunningham & Parker, 1998, as cited in AIHEC & IHEP, 1999). Additionally, whereas mainstream colleges promote a Eurocentric learning design that “revolves around reading, writing, and math,” students at TCUs learn through hands-on teaching and oral history (Bryan, 2019, p. #52).

### **Two Spirits**

A Two Spirit is an individual with both masculine and feminine presence who is either male- or female-bodied (Shotton et al., 2013). The term implies the capacity to view the world from both male and female perceptions and to connect the realms of male and female (Legal Aid Services of Oregon et al., 2017). The name is intended to include and pay tribute to the hundreds of reverent Native terms used for thousands of years by American Indians (Legal Aid Services of Oregon et al., 2017). Two Spirit comes from the Ojibwe expression *niizh manidoowag* and supersedes the antiquated and derogatory term berdache (Pullin, 2016). This term and its

equivalents (berdache in English, *bardache* in French, *berdasia* in Italian and *bardaxa* or *bardaje* in Spanish) all refer to a “slave” or “kept boy,” and during the 1700s the term became synonymous with men who engaged in sodomy with adult males or boys (Smithers, 2014). According to Smithers, Colonialism, in various forms, extended European culture across the globe and the term berdache became the way to label and additionally insult Two Spirit American Indians by using the terms transvestites, hermaphrodites, androgynists, and homosexuals (2014). Two Spirits were people who, by tradition, had unique roles in American Indian culture, communities, and ceremonies (Legal Aid Services of Oregon et al., 2017). European American colonization resulted in the loss of status in their own society for Two Spirits as Western thought increasingly moved across the globe (Jacobs et al., 2005). It is important to understand that Two Spirits can cross social gender roles, gender expressions, and sexual orientations, which means that the term is not limited to gay males (Shotton et al., 2013).

### **Campus Climate for LGBTQIA+/Two Spirit Students**

Studies conducted at institutions in the United States reveal that the campus climate has been hostile toward LGBTQIA+ individuals for decades (Rankin, 2003). Campus climate refers to the institutional requirements as well as the mindsets and actions of both employees and students at a college or university (Rankin & Reason, 2008). Many LGBTQIA+ students hide their gender identity or sexual identity from their peers and instructors on college campuses (Eyer mann & Sanlo, 2002), thus remaining invisible on campus.

Lopez and Chism’s (1993) study of gay and lesbian college students’ concerns revealed these students’ fear of physical violence, a fear that could be detrimental to their success. Taylor

(2015) found that many incidents that threaten LGBTQIA+ students' safety and security go unreported during the timeframe in which they pursue their higher education. Lopez and Chism (1993) indicate that students should always feel safe in the classroom and instructors should be the first line of defense for students by preventing student peers from infusing fear into this environment.

### **Need for a Warm Campus Climate**

Campus climate is a key component for college students, which begins with recruitment and admissions and continues through retention and graduation (Garvey et al., 2017). The warmth or chilliness of the campus essentially influences the resources and inclusive policies available to LGBTQIA+/Two Spirit students (Garvey et al., 2017). If a campus climate is unfriendly or chilly toward LGBTQIA+/Two Spirits, those students will not be involved in curricular or co-curricular activities (Bazarsky et al., 2015). Additionally, campus climate studies involving LGBTQIA+/Two Spirits indicate that if the climate is negative, those students face even more difficult curricular circumstances (Linley & Nguyen, 2015). Since American Indians have the poorest educational outcomes and only 4% hold a bachelor's degree or higher, higher educational institutions need to ensure that all American Indian students feel welcome and included on their college campuses.

## CHAPTER III

### Methods and Procedures

#### Introduction

The purpose of this study was to ascertain the facets pertaining to campus climate for LGBTQIA+/Two Spirit students at a TCU by answering the following research questions:

1. Is there a population of LGBTQIA+/Two Spirits at a midwestern tribal college?
2. What is the campus climate for LGBTQIA+/Two Spirits at a midwestern tribal college?
3. Is there a difference between how LGBTQIA+/Two Spirits and heterosexual people perceive the campus climate at a midwestern tribal college?

This chapter describes the study's design, sample and population, instrumentation, data collection and procedures, data analysis, delimitations, and limitations.

#### Design of the Study

This descriptive, quantitative study was designed to explore the campus climate for Two Spirits at a midwestern tribal college. Although there is much research on LGBTQIA+ students at four-year institutions and emerging research on LGBTQIA+ students at community colleges, there are virtually no studies on campus climate for LGBTQIA+/Two Spirit students at a tribal college. The aim of this study was to establish whether prior research findings about larger institutions or community colleges are valid for the tribal college being studied.

### ***Sample and Population***

The population of this study was the approximately 125 members of administration, faculty, staff, and students of a midwestern tribal college. All participants were 18 years of age or older. An exact number of administrators, faculty, and staff could not be determined at the time that the survey was sent out due to fluctuations in staffing.

According to the college, the 98 students enrolled at the time of the survey were an average age of 32 years old; 26% of students identify as male, while 74% identify as female. Ten state or federally recognized tribes in the United States are represented in the student body. The students are predominantly American Indian (67%), but there are also students who are White (27%), of two or more races (4%), Hispanic (1%), and Asian (<1%) of the entire student body

Surveys were distributed in the Spring 2022 semester over a one-month period via an online Qualtrics (<https://www.qualtrics.com>) survey to the approximately 125 members of the campus community. The email can be found in Appendix A.

### ***Instrumentation***

The instrument for this research study was an adaptation of the Campus Pride Index Survey Tool created by Windmeyer (2007; <https://www.campusprideindex.org/>), an 84-question self-assessment for colleges and universities that gauges eight different LGBTQ-friendly factors: Policy Inclusion, Support and Institutional Commitment, Academic Life, Student Life, Housing and Residence Life, Campus Safety, Counseling and Health, and Recruitment and Retention Efforts. The tribal college does not offer on-campus residence or counseling; therefore, those areas were omitted from the modified survey. Recruitment and retention were eliminated from

the instrument due to the unknown population of LGBTQIA+/Two Spirits currently on campus, but this factor could be used for further studies on campus climate at the tribal college.

The survey adapted for this research study includes the following demographics: campus role, age, tribal affiliation, gender, sexual identity, and external sexual and gender identity awareness. Appendix B is an email approval for the Campus Pride Index Tool to be used for the study in a modified form. Respondents indicated their level of agreement with each statement on a six-point Likert-type scale (1 = Very Strongly Agree; 6 = Very Strongly Disagree). The Campus Pride Index Survey Tool was modified, and 21 items were included regarding campus climate, in the following five categories:

1. **Campus Support:** this section asked survey participants to respond to seven statements regarding support for LGBTQIA+/Two Spirit individuals on campus.
2. **Policy Inclusion:** this section asked survey participants to respond to three statements regarding policies that affect LGBTQIA+/Two Spirits students on campus.
3. **Academic Life:** this section asked survey participants to respond to four statements regarding LGBTQIA+/Two Spirit studies, current courses, academic resources, and research on campus.
4. **Student Life:** this section asked survey participants to respond to three statements regarding LGBTQIA+/Two Spirit groups and activities on campus.
5. **Campus Safety:** this section asked survey participants to respond to four statements regarding LGBTQIA+/Two Spirit bias, hate crimes and victim support on campus.



At the end of the survey, an open-ended question asked participants to specify if there was anything regarding campus climate for LGBTQIA+/Two Spirit individuals on campus that had not been addressed in the survey (See Appendix C for a complete list of survey questions).

### ***Reliability and Validity***

A scale's reliability signifies how free it is from "random error" (Pallant, 2013, p. 6). Reliability was assessed by ascertaining the instrument's internal consistency using Cronbach's coefficient alpha through IBM Statistical Package for the Social Sciences (SPSS). Validity of a scale is the extent to which it "measures what it is supposed to measure" (Pallant, 2013, p. 7) The instrument was checked for validity using Cronbach's alpha in SPSS. The Cronbach alpha coefficients for the scales were as follows: Campus Support .899, Policy Inclusion .819, Academic Life .945, Student Life .991, and Campus Safety .932. Additionally, The Campus Pride Index Survey Tool, from which the survey used in this study was adapted, has been used since 2007 to "support campuses in assessing LGBTQ-friendly policies, programs and practices" (Garvey et al., 2017, p. 63).

### ***Data Collection and Procedures***

Data were collected through an anonymous online survey distributed in the Spring 2022 semester over a one-month period via an online Qualtrics survey. The survey can be found in Appendix B. According to Qualtrics, the survey took approximately six minutes to complete. The information collected in Qualtrics was uploaded into SPSS to analyze the information. Prior to survey distribution, the questionnaire was approved by the University of

North Dakota and the Federally Recognized Tribe's Institutional Review Board used by the tribal college. IRB Approvals can be found in Appendix C.

### ***Data Analysis***

The survey data were exported from Qualtrics into an Excel spreadsheet and imported into the SPSS computer software. Data generated for the sample were analyzed using descriptive statistics for frequencies, percentages, mean, median, mode, standard deviation, and skew. Cronbach's alpha coefficients for all four scales were evaluated. Independent samples *t*-tests were also used to separate and compare the two groups, heterosexuals and LGBTQIA+/Two Spirits, and their respective perceptions of campus climate.

### ***Delimitations of the Study***

1. Participants were limited to administration, faculty, staff, and students at a midwestern tribal college.
2. The gatekeepers of this study were the Academic Dean and the Assistant to the Deans at the TCU being studied, and the Tribal Institutional Review Board.

### **Limitations of the Study**

1. The campus selected for the study has approximately 125 employees and students, which means that there was a relatively small sample size.
2. The survey was available for only one month, which indicated a time constraint.
3. There is a lack of research on LGBTQIA+/Two Spirit individuals at tribal colleges.
4. Individuals may not want to disclose their sexual and/or gender identities.

## CHAPTER IV

### Results

#### Sample Profile

The participants in this research study consisted of 32 administrators, faculty, staff, and students at one midwestern tribal college, during the Spring 2022 semester. The respondents were male, female, and non-binary or third gender, and they identified as heterosexual, bisexual, gay, pansexual, and queer or questioning.

The Qualtrics survey instrument hyperlink was sent via email by the Assistant to the Deans to the population of approximately 125 administrators, faculty, staff, and students affiliated with the campus. Of this population, 35 individuals began the survey, and three of those elected not to complete it. The survey was completed by 32 individuals, a response rate of approximately 25%.

The breakdown of participant demographics is shown in Table 1. A total of 2 administrators, 7 faculty, 11 staff, and 12 students completed the survey. The largest age group of participants was 25–34, with 11 respondents (34.4%). The next largest was age 55+, with 9 respondents (28.1%). The age groups 18–24 and 35–44 each had 5 respondents (15.6%). The smallest age group was 45–54, with 2 respondents (6.3%).

Fifty percent of the respondents (16) indicated that they did not have state or federal tribal affiliation. The other 50% (16) indicated that they were enrolled members (13) and/or descendants (5) of state or federally recognized tribes. Data were collected regarding the tribes

with which respondents were affiliated, but the decision was made not to publish that information, as it could serve to identify which TCU was the subject of this research study.

**Table 1**

*Participant Demographics*

Variable	<i>n</i>	%
Role on Campus		
Administration	2	6.3
Faculty	7	21.9
Staff	11	34.4
Student	12	37.5
Total	32	100
Age		
18–24	5	15.6
25–34	11	34.4
35–44	5	15.6
45–54	2	6.3
55+	9	28.1
Total	32	100
Tribal Affiliation <sup>a</sup>		
Enrolled	13	38.2
Descendant	5	14.7

No Affiliation	16	47
Total	34	100

*Note.* <sup>a</sup> Participants were given the opportunity to select more than one answer.

**Data Analysis**

***Research Question One***

*Is there a population of LGBTQIA+/Two Spirits at a midwestern tribal college?*

As discussed in Chapter I, LGBTQIA+ describes an individual who identifies as Lesbian, Gay, Bisexual, Transgender, Queer (or Questioning), Intersex, Asexual, and Plus. These terms are used to identify a person’s sexual orientation and/or gender identity (Miller, 2020).

Additionally, a Two Spirit is an American Indian LGBTQIA+ individual (Pullen, 2016).

Respondents were asked their gender identity in the demographic selection of the survey. There were 26 women (76.5%), 5 men (14.7%), and 3 (8.8%) individuals who identified as non-binary or third gender. The last demographic detail collected was sexual identity. Respondents were asked to choose each identity they considered themselves to be a part of, which led to 35 collected responses. Heterosexuals were the largest identity response, with 22 (62.8%). Bisexuals were the second highest sexual identity response, with 6 (17.1%). Four respondents identified as queer or questioning (11.4%), and gay and pansexual each had 1 respondent (2.9%). No respondents identified as asexual or lesbian. One respondent (2.9%) did not answer the question. Of the 32 respondents, 8 (25%) identified as LGBTQIA+/Two Spirit. This indicates that there is indeed a population of LGBTQIA+/Two Spirits at the TCU where the research study was conducted. Table 2 displays the results.

**Table 2.***Gender Identity and Sexual Identity*

Variable	<i>n</i>	%
Gender Identity <sup>a</sup>		
Male	5	14.7
Female	26	76.5
Non-Binary/Third Gender	3	8.8
Total	34	100
Sexual Identity <sup>a</sup>		
Heterosexual	22	62.8
Asexual	0	0
Bisexual	6	17.1
Gay	1	2.9
Lesbian	0	0
Pansexual	1	2.9
Queer or Questioning	4	11.4
Did not answer	1	2.9
Total	35	100

*Note.* <sup>a</sup> Participants were given the opportunity to select more than one answer.

***Research Question Two***

*What is the campus climate for LGBTQIA+/Two Spirits at a midwestern tribal college?*

The survey for this study was adapted from The Campus Pride Index Survey Tool (2007) and was tailored toward the TCU being studied. Five categories were chosen: Campus Support, Policy Inclusion, Academic Life, Student Life, and Campus Safety. For each statement, respondents were asked to indicate their agreement or disagreement on a 6-point Likert-type scale, with the points being labeled as follows: Very Strongly Agree, Strongly Agree, Agree, Disagree, Strongly Disagree, and Very Strongly Disagree. The lack of a neutral choice was designed to for participants choose a side, to agree or disagree with the statements.

The first category, Campus Support, included seven statements. Thirteen respondents chose Agree (40.6%) 12 Strongly Agree (37.5%) and 4 Very Strongly Agree (12.5%) to the statement “There are LGBTQIA+ administrators/faculty/staff/students,” Two respondents (6.3%) answered Strongly Disagree. The second, “LGBTQIA+ issues and concerns are addressed,” 16 (50%) responded Agree. Disagree was the next highest response, with 7 (21.9%). The third, “There is an employee designated to support LGBTQIA+ students,” was almost evenly split, with 11 (34.4%) Agree and 10 (31.1%) Disagree. Six (18.8%) respondents answered Very Strongly Disagree to these statements. For the fourth, “There is an employee designated to increase campus awareness for LGBTQIA+ issues,” 24 (75%) respondents either chose Disagree (15 or 46.9%), Strongly Disagree (1 or 3.1%), or Very Strongly Disagree (8 or 25%). The fifth statement was “There is training offered for Safe Zone, Safe Space, Ally, or other similar programs.” Seven (21.9%) respondents answered Agree to this statement, 15 (46.9 %) chose

Disagree, and 8 (25%) chose Very Strongly Disagree. For the sixth, “There are LGBTQIA+ Allies on campus,” 25 (78.1%) responded with Very Strongly Agree, Strongly Agree. More specifically, and Agree was chosen 14 times (43.8%), Strongly Agree was chosen 9 (28.1%), and Very Strongly Agree was chosen 2 times (6.3%). The seventh statement, “There is at least one gender-inclusive bathroom on campus (not labeled men’s or women’s),” 12 (37.5%) respondents answered Very Strongly Disagree and 10 (31.3%) Disagree. Table 3 shows the Campus Support Responses.

**Table 3**

*Campus Support*

Response	VSA	SA	A	D	SD	VSD
There are LGBTQIA+ Administrators/faculty/staff/students.	12.5%	37.5%	40.6%	0%	0%	6.3%
LGBTQIA+ issues and concerns are addressed.	9.4%	9.4%	50%	21.9%	6.3%	0%
There is an employee designated to support LGBTQIA+ students.	3.1%	6.3%	34.4%	31.3%	3.1%	18.8%
There is an employee designated to increase campus awareness for LGBTQIA+ issues.	0%	3.1%	18.8%	46.9%	3.1%	25%
There is training offered for Safe Zone, Safe Space, Ally, or other similar programs.	3.1%	0%	21.9%	46.9%	0%	25%



There are LGBTQIA+ allies on campus.	6.3%	28.1%	43.8%	9.4%	9.4%	0%
There is at least one gender-inclusive bathroom on campus (not labeled men’s or women’s).	9.4%	0%	15.6%	31.3%	3.1%	37.5%

Note. VSA=Very Strongly Agree, SA=Strongly Agree. A=Agree, D=Disagree SD=Strongly Disagree, VSD=Very Strongly Disagree. One individual did not respond to each one of the statements.

The Policy Inclusion category had three statements to which respondents were asked to indicate their levels of agreement or disagreement. For the first, “Students are able to choose the pronouns they use for college purposes,” Agree was chosen by 12 (37.5%) respondents, Strongly Agree was chosen 7 (21.9%) times, and Very Strongly Agree was chosen 6 (18.8%) times. For the second, “Transgender students have the capability to self-identify on campus. (Gender identity/gender expression),” 14 (43.8%) respondents answered Agree, 8 (25%) answered Strongly Agree, and 5 (15.6%) answered Very Strongly Agree. For the third statement, “Transgender students are able to use their chosen name, if it is not their legal name, for college purposes,” the largest percentage of respondents answered with Agree (46.9%). Seven respondents (21.9%) answered Strongly Agree, and 4 (12.5%) Very Strongly Agree. Few respondents answered Disagree (3; 9.4%) or Very Strongly Disagree (2; 6.3%). Table 4 shows the Policy Inclusion responses.

**Table 4***Policy Inclusion*

Response	VSA	SA	A	D	SD	VSD
Students are able to choose the pronouns they use for college purposes..	18.8%	21.9%	37.5%	12.5%	6.3%	0%
Transgender students have the capability to self-identify on campus. (Gender identity/gender expression)	15.6%	25%	43.8%	3.1%	6.3%	3.1%
Transgender students are able to use their chosen name if it is not their legal name for college purposes.	12.5%	21.9%	46.9%	9.4%	0%	6.3%

Note. VSA=Very Strongly Agree, SA=Strongly Agree. A=Agree, D=Disagree SD=Strongly Disagree, VSD=Very Strongly Disagree. One individual did not respond to each one of the statements.

The third category, Academic Life, included four statements. The first, “There are courses that offer LGBTQIA+ studies (Gender/Sexuality/Queer Studies),” 11 (34.4%) respondents answered Disagree, Very Strongly Disagree 10 (31.3%), and Strongly Disagree 3 (9.4%). Five (15.6%) individuals did not respond to this statement. For the second statement, “LGBTQIA+ issues are incorporated into current courses,” Responses included 11 (34.4%) Disagree, 5 (15.6%) Strongly Disagree, and 3 (9.4%) Very Strongly Disagree. Seven (21.9%) respondents chose Agree. Five (15.6%) individuals did not respond to this statement. For the third statement, “There are LGBTQIA+ resources in the library (books, journals, etc.),” 12

respondents (37.5%) answered Disagree, 3 (9.4%) Strongly Disagree, and 2 (6.3%) Very Strongly Disagree. Ten (31.3%) individuals responded Agree. There were 4 (12.5%) individuals who did not respond to this statement. For the fourth, “There is support for LGBTQIA+ research,” 13 (40.6%) respondents chose Agree, 6 (18.8%) chose Very Strongly Disagree, and 5 (15.6%) chose Disagree.

**Table 5**

*Academic Life*

Response	VSA	SA	A	D	SD	VSD
There are courses that offer LGBTQIA+ studies (Gender/Sexuality/Queer Studies) <sup>a</sup>	0%	3.1%	6.3%	34.4%	9.4%	31.3%
LGBTQIA+ issues are incorporated into current courses. <sup>a</sup>	0%	3.1%	21.9%	34.4%	15.6%	9.4%
There are LGBTQIA+ resources in the library <sup>b</sup> . (Books, journals, etc.)	0%	3.1%	31.1%	37.5%	9.4%	0%

Note. VSA=Very Strongly Agree, SA=Strongly Agree. A=Agree, D=Disagree SD=Strongly Disagree, VSD=Very Strongly Disagree. One individual did not respond to each one of the statements. Note <sup>a</sup> Five individuals did not respond. Note <sup>b</sup> Four individuals did not respond.

Student Life was the fourth category, and it included three statements. The first statement, “There are activities and events regarding intersectionality of LGBTQIA+ people. (Intersections = Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, Intersex, Asexual, +),” 16 (50.0%) respondents answered Disagree and 9 (28.1%) answered Very Strongly

Disagree. Four (12.5%) individuals did not respond to this statement. The second, “There is an active LGBTQIA+ student group,” Disagree was chosen by 16 (50%) respondents, and Very Strongly Disagree, was chosen by 9 (28.1%). Four (12.5%) individuals did not respond to this statement. The third, “There are activities and events regarding intersectionality of LGBTQIA+ people. (Intersections = Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, Intersex, Asexual, +),” Disagree was chosen 16 (50.0%) times, and Very Strongly Disagree was chosen 9 (28.1%) times. Four (12.5%) individuals did not respond to this statement. Student Life responses are shown in Table 6.

**Table 6**

*Student Life*

Response	VSA	SA	A	D	SD	VSD
There are activities and events to bring awareness to LGBTQIA+ issues and experiences. <sup>a</sup>	0%	0%	9.4%	43.8%	9.4%	25%
There is an active LGBTQIA+ student group. <sup>a</sup>	0%	0%	9.4%	50%	0%	28.1%
There are activities and events regarding intersectionality of LGBTQIA+ people. (Intersections=Lesbian, Gay, Bisexual, Transgender, Queer or Questioning, Intersex, Asexual, +)	0%	0%	6.3%	50%	3.1%	28.1%

Note. VSA=Very Strongly Agree, SA=Strongly Agree. A=Agree, D=Disagree SD=Strongly Disagree, VSD=Very Strongly Disagree. One individual did not respond to each one of the statements. Note <sup>a</sup> Four individuals did not respond.

Campus Safety, the fifth and final category, included four statements. For the first, “There is a known procedure for reporting LGBTQIA+ bias or hate crimes,” 17 responses were Agree (53.1%). Four (12.5%) individuals did not respond to this statement. For the second, “There is training to identify LGBTQIA+ bias and hate crimes,” Disagree was selected by 13 (40.6%) respondents and Very Strongly Disagree by 6 (18.8%). Agree had 6 (18.8%). Four (12.5%) individuals did not respond to this statement. Most responses to the third statement, “There is training on prevention of LGBTQIA+ bias and hate crimes,” Disagree was selected 15 (46.9%) times and Very Strongly Disagree 8 (25.0%). Four (12.5%) individuals did not respond to this statement. The fourth statement, “There is support for victims of same-gender/same-sex violence,” showed mixed responses, the most frequent being Agree, with 13 (40.6%) responses. The next most frequent responses were Disagree, with 7 (21.9%), and Very Strongly Disagree, with 4 (12.5%). Four (12.5%) individuals did not respond to this statement. Campus Safety responses are shown in Table 7.

**Table 7**

*Campus Safety*

Response	VSA	SA	A	D	SD	VSD
There is a known procedure for reporting LGBTQIA+ bias or hate crimes <sup>a</sup>	9.4%	18.8%	53.1%	3.1%	0%	3.1%
There are trainings to identify LGBTQIA+ bias and hate crimes <sup>a</sup>	3.1%	0%	18.8%	40.6%	6.3%	18.8%

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There are trainings on prevention of LGBTQIA+ bias and hate crimes.	0%	3.1%	12.5%	46.9%	0%	25%
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Note. VSA=Very Strongly Agree, SA=Strongly Agree. A=Agree, D=Disagree SD=Strongly Disagree, VSD=Very Strongly Disagree. One individual did not respond to each one of the statements. Note <sup>a</sup> Four individuals did not respond.

Eight respondents indicated that they were LGBTQIA+/Two-Spirit on the survey, which led them to a question asking where they were on the “outness continuum.” The outness continuum created for this survey asked students where they were as far as letting people know their gender/sexual identity. Respondents were asked to respond to one of the following: I am out to everyone, including people at work and/or college, I am out to my friends and family, I am out to a few friends and family, I am out to a few close friends, or I am not out. The other 24 respondents were not shown this question. One individual indicated that they were out to everyone. Two were out to friends and family, and two were out to only a few friends and family. One was out to a few close friends. One was not out, and two did not answer. The responses to this question are provided in Table 8.

**Table 8***Outness Continuum*

Variable	<i>n</i>	%
Gender Identity/Sexual Identity Outness		
Out to everyone	1	3.1
Out to friends and family	2	6.3
Out to a few friends and family	2	6.3
Out to a few close friends	1	3.1
Not out	1	3.1
Did not answer	1	3.1
Self-Identified as Heterosexual	24	75
Total	32	100

The eight survey participants who indicated that they were LGBTQIA+/Two Spirit were then asked to provide a yes or no to the statement, “I have not disclosed my sexual and/or gender identity on campus to students, faculty, staff, or administration because I am worried about negative consequences.” Table 9 shows the responses given. Four (50%) individuals answered yes. These participants were then asked to indicate from which members of the campus community they feared negative consequences. Participants were asked to choose all that applied for this question. Administration and faculty each had three responses, staff had one, and there was one participant who did not answer.

**Table 9***Non-Disclosure of Gender Identity or Sexual Identity*

<i>Variable</i>	<i>n</i>	<i>%</i>
Worried about Negative Consequences		
Yes	4	50
No	4	50
Total	8	100

*Note.* <sup>a</sup> Twenty-four respondents were not shown this question because they identified as heterosexual.

**Table 10***Non-Disclosure Because of Administration, Faculty, Staff, Student, or Other Individual* <sup>a</sup>

<i>Variable</i>	<i>n</i>	<i>%</i>
Administration	3	37.5
Faculty	3	37.5
Staff	1	12.5
Students	0	0



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Other	0	0
Did not answer	1	12.5
Total	9	100

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*Note.* <sup>a</sup> Participants were given the opportunity to select more than one answer.

### ***Research Question Three***

*Is there a difference between how LGBTQIA+/Two Spirits and heterosexual people perceive the campus climate at a midwestern tribal college?*

To determine if there was a difference between the perceptions of campus climate by those respondents who identified as heterosexual and those who identified as LGBTQIA+/Two Spirit, independent samples *t*-tests were conducted for each of the five categories studied. The responses related to Campus Support did not differ significantly between those who identified as heterosexuals ( $M = 24.48$ ,  $SD = 5.76$ ) and those who identified as LGBTQIA+/Two Spirits ( $M = 26.87$ ,  $SD = 7.08$ ;  $t(29) = .957$  ( $p = .605$ ; 95% CI: -2.72 to 7.52). The effect size for this analysis ( $d = 0.37$ ) exceeded Cohen's (1988) standard for a small effect ( $d = 0.1$ ).

Responses on Policy Inclusion did not differ significantly between those who identified as heterosexual ( $M = 7.56$ ,  $SD = 2.4$ ) and those who identified as LGBTQIA+/Two Spirits ( $M = 9.75$ ,  $SD = 3.80$ ;  $t(29) = 1.89$ , ( $p = .412$ ; 95% CI: -.175 to 4.54). However, the effect size for this analysis ( $d = -.69$ ) exceeded Cohen's (1988) standard for a moderate effect size ( $d = 0.6$ ).

The responses related to Academic Life did not differ significantly between those who identified as heterosexual ( $M = 13.74$ ,  $SD = 6.7$ ) and those who identified as LGBTQIA+/Two

Spirits ( $M = 16.75$ ,  $SD = 4.2$ ;  $t(29) = 1.18$ ,  $p = .411$ ; 95% CI: -2.2 to 8.22). The effect size for this analysis ( $d = 0.54$ ) exceeded Cohen's (1988) standard for a small effect ( $d = 0.1$ ). The responses related to Student Life did not have a significant difference between those who identified as heterosexuals ( $M = 11.73$ ,  $SD = 5.38$ ) and those who identified as LGBTQIA+/Two Spirits ( $M = 14.25$ ,  $SD = 3.49$ ;  $t(29) = 1.22$ ,  $p = .810$ ; 95% CI: -1.68 to 6.69). However, the effect size for this analysis ( $d = 0.56$ ) exceeded Cohen's (1988) standard for a small effect ( $d = 0.1$ ). The responses relating to Campus Safety did not have a significant difference between those who identified as heterosexuals ( $M = 12.08$ ,  $SD = 5.58$ ) and those who identified as LGBTQIA+/Two Spirits ( $M = 16.87$ ,  $SD = 4.42$ ;  $t(29) = 2.19$ ,  $p = .822$ ; CI: -.316 to 9.25). However, effect size for this analysis ( $d = 0.54$ ) exceeded Cohen's (1988) standard for a small effect ( $d = 0.1$ ).

## CHAPTER V

### Summary, Conclusions, and Recommendations

#### Summary

The purpose of this study was to identify what the campus climate was like for LGBTQIA+/Two Spirit students at one TCU. The research questions directing this study were “Is there a population of LGBTQIA+/Two Spirits at a midwestern tribal college?”, “What is the campus climate for LGBTQIA+/Two Spirits at a midwestern tribal college?”, and “Is there a difference between how LGBTQIA+/Two Spirits and heterosexual people perceive the campus climate at a midwestern tribal college?”

In Chapter I, background information was provided on American Indian college students. LGBTQIA+ and Two Spirits were defined. Campus climate was described, and there was a

discussion about why a favorable campus climate is necessary for student success. Additionally, the study's purpose, significance, theoretical framework, researcher's study rationalization, delimitations, and definitions were outlined. Chapter I ended with a summarized organization of the study.

Chapter II delved into a more in-depth discussion of American Indian college students, a history of TCUs in the United States, and the current status of TCUs. Two Spirits were described, and how colonialism changed their roles in society. Campus Climate for LGBTQIA+/Two Spirits was defined and identified. The need for a warm campus climate was explained during recruitment, admissions, retention, and graduation.

Chapter III explained the methods and procedures for the research study. The sample and population were described, and the instrument, which was an adaptation of the Campus Pride Index Survey Tool originally created by Shane Windmeyer in 2007, was explained. The study's reliability and validity were clarified, and data collection and procedures were defined. Data analysis, delimitations, and study limitations were discussed.

Chapter IV explained the results of the survey, starting with the sample profile. A breakdown of the participant demographics was provided. Finally, the data were analyzed for the three separate research questions.

Following this summary of the research study, Chapter V includes conclusions and recommendations for further research.

### Conclusions

This quantitative study used descriptive statistics to determine if there was a population of LGBTQIA+/Two Spirits at the TCU by collecting data from electronic surveys through Qualtrics. A total of two administrators, seven faculty, 11 staff, and 12 students participated. Of the 32 individuals who completed the survey, 26 (76.5%) were women, 5 (14.7%) were men, and 3 (8.8%) were non-binary or third gender. The sexual identities of the respondents included 22 heterosexuals (62.8%), 6 bisexuals (17.1%), 4 (11.4%) queer or questioning individuals, 1 gay respondent (2.9%), and 1 pansexual (2.9%). No one identified as asexual or lesbian, and one respondent (2.9%) did not answer the question. Of the 32 respondents, 8 (25%) identified as LGBTQIA+/Two Spirit. These findings definitively answer research question one: There is a population of LGBTQIA+/Two Spirits at the TCU that was used for this research study. Additionally, the results of this study support prior research that has found that LGBTQIA+/Two Spirit individuals will hide their gender identity or sexual identity to avoid negative consequences (Lapinski & Sexton, 2014; Lopez & Chism, 1993; Zamani-Gallaher & Choudhuri, 2011; Zamani-Gallaher & Choudhuri, 2016).

Research question two surveyed campuswide perceptions of Campus Support, Policy Inclusion, Academic Life, Student Life, and Campus Safety, using a 6-point Likert-type scale with the points labeled as follows: Very Strongly Agree, Strongly Agree, Agree, Disagree, Strongly Disagree, and Very Strongly Disagree. Of the total of 21 questions, respondents disagreed with 12 questions, and respondents agreed with 9 questions.

Additionally, individuals who responded that they identified as LGBTQIA+/Two Spirits were directed to a question asking where they placed themselves on an outness continuum. A second question then asked if they had not disclosed their gender identity or sexual identity on campus because they were worried about negative consequences. Of the eight LGBTQIA+/Two Spirit respondents, four (50%) responded yes to this question. When asked to identify from which members of the campus community they feared negative consequences, the participants indicated Administration, Faculty, and Staff. The fact that most respondents indicated disagreement with most of the statements, and the fact that respondents indicated that they had not disclosed their gender identity or sexual identity on campus, indicates that the campus climate for LGBTQIA+/Two Spirits at this TCU is not warm.

Research question three asked if there was a difference between the perceptions of campus climate by LGBTQIA+/Two Spirits and by heterosexual individuals at the TCU. Independent samples *t*-tests were conducted on the five categories studied. Each of the categories indicated that there was not a significant difference between LGBTQIA+/Two Spirits and Heterosexual individuals' perceptions of campus climate at the TCU used for the research study. All five of the categories had *p* values > .05

## **Recommendations**

### ***Implications for Practice***

This research study's findings indicate that the TCU studied should develop strategies to welcome LGBTQIA+/Two Spirits on campus. There were survey respondents that indicated that they "Very Strongly Disagreed" that there were LGBTQIA+/Two Spirits on campus. Because of

this research study, we now know that there is indeed a population of LGBTQIA+/Two Spirits. Diversity initiatives on campus should be further developed to include gender and sexual identity; this will increase the temperature of the campus climate for these individuals. Training should be implemented for administration, staff, and faculty, including Safe Zone, Safe Space, Ally, or other similar programs. Once these trainings have been completed, those individuals should display either on windows or in their offices that they have taken the training. This will indicate to the rest of the campus that entering or discussing gender/sexuality identities regardless of who they may be, is welcome. Additionally, it will serve as a reminder that LGBTQIA+/Two Spirits are just as important and welcomed on campus as everyone else is.

A member of administration, staff, or faculty should be assigned as an advisor that LGBTQIA+/Two Spirits can count on to advocate for them. This advisor should lead an objective to form an LGBTQIA+/Two Spirit group on campus. The group should be open and inclusive to all members of the campus community. It should be communicated that everyone is welcome to join and become an ally. The student group should invite members of the community that identify as LGBTQIA+/Two Spirit to come to campus and speak to the group and open that meeting up to all members of the campus to attend.

Campus awareness of LGBTQIA+/Two Spirits should be increased. This can be accomplished by celebrating diversity. A Pride event could be organized on campus during the year since June is Pride Month and most individuals are not on campus during the summer. The TCU could participate in an organized Pride event in a larger city by setting up a recruitment booth or participating in a parade with a float.

A course in LGBTQIA+/Two Spirit studies (Gender/Sexuality/Queer Studies) could be offered. The library could set up a display with books, journal articles and other resources relating to Gender/Sexual Identity issues. Further policies could be enacted to include LGBTQIA+/Two Spirit issues that may arise at the TCU in the future. This could include looking at other area community colleges and university policies which could be adopted.

In the classroom, students should be asked what name they prefer to be called if it differs from their name on the roster. This can be done both on campus and in online courses. It should be noted that students should be given the option to share their pronouns, instructors do not want to out a student if they are not comfortable.

### ***Recommendations for Further Research***

Based on data collected during this research study, the following recommendations are made for future research studies:

1. A future mixed-method or qualitative study where richer information could be collected about actual events that have affected LGBTQIA+/Two Spirits. Questions could be asked about specific events that have happened to individuals on the quantitative portion of the study. The study would include ascertaining and recruiting individuals that identify as LGBTQIA+/Two Spirits who would like to participate in informal interviews. This could be accomplished if a campus organization was created, and the advisor could act as a gatekeeper for the researcher.

2. Another quantitative study where LGBTQIA+ and Two Spirits are treated as separate identities, to analyze similarities or differences between those two groups. Because of the small sample size of this study, it would be best if more than one TCU was used for the study. One of the outcomes may be that Two Spirits are treated differently than their LGBTQIA+ counterparts.
3. A study conducted at a larger TCU that would generate a larger sample size. A larger sample size would give us more information that may provide more accurate mean values and provide a smaller margin of error. For example, only 32 individuals completed the survey. Of those 32, 8 identified as LGBTQIA+/Two Spirits. It is unlikely that 25% of the campus identifies as LGBTQIA+/Two Spirit.
4. A transitional research study that revisits the same campus after recommendations have been implemented to increase the temperature of the campus climate at the TCU. This study would involve replicating the exact same research study at a future date, to determine whether the campus climate for LGBTQIA+/Two Spirits has changed.

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## Appendix A

Hello,

My name is Bridget Brooks, I am a PhD Candidate at the University of North Dakota, and I am currently completing my dissertation research.

My research study is titled Campus Climate for LGBTQIA+/Two Spirits at a Midwestern Tribal College. The survey can be found at [https://und.qualtrics.com/jfe/form/SV\\_cHKqL4z51okf5zg](https://und.qualtrics.com/jfe/form/SV_cHKqL4z51okf5zg). During the survey, you will be asked to answer survey questions regarding the following demographics: campus role, age, tribal affiliation, gender, sexual identity, and external sexual and gender identity awareness.

You will also be asked to indicate your level of agreement with each statement on a six-point Likert-type scale (1 = Very Strongly Agree; 6 = Very Strongly Disagree) for a set of 21 statements regarding campus climate, in the following categories:

1. Campus Support
2. Policy Inclusion
3. Academic Life
4. Student Life
5. Campus Safety

At the end of the survey is an open-ended question asking you to specify if there is anything regarding campus climate for LGBTQIA+/Two Spirit individuals on campus that was not addressed in the survey.

There are no risks in participating in this research beyond those experienced in everyday life. However, some questions could be personal and might cause you discomfort. If you would like to talk to someone about your feelings, you can contact the LGBT National Hotline at 888.843.4564.

If you have any questions, you can reach out to me personally at [bridget.brooks@und.edu](mailto:bridget.brooks@und.edu) or my advisor, Sonja Brandt, at 701.777.3145 or [sonja.brandt@und.edu](mailto:sonja.brandt@und.edu).

Thank you,

Bridget

## Appendix B

From: Info - Campus Pride <[info@campuspride.org](mailto:info@campuspride.org)>  
To: Bridget Brooks <[bridgetbrooks6@yahoo.com](mailto:bridgetbrooks6@yahoo.com)>  
Sent: Monday, November 22, 2021, 03:35:40 PM CST  
Subject: Re: Campus Pride Index

Thank you. Yes you have permission. We would like to see the tool you are using and we would like to have the final results/paper when finished to publish online if interested.

### THREE WAYS TO SHOW YOUR CAMPUS PRIDE

1. [Volunteer with Campus Pride](#)
2. [Receive our Campus Pride Newsletter](#)
3. [Get your Campus Listed with Us](#)

**Campus Pride**  
PO Box 240473  
Charlotte, NC 28224  
Office Phone: 704-277-6710 x1  
Email: [info@campuspride.org](mailto:info@campuspride.org)  
Website: [CampusPride.org](http://CampusPride.org)



On Mon, Nov 22, 2021 at 4:32 PM Bridget Brooks <[bridgetbrooks6@yahoo.com](mailto:bridgetbrooks6@yahoo.com)> wrote:

Hello,

I am currently completing my PhD and my topic is Campus Climate for Two-Spirits. I am writing this email to seek permission to use some of the questions that you ask in the Campus Pride Index. The questions will be modified and I will use a 6-Point Likert Scale.

I am completing this for educational purposes and will not use it for any other reason.

I look forward to hearing from you.

Bridget



### Appendix C

**Title of Project:** Campus Climate for LGBTQIA+/Two Spirits at a Midwestern Tribal College

**Principal Investigator:** Bridget Brooks, [bridget.brooks@und.edu](mailto:bridget.brooks@und.edu) **Advisor:** Sonja Brandt, 701.777.3145, [sonja.brandt@und.edu](mailto:sonja.brandt@und.edu)

**Purpose of the Study:**

The purpose of this study is to ascertain the campus climate for LGBTQIA+/Two Spirit students at one tribal and community college (TCU), by asking the following questions: “Is there a population of LGBTQIA+/Two Spirits at a midwestern tribal college?”, “What is the campus climate for LGBTQIA+/Two Spirits at a midwestern tribal college?”, and “Is there a difference between how LGBTQIA+/Two Spirits and heterosexual people perceive the campus climate at a midwestern tribal college?”

**Procedures to be followed:**

You will be asked to answer survey questions regarding the following demographics: campus role, age, tribal affiliation, gender, sexual identity, and external sexual and gender identity awareness.

You will also be asked to indicate your level of agreement with each statement on a six-point Likert-type scale (1 = Very Strongly Agree; 6 = Very Strongly Disagree) for a set of 21 statements regarding campus climate, in the following categories:

1. Campus Support: this section asks you to respond to seven statements regarding support for LGBTQIA+/Two Spirit individuals on campus.
2. Policy Inclusion: this section asks you to respond to three statements regarding policies that

affect LGBTQIA+/Two Spirits students on campus.

3. Academic Life: this section asks you to respond to four statements regarding LGBTQIA+/Two Spirit studies, current courses, academic resources, and research on campus.

4. Student Life: this section asks you to respond to three statements regarding LGBTQIA+/Two Spirit groups and activities on campus.

5. Campus Safety: this section asks you to respond to four statements regarding LGBTQIA+/Two Spirit bias, hate crimes and victim support on campus. At the end of the survey is an open-ended question that asks you to specify if there is anything regarding campus climate for LGBTQIA+/Two Spirit individuals on campus that was not addressed in the survey.

**Risks:** There are no risks in participating in this research beyond those experienced in everyday life. However, some survey items could be personal and might cause you discomfort. If you would like to talk to someone about your feelings, you can contact the LGBT National Hotline at 888.843.4564.

**Benefits:**

- You might have a better understanding of what services are available for LGBTQIA+/Two Spirits on campus. You might realize that others have had similar experiences to you.
- This research might provide a better understanding of how LGBTQIA+/Two Spirits are treated on campus. This information could help plan courses, programs, and activities or make student services better.

**Duration:** It will take approximately 5–10 minutes to complete the survey.

**Statement of Confidentiality:** The survey does not ask for any information that would identify who the responses belong to. Therefore, your responses are recorded anonymously. If this research is published, no information that would identify you will be included, since your name is in no way linked to your responses.

All survey responses that we receive will be treated confidentially and stored on a secure server. However, given that the surveys can be completed from any computer (e.g., personal, work, school), we are unable to guarantee the security of the computer on which you choose to enter your responses.

As a participant in our study, we want you to be aware that certain “key logging” software programs exist that can be used to track or capture data that you enter and/or websites that you visit.

**Right to Ask Questions:** The researcher conducting this study is Bridget Brooks. You may ask any questions you have now. If you later have questions, concerns, or complaints about the research please contact Bridget Brooks at [bridget.brooks@und.edu](mailto:bridget.brooks@und.edu).

You may also contact the faculty advisor for this research study, Sonja Brandt, at 701.777.3145 or [sonja.brandt@und.edu](mailto:sonja.brandt@und.edu) during the day.

If you have questions regarding your rights as a research subject, you may contact the University of North Dakota Institutional Review Board (UND IRB) at 701.777.4279 or [und.irb@und.edu](mailto:und.irb@und.edu).

You may contact the UND IRB with problems, complaints, or concerns about the research.

Please contact the UND IRB if you cannot reach research staff, or you wish to talk with someone who is an informed individual who is independent of the research team. General information

about being a research subject can be found on the UND IRB website's "Information for Research Participants" at <http://und.edu/research/resources/human-subjects/researchparticipants.html>

**Compensation:** You will be eligible to register for one of five \$20 gift cards at the end of the survey. You will be asked to leave the original survey via a hyperlink and enter your email address, which will be used for the draw only.

**Voluntary Participation:** You do not have to participate in this research. You can stop your participation at any time. You may refuse to participate or choose to discontinue participation at any time without losing any benefits to which you are otherwise entitled.

You do not have to answer any questions you do not want to answer.

You must be 18 years of age or older to participate in this research study.

Completion and return of the survey implies that you have read the information in this form and consent to participating in the research. Please keep this form for your records or future reference.

Study information sheet campus climate Would you like to participate in the study?

- Yes (4)
- No (5)

*Skip To: End of Survey If Title of Project: Campus Climate for LGBTQIA+/Two Spirits at a Midwestern Tribal CollegePrincipal... = No*

*Skip To: End of Block If Title of Project: Campus Climate for LGBTQIA+/Two Spirits at a Midwestern Tribal CollegePrincipal... = Yes*

1 What is your current role on campus? Choose all that apply.

- Administration (1)
- Faculty (2)
- Staff (3)
- Student (4)
- Other (Please Specify) (5) \_\_\_\_\_

2 What is your age?

- 18–24 (1)
- 25–34 (2)
- 35–44 (3)
- 45–54 (4)
- 55+ (5)

3 Are you an affiliated member or of a state or federally recognized tribe?

- Yes (1)
- No (2)

*Skip To: End of Block If Are you an affiliated member or of a state or federally recognized tribe? = No*

3a What is your tribal affiliation? Choose all that apply.

- Enrolled (1)
- Descendant (2)
- Other (3) \_\_\_\_\_

3b Which state or federally recognized tribe(s) are you affiliated with? List all that apply.

\_\_\_\_\_

4 What is your gender? Choose all that apply.

- Male (1)
- Female (2)
- Non-binary/third gender (3)
- Another option not listed here (please specify) (4)
- \_\_\_\_\_
- I prefer not to answer this question (5)

5 What is your sexual identity? Choose all that apply.

- Heterosexual (1)
- Asexual (2)
- Bisexual (3)
- Gay (4)
- Lesbian (5)
- Pansexual (6)
- Queer or Questioning (7)
- Other (Please Specify) (8) \_\_\_\_\_
- I prefer not to answer this question (9)

*Skip To: End of Block If What is your sexual identity? Choose all that apply. =  
Heterosexual*

6 Who is aware of your sexual identity and/or gender identity?

- I am out to everyone, including people at work and/or college (1)
- I am out to my friends and family (2)
- I am out to a few friends and family (3)
- I am out to a few close friends (4)
- I am not out (5)

7 I have not disclosed my sexual and/or gender identity to students, faculty, staff, or administration on campus because I am worried about negative consequences.

- Yes (1)
- No (2)



*If I have not disclosed my sexual and/or gender identity on campus to students, faculty, staff, or a... = Yes*

7a I have not disclosed my sexual and/or gender identity because of the fear of negative consequences by these members of the campus community:

Check all that apply.

- Administration (1)
- Faculty (2)
- Staff (3)
- Students (4)
- Other (Please Explain) (5) \_\_\_\_\_

The following sections ask for your experiences regarding campus support, policy inclusion, academic life, student life, and campus safety for LGBTQIA+/Two Spirit individuals.

Campus Support: Respond to the following statements based on your experiences on campus.

	Very Strongly Agree (1)	Strongly Agree (2)	Agree (3)	Disagree (4)	Strongly Disagree (5)	Very Strongly Disagree (6)
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There are LGBTQIA+ administrators/faculty/staff/students. (20)

LGBTQIA+ issues and concerns are addressed. (14)

There is an employee designated to support LGBTQIA+ students. (2)

There is an employee designated to increase campus awareness for LGBTQIA+ issues. (3)

There is training offered for Safe Zone, Safe Space, Ally or other similar programs. (18)

There are LGBTQIA+ allies on campus (22)

There is at least one gender-inclusive bathroom on campus (not labeled men's or women's) (21)

Policy Inclusion: Respond to the following statements based on your experiences on campus.

	Very Strongly Agree (1)	Strongly Agree (2)	Agree (3)	Disagree (4)	Strongly Disagree (5)	Very Strongly Disagree (6)
Students are able to choose the pronouns they use for college purposes. (3)						
Transgender students have the capability to self-identify on campus. (Gender identity/gender expression) (1)						

Transgender students are able to use their chosen name, if it is not their legal name, for college purposes. (2)

Academic Life: Respond to the following statements based on your experiences on campus.

	Very Strongly Agree (1)	Strongly Agree (2)	Agree (3)	Disagree (4)	Strongly Disagree (5)	Very Strongly Disagree (6)
There are courses that offer LGBTQIA+ studies (Gender/Sexuality/Queer Studies) (1)						

LGBTQIA+ issues are incorporated into current courses. (2)

There are LGBTQIA+ resources in the library. (Books, journals, etc.)

(3)

There is support for LGBTQIA+ research.

(4)

Student Life: Respond to the following statements based on your experiences on campus.

	Very Strongly Agree (1)	Strongly Agree (2)	Agree (3)	Disagree (4)	Strongly Disagree (5)	Very Strongly Disagree (6)
There are activities and						

events to bring  
awareness to  
LGBTQIA+  
issues and  
experiences. (1)

There is an  
active  
LGBTQIA+  
student group.

(4)

There are  
activities and  
events  
regarding  
intersectionality  
of LGBTQIA+  
people.

(Intersections =  
Lesbian, Gay,  
Bisexual,

Transgender,  
Queer or  
Questioning,  
Intersex,  
Asexual, +) (5)

Campus Safety: Respond to the following statements based on your experiences on campus.

	Very Strongly Agree (1)	Strongly Agree (2)	Agree (3)	Disagree (4)	Strongly Disagree (5)	Very Strongly Disagree (6)
There is a known procedure for reporting LGBTQIA+ bias or hate crimes. (1)						
There is training to identify LGBTQIA+ bias and hate crimes. (2)						



There is  
training on  
prevention of  
LGBTQIA+  
bias and hate  
crimes. (3)

There is  
support for  
victims of  
same-  
gender/same-  
sex violence.

(4)

13 Is there anything not on this survey regarding the climate for LGBTQIA+/Two Spirit individuals on campus that you would like to share? (Please Specify)

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Thank you for participating in the survey!

If you would like to be entered in the random draw for one of five \$20 gift cards, please click [here](#).

You will be asked to provide your email address, which will not be connected to this survey and will only be used for selection and delivery of the draw.

Appendix D



Principal Investigator: Sonja Marie Brand
Protocol Title: Campus Climate for LGBTQIA+/Two Spirits at a Midwestern Tribal College
Protocol Number: IRB0004091
Protocol Review Level: Exempt 2
Approval Date: 03/08/2022
Expiration Date: 03/08/2025

The application form and all included documentation for the above-referenced project have been reviewed and approved via the procedures of the University of North Dakota Institutional Review Board.

If you need to make changes to your research, you must submit an amendment to the IRB for review and approval. No changes to approved research may take place without prior IRB approval.

This project has been approved for 3 years, as permitted by UND IRB policies for exempt research. You have approval for this project through the above-listed expiration date. When this research is completed, please submit a termination request to the IRB.

Sincerely,

Michelle L. Bowles, M.P.A., CIP
she/her/hers
Director of Research Assurance & Ethics
Office of Research Compliance & Ethics
Division of Research & Economic Development
University of North Dakota
Technology Accelerator, Suite 2050
4201 James Ray Drive Stop 7134
Grand Forks, ND 58202-7134
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Michelle.Bowles@UND.edu
https://und.edu/research/resources/index.html

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PROJECT ORIGINAL SUBMISSION DATE: March 2022
ORIGINAL REVIEW DATE: 3-22-22
PROJECT TITLE: LGBTQIA+/2S TRIBAL COLLEGE SURVEY STUDY
PRINCIPAL INVESTIGATOR: Bridget Brooks EMAIL: bridget.brooks@wtcc.edu
SPONSORING INSTITUTION: University of North Dakota, doctoral student
DATE: 3-22-21

Dear Professor Bridget Brooks,

The submission for your requested research permit on [redacted] has been reviewed by the [redacted] Research Review Board. The Board's conclusion is as follows:

Your project is approved as presented in your application and accompanying information, with the following stipulations:
As soon as possible, please provide the [redacted] Research Review Board with a detailed written description of your plans to assure both survey subject confidentiality and data confidentiality.

This letter serves as your research permit. Your approved calendar date permit period extends from the above-listed Board Original Review Date to and including 365 days. If your project duration will be more than 365 days to completion, you will need to submit a continuation request (see form) at least one month prior to reaching the 365-day expiration date. If your project is completed within the 365-day period, you must submit a Project Closeout/Termination Report (see form). If you anticipate making any substantive changes in any part of this approved project protocol, you must submit a detailed letter describing and requesting permission for requested changes/amendments to your project protocol—and receive Board approval before implementing the changes. An exception to this advance-approval requirement is any emergency action that must be taken to protect a project participant's safety or an endangered stewardship resource. In that event, you still must promptly inform the Research Review Board of the incident, your actions, and your requested ongoing changes. Please stay in touch with the Research Review Board Code Administrator, refer to the [redacted] Principal-Investigator/Sponsoring-Institution Project Guidelines, and comply with the requirements of continued permit use. Feel free to ask any questions.

Sincerely,

[Redacted signature]

Boozhoo Professor Bridget,

RRB members, at today's meeting, had no further questions or requests regarding your further explanation of your data confidentiality plan. You may proceed as you have stated. Please let me know if you have any questions during your data collection process. Miigwech miinawaa, thanks again, for this very important precedent setting Indigenous academic research.

Giga-waabamin,

[Redacted signature]