



Center for Native American Research & Collaboration (CNRC)

Native American Programs, Office of the Provost

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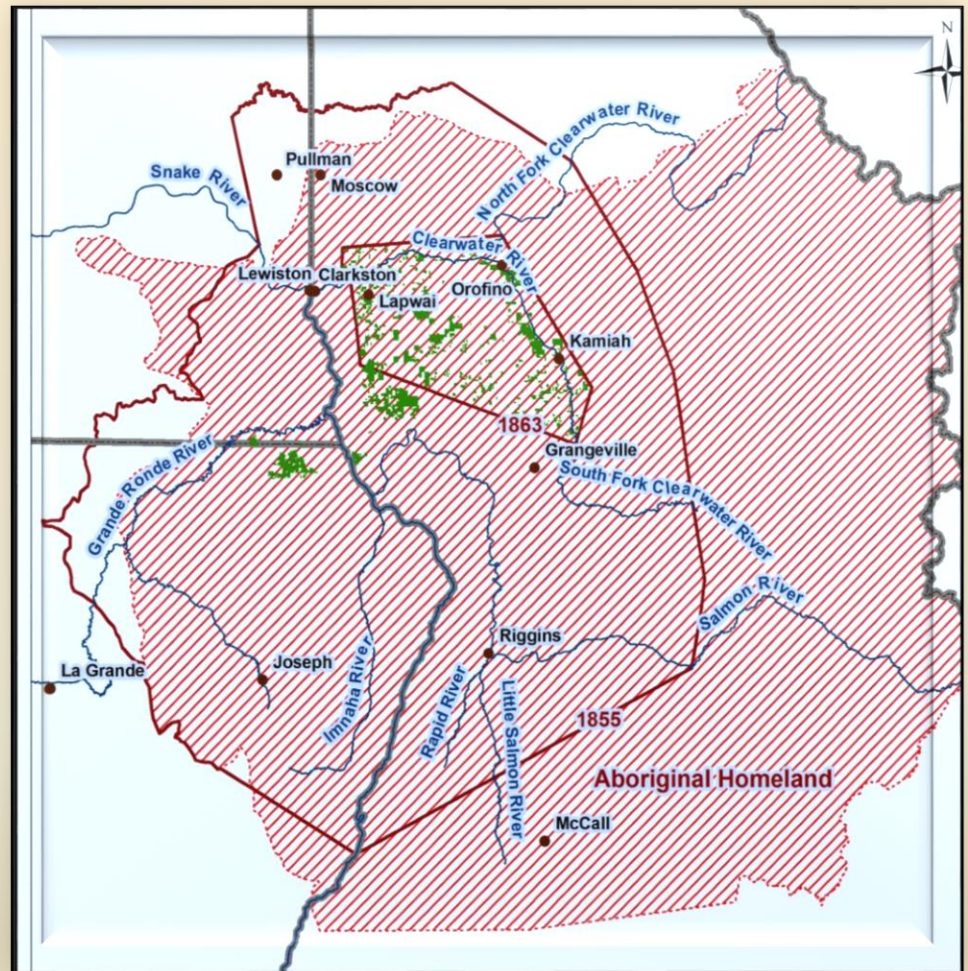
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WSU Pullman is located on the ancestral homelands of the Palus people and on the ceded lands of the Nimíipuu (Nez Perce) Tribe.



WSU Vancouver is housed on traditional Cowlitz lands, WSU Tri-Cities on ceded lands of the Confederated Tribes of the Umatilla, and WSU Spokane on historical Coeur d'Alene tribal lands bordering with the Spokane Tribe.



Twelve MOU Signatory Tribes

- Coeur d'Alene Tribe
- Confederated Salish & Kootenai Tribes of the Flathead Reservation
- Confederated Tribes and Bands of the Yakama Nation
- Confederated Tribes of the Colville Reservation
- Confederated Tribes of the Umatilla Indian Reservation
- Confederated Tribes of Warm Springs
- Cowlitz Indian Tribe
- Kalispel Tribe of Indians
- Kootenai Tribe of Idaho
- Nez Perce Tribe
- Quinault Indian Nation
- Spokane Tribe of Indians



Native American Advisory Board to the President



MOU: WSU “recognizes and affirms for itself established Federal Policies under which Native American tribal governments are treated as *distinct legal and political entities*, with their own powers of self-governance and self determination”

MOU: WSU and NAAB will “promote Native American studies and educational opportunities through the University, to *serve the needs of* Native American students, other students, and the *Signatory Tribes*.”

WSU and Native America

- **Funding:**

As of *early March*, **awards for fiscal year 2018/2019 totaled \$10,957,269**. Approx. 27 million dollars more pending (based upon searches of Indigenous,” “Tribal,” “Native America,” “American Indian,” and “Alaska Native” in proposal titles and abstracts).

- **Students:**

WSU has approx. 794 Native American undergraduates.

WSU has approx. 109 grad. students.

- **Tribes:**

573 Federally Recognized Tribes in US.

29 Federally Recognized Tribes in WA.

Different Perspectives

Allan Pard/*Mi'ksskimmisoka'kimm*

- N. Piegan/*Aapatohsipiikani* (Blackfoot) Elder
- Former *Piikani* Nation Chief,
- Senior Advisor to Alberta Aboriginal Relations.



Allan Pard. Still from PBS' *Before there were Parks*, Rick F X Smith.

Allan Pard, a Peigan cattle rancher with a white cowboy hat and a penetrating gaze, and Jerry Potts, a soft-spoken descendent of the famous Peigan scout of the same name, were waiting for us. Weatherbeaten, tough and wary, they listened as I described my project. Allan asked me hard questions, while Jerry sat back, arms folded, not missing a beat. Finally, Allan said, “*How come people like you come here with such good intentions, but what they make is such shit?*”

Anne Makepeace, *Edward S. Curtis: Coming to Light* (National Geographic: Washington, DC: 2001), 191.

Identity

- Historically/“traditionally,” identity is tied to behavior toward and relationships with others or “personhood.”
- Legal criteria for tribal membership set by tribes:
 - “blood quantum,” lineal descent, community recognition, etc.
- Criteria for federal recognition of individual identity varies:
 - usually requires $\frac{1}{4}$ - $\frac{1}{2}$ “blood quantum,” as noted on CDIB

Knowledge

- Indigenous Epistemology and Ontology: Person \leftrightarrow Person (Intersubjective)
 - Knowledge is relational, processual, verifiable.
 - Person is broad category, that includes “other-than-humans.”
- “Western” Epistemology and Ontology: Subject \rightarrow Object
 - Knowledge is observational, often static.
 - Personhood is exclusive/limited to the [human] subject.
- In the 1900’s, Western philosophers and scientists problematize “objectivity”:
 - Paul Ricœur and the “Hermeneutic Turn”
 - Observer Effect (Quantum Physics) and Hawthorne Effect (Social Sciences)

Knowledge Acquisition & Dissemination

Piikani examples



Deer Tipi, Walter McClintock, early 1900's



Fort Shaw School, early 1900's



Jim Swag, Barnaby
Provost, *Alter-Native Media*



Lona Running Wolf, Aaron Jacob/*Slate*

Indigenous Research Methodologies

Research for/by/with Indigenous Peoples

IRMs attempt to bring “traditional” insights to academic work, *not* replace traditional knowledge.

OCAP principles, to “counter exploitative research”:

1. Ownership: Community
2. Control: First Nations have right to control aspects of research.
3. Access: FN’s have right to retrieve and examine data concerning them.
4. Possession: can be means of asserting above.

M. Kovach (Plains Cree/Salteaux), *Indigenous Methodologies: Characteristics, Conversations, and Contexts* (Toronto: U. of Toronto Press, 2009).

The “4 R’s of Indigenous Research

- Respect
- Reciprocity
- Relationship
- Relevance

V. Kirkness (Fisher River Cree) and R. Barnhardt, “First Nations and Higher Education: The Four R’s,” *Journal of American Indian Education* 30, no. 3 (May 1991) 1-15 and *many* subsequent texts

Relational Accountability

Non-Native researchers must extend accountability *beyond academic peers* to include Native American students and communities and recognize the same as persons.

S. Wilson (Opaskwayak Cree), *Research is Ceremony: Indigenous Research Methods* (Winnipeg: Fernwood Publishing 2008).

Accountability in traditional Native communities extends even further.

- It is tied to notion of “personal causality.”
- In a highly personal universe, characterized by interconnection, and ordered by reciprocity, why do “bad” things happen?



Prime Minister Harper, Canada

Existing Mechanisms for Extending Accountability

- **WSU IRB**
- **Protocol for Scholarly Collaboration** between the Department of Anthropology at WSU and MOU Signatory Tribes
- **Plateau Peoples Web Portal MOA** with Tribes
- **Tribal (legal) approval** may involve tribal, intertribal IRB or submitting proposal to relevant tribal department, tribal council committees, and/or the entire council.
 - Many tribes maintain treaty rights to land beyond their borders. Fed. law requires consultation for any work on those lands that impacts the tribes.
- **Tribal (cultural) approval** involves following protocols that govern the transfer of information, especially protected, “sacred” knowledge.
- **Grant Reports and Audits**
- **Peer Review Publication Process** (ideally including Indigenous Researchers).

Collaborative Research Design

- Establish collaborative relations before DESIGNING your proposal/commencing project.
- Native representatives should be included in grant proposals as funded personnel.
- If the research is generalizable to a tribe or within reservation boundaries, tribal approval is required.
- If the project has “tribal implications,” consultation is required. Tribal approval is a means of documenting the consultation.
 - Policies that have tribal implications” refers to regulations, legislative comments or proposed legislation, and other policy statements or actions that have substantial direct effects on one or more Indian tribes, on the relationship between the Federal Government and Indian tribes, or on the distribution of power and responsibilities between the Federal Government and Indian tribes. Exec. Order 13175
- Letters of approval should be submitted with IRB applications, grant proposals, etc.
- Addressing OCAP, especially ownership and possession, may require explicit agreements, beyond Tribal approval, with the participants and potentially ORAP and AG.

Govt-Govt Legislation

- [Executive Order 13175](#) (Federal): Consultation and Coordination with Indian Tribal Governments (Pres. Clinton, 2000)
- [Centennial Accord](#) (WA State, 1989)
 - “The parties share a desire for a complete Accord between the State of Washington and the federally recognized tribes in Washington reflecting a full government-to- government relationship and will work with all elements of state and tribal governments to achieve such an accord.”
- [Millennium Agreement](#) (WA State, 1999)
- [Out-of-state Accord](#) (WA State, 2004) Nez Perce and Confederated Tribes of the Umatilla Indian Reservation

“Research should not be conducted within an American Indian community without gaining consent not only from the individual subjects, but also from tribal government authorities. Gaining consent requires submitting proposals to the tribal council or following protocols established by tribal IRBs.”

D. Champagne (Turtle Mountain Chippewa), “Centering Indigenous Nations within Indigenous Methodologies,” *Wicazo Sa Review* 30, no. 1 (Spring 2015)

Question:

How do you understand or define
“meaningful tribal consultation”?

Resources

WSU Native American Programs

- [Memorandum of Understanding](#)
- Center for Native American Research & Collaboration
 - [Affiliates and Associates Program](#)
 - [Publications and Events](#)

Native American Health Sciences

WSU Extension Tribal Liaison: [Dan Fagerlie](#)

