

Sweat Lodge on Campus: Examining Barriers of Communication of a Project between Native Students and the University of Idaho

A Thesis

Presented in Partial Fulfillment of the Requirements for the

Degree of Masters of Arts

with a

Major in Anthropology

in the

College of Graduate Studies

University of Idaho

by

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May 2019

Authorization to Submit Thesis

This thesis of Jonathan E. Moon, submitted for the degree of Masters in Arts with a Major in Anthropology and titled "Sweat Lodge on Campus: Examining Barriers of Communication of a Project between Native Students and the University of Idaho," has been reviewed in final form. Permission, as indicated by the signatures and dates below, is now granted to submit final copies to the College of Graduate Studies for approval.

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Abstract

The University of Idaho is a land grant university which is located on traditional Nez Perce lands. Located in the city of Moscow, Idaho the university is located with indigenous tribes surrounding it in all directions. Over the past several decades the university has worked to create relationships with the surrounding tribes through collaborative projects. Through these relationships the university has demonstrated a desire to recruit indigenous students and makes continued efforts to improve retention rates among these students. The most recent of these efforts is a collaborative project to set aside space for a sweat lodge for the university indigenous community. In this paper I seek to examine this recent process for possible barriers in communication which if addressed could work towards strengthening the relationships between the U of I and its surrounding native communities as well as its own community of native students and faculty while working to continue the goals of native student recruitment and retention.

Acknowledgements

While on my personal academic journey I have had the good fortune to have help and support from many people and agencies. Throughout my college experience I have been blessed with teachers kind enough to share their wisdom, and through the sharing of that wisdom, help me become a better human. I am so very grateful for the relationships I have had with and the lessons I have been taught by Dr. Bruce Cochran, Dr. Rodney Frey, Dr. Philip Stevens, Dr. Vanessa Anthony-Stevens, Dr. Jan Johnson, Dr. Mark Warner, Dr. Lee Sappington, Dr. Laura Putsche, Dr. Yolanda Bisbee, Dr. Sammy Matsaw and family, and last, but certainly not least, Roger Vielle and Wendy Wagner. The following scholarships and entities facilitated my journey and my gratitude runs deep for federal Pell Grants, the Jeff Markos Memorial Scholarship, the Regents Targhee Hall Scholarship, the John C. Calhoun Memorial Fund, The University of Idaho Department of Sociology and Anthropology, Spokane Falls Community College (Pullman) and the University of Idaho

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Introduction

In the spring of 2018 Roger Vielle, a Blackfeet elder, issued an invitation to attend a sweat at his Deary, Idaho residence to my family and to Sammy and Jessica Matsaw and their family. I picked up Sammy and his two sons and we drove directly out to Deary in case Roger required any physical help preparing the sweat. Our wives and daughters would follow soon with two cooked turkeys for a post-sweat feast in Roger's front yard. As we drove, Sammy and I discussed our lives, telling the stories of how we became who we were in that moment through the talking about our paths and the obstacles and allies we have encountered on them. We talked about our earliest years and memories, our wild teenage years, the struggles and triumphs of adulthood, and our journeys through the American education system where we met as graduate students. Before long we were pulling into Roger and his wife Wendy's yard and parking behind his sweat lodge.

We were welcomed by Roger and Wendy and their adorable pack of dogs. Roger had already started a fire, and the rocks for the sweat had already begun to soak the heat from the flames into themselves. Sammy and I chopped wood from Roger's log pile, and Roger joined our conversations. Roger told us stories of his youth and experience with boarding schools, life as a young indigenous soldier in Vietnam, and more recent stories of his summer powwow tours across the states in the summer time. Roger, as he often does, also talked about sweats. He talked about his first memories of sweats, the lessons he learned from them, and how he still learns and grows and heals each time he conducts a sweat ceremony. He talked about past sweats, he pointedly reminded me of my first sweat, also at his Sweat Lodge, and the combat veterans I had shared the experience with. We talked then about these men and how they were each doing in the time since we shared the sweat lodge. We smiled and laughed remembering the experience and the friendships formed during that experience.

Roger asked Sammy about his experiences with sweats and they discussed the small differences in the way the Blackfeet and Lakota hold their sweat ceremonies. I listened intently as they discussed the history of the sweat ceremony, and how it had once been outlawed by the American government. Roger explained how grievous this truly was due to the cultural and spiritual importance of the sweat ceremony to the indigenous people who hold them. Without lingering on this for too long, the conversation progressed to how those days have faded (their influence never completely dissipated) and the power of the sweat ceremony is returning to new generations to offer them ties to their past and people. Roger told us about his work with combat veterans through sweats. In this capacity Roger works with indigenous and non-indigenous warriors alike to help with the healing process after battles and returning to the world they knew. They talked about sweats in prisons, how they reduce

recidivism by offering Native prisoners the same healing and spiritual ties to their past and people- giving them new grounding in the world they perhaps were missing before prison. Sammy told us excitedly about the Sweat Lodge project at the University of Idaho, where the university's native community was working with the school administration to set aside space for a Sweat Lodge on campus property. Roger and Sammy agreed this was a very important and positive project which could benefit indigenous students at the U of I for generations to come.

Our wives and daughters showed up and we visited with other invited participants -both indigenous and non-indigenous- until Roger was ready to begin the sweat. My wife Shannley brought Roger and Wendy a gift of homemade raspberry jam and a jar of candied jalapenos which he rushed inside to hide away. When the time came to begin, Roger first blessed each of us in turn with sage. He climbed in and I handed him in all the tools he requires for the ceremony. He then calls us in, one by one, to scuttle into the darkened structure around a central open pit. It is not mine to describe the inner details of a sweat ceremony, and I often find it difficult to verbalize my own experience within the Sweat Lodge. I do feel I can say a few things; the smell of the hot rocks (the grandfathers) gives me a sensation like a full body sigh, I have seen with my own eyes the physical healing effects of the sweat with my wife and an injury which previously kept her awake at night, I consider the experience both highly personal and intensely communal- and communal beyond those in attendance to include the earth, the animals, the plants, the rocks, and waters- the world all around us past, present and future. This sweat was special for us, as Sammy shared with us all songs and prayers from his people throughout the ceremony. After the ceremony I laid on the grass in front of the sweat lodge, steam rising from my flesh into cool afternoon air and my eyes closed, silently cherishing the connection I felt between myself and everything and everyone around me.

Following the sweat we feasted on turkeys the Matsaws and my family cooked for the occasion. We cooked ours upside down in the pan so the meat could soak up all the juices and the Matsaws made a summer turkey which was red from all the delicious spices and seasonings on it. We feasted on turkey, fruits and salads, and fry bread Wendy made for us all. Little by little people peeled off, everyone departing with hugs and plates of leftover food. We lingered to help as much as Roger and Wendy would allow. We thanked Roger and he thanked us. As we climbed into the car for the ride home, I asked my wife, "did you know they are going to build a Sweat Lodge on campus?"

The University of Idaho is a land grant university which is located on traditional Nez Perce lands. Located in the city of Moscow, Idaho the university is in a unique location with indigenous tribes surrounding it in all four directions. Over the past several decades the university has worked to create relationships with the surrounding tribes, and the university community itself includes the Office of Tribal Relations, the Native Student Center, and the Tribal Lounge located within the Pittman Center. Through these relationships the university has demonstrated a desire to recruit indigenous students and make continued efforts to improve retention rates among these students. The most recent of these efforts is a project to set aside space for a Sweat Lodge for the indigenous community. In this thesis I seek to examine this process for possible barriers in communication which if addressed could work towards strengthening the relationships between the U of I and its surrounding Native communities along with its own community of Native students and faculty while working to continue the goals of Native student recruitment and retention.

As this project is to examine a process between an academic institution (the University of Idaho) and an indigenous population (the university's Native population) agreeing on space for a cultural ritual (the Sweat Lodge), I feel discussions regarding the cultural significance of the sweat lodge, cultural ideas of space/ place, as well as the history of indigenous peoples and academia should be briefly addressed. The examination of these topics will inform my research going forward and help to establish a framework for this thesis. After these discussions I will give a brief overview of the project, and the two main sites considered for the Sweat Lodge on campus. Using the interviews I gather I will then highlight what people believed helped this project be successful and acknowledge any areas which could be improved upon for the betterment of future projects of this nature. Through this analysis of this knowledge I will create a possible map of understanding which could help future projects continue to foster strong University and Indigenous relationships and communication.

In this thesis I am seeking to gather qualitative data in the emotions, ideas, and interpretations of my participants and from that data present both the EMIC views from those who worked upon the project and my own educated ETIC viewpoint interpretation. My methodology is centered on the teachings of Dr. Rodney Frey and this thesis borrows much from Clifford Geertz and his idea of 'thick description'. As Dr. Frey describes (and I concur), "We share a desire to provide detailed, thick descriptions of social events and their contexts that don't objectify our hosts, but bring an immediacy to them through a retelling of "participant observation" in which the researcher is embedded in the unfolding story. It is a description that can at once humanize others, while rendering their unique behaviors more meaningful" (Frey, 2017). Through this style of presenting ethnography, I seek to present the context of my research in a way which best fits with the context itself. I mention this also

as a note to the untraditional format and style I have chosen for my thesis. Where I seek to identify barriers in communication, I must acknowledge that academic language can itself be a barrier to understanding for wider audiences. As such I have purposely chosen to attempt to limit citations and blatantly academic language in hopes this work can be found accessible beyond the highest levels of education. The Sweat Lodge Project and the ideas which drove it have a natural and open flow which I feel are best represented with the narrative style/ format I have chosen.

In an effort to study the communication between parties during the Sweat Lodge project I conducted interviews with many people involved with the project. Participants represent the Native student population, members of U of I administration (including President Chuck Staben and Tribal Relations), members of the Arboretum Associates Board, representatives from the colleges of Natural Resources, and members of U of I faculties department. This broad selection represents all those involved in the sweat lodge project and is made up, in some cases, of varying tiers of authority and influence which by structure of itself demonstrates the larger complexities of such a project. This project has been approved by the University of Idaho Internal Review Board and each of my respondents did sign an informed consent form prior to our discussions. Given that much of the communication which drove this project was through email chains and forwards I will include as many of these communications as made available to me to include in analysis with interviews. `

In addition to these methods of gathering knowledge on the Sweat Lodge project I have had the good fortune of having the extended aid and assistance of Sammy Matsaw. Mr. Matsaw is a PhD candidate in the College of Natural Resources at the University of Idaho as well as an active member of both the Bannock-Shoshone of Fort Hall, ID and the U of I Native community as well. Mr. Matsaw has been a driving force behind the Sweat Lodge project. He has been working towards his PhD the entirety of his time working on the sweat lodge project, which to me demonstrates- as does his own research into fresh water ecology- his exceptional ability to understand both indigenous and western sciences and his ability to navigate the two realities which these represent. Mr. Matsaw has kindly offered me his extended participation as a key consultant which includes extended conversations about the Sweat Lodge project and beyond. Over the past two years I feel Sammy and I have formed a friendship through which we maintain a level of honesty, respect and relationality which in turn has had great influence into the heart of this thesis and helped its formation and direction throughout.

The purpose of this research is to identify any possible barriers in communication or understanding which if addressed could improve future projects between the University of Idaho and its Native student community. Issues identified through the research must be presented in a way which demonstrates an explanation of the varying views/ideas/processes which caused said issue and must

be mapped in a way which could aid in future navigation of these issues in future projects. Successful collaborative projects work to strengthen relationships between the University of Idaho and its Native community, and through these relationships work to increase and improve Native student recruitment and retention. The Sweat Lodge on campus is a healing space where individuals- as well as the larger university and Native communities- can build and strengthen these vital relationships, successfully mapping this project as I envision should provide benefit to all who seek to build relationships between universities and their Native communities in the future.

Sweat Lodge

The Sweat Lodge is a traditional ceremonial space which is recognized and utilized by many Native American tribes. The Sweat Lodge is generally a small, dark, enclosed space where participants gather. The structure is semi-permanent, constructed of young trees and animal hides or blankets. Once the entrance is sealed, one person will pour water over heated rocks which creates vast amounts of steam which fills the enclosed space- heating the participants. Within the lodge, while pouring water over the heated rocks prayers are spoken and songs are sung. This ceremonial space is used on various occasions depending on the tribal group. As with many cultural aspects of indigenous peoples the specifics of the ceremony change group to group, region to region, such as what species of tree is used for the frame, the order which people enter and even how they enter. For instance, some groups enter the lodge by crawling in head-first while others enter by scooting in looking back out through the entrance. These differences within the greater context of a shared ceremony demonstrate the uniqueness of tribal groups. The ceremony, while having minor differences, can act then to bond participants from different groups. While not all native groups participate in the Sweat Lodge many throughout Montana, Idaho, Washington and Oregon (where the U of I MOU tribes reside) do have their own variation of the ceremony which is still commonly practiced.

The Sweat Lodge is a renewal and purification ceremony which can be used to heal emotionally, physically and mentally. Traditionally the ceremony was performed before and after important events and activities such as battles, hunts or other ceremonies. However, this process is two-fold in that the body purifies through sweating and the releasing of toxins, and the mind and soul and purified by the spirits the ceremony allows to share the space with the participants (Root & Lynch, 2014). This use of spirituality combined with the communal aspects of the ceremony is commonly considered religious, however this understates indigenous beliefs on religion. We can see this as Vine Deloria Jr. (w/ Wildcat, 2001) explained, "Religion dominates the tribal culture and distinctions existing in Western culture no longer present themselves. Political activity and religious activity are barely distinguishable. History is not divided into categories. It is simultaneously religious, political, economic, social and intellectual." Kidwell, Noley, and Tinker reiterated this point describing how Native view "ceremony as merely an extension of their day-to-day existence." (as cited by Root & Lynch, 2014)

The ceremony has survived colonialization and continues to heal indigenous peoples. Several prisons in the US recognize the spiritual and cultural significance of sweat lodges and allow Native American inmates to participate in them while incarcerated. The use of sweat lodges in prisons has been found to decrease reoffenders by offering them a healing space of emotional, physical and mental renewal. Rehabilitation through spiritual healing. We see this also in the work of Roger Vielle, a Blackfeet elder and combat veteran who organizes sweats for combat veterans both indigenous and non-indigenous.

“You come back from war with things attached to you, and some of those things may not be good. They could be memories. Or it could be somebody you killed, and that person attaches himself to you and comes home with you. Ceremonies help wash those things off, send them back to where they are from and get you back to who you are.” (Roger Vielle, speaking on his work with veterans and the Sweat Lodge). The space Roger creates mirrors the Sweat Lodge from the U of I, and demonstrates the power of healing found within these ceremonies.

The inclusion of a Sweat Lodge on the campus of the University of Idaho will allow for a safe healing space for students, many of whom are away from their families for the first time. The Sweat Lodge on campus will act as an experiential form of teaching and learning, wherein every aspect of it from its orientation, construction, and use is a process of learning cultural ideals regarding the spiritual and physical aspects of the world through repeated processes. These processes each are ritual themselves which relay cultural knowledge among participants as they complete them. The Sweat Lodge on campus will be a space of healing and cultural identity yet is not exclusive. The Native student community has offered to share the experience of the sweat lodge with non-indigenous students as well who which to participate. Through this sharing of ceremony and ritual, and through the lessons learned through Sweat Lodge participation this Sweat Lodge on our campus can create a space of healing and renewal, of cultural learning and identity, and one of bonding and relationship building.

Space/ Place

It is important to realize how our worldviews help determine how we position ourselves within the world around us. I seek to highlight some simple variation between western and indigenous ideas not to deem one superior to another but rather to demonstrate how multiple views exist, and -through communication, relationship, and understanding- can co-exist. Though we all share the same physical space in certain areas the ways in which we regard those spaces can be vastly different. A beach at low tide carries different meaning for a tourist looking for snapshots of the sunrise over the ocean than it does for a local family digging calms for subsistence. Both find value in the land in their own ways, and in this simple case no space is harmed, but the relationships are different. If we are just there for a picture we can post to Facebook our relationship with the beach is fleeting, we captured our moment in digital beauty (utilized our desired resource) and we will soon be off to capture more. If you are digging clams to feed your family, you must form a dedicated relationship with the beach. You have to spend enough time there to know when the tide rolls back far enough to allow the hunt to happen. Once you know the rhythm of the tides you would need to spend several more days hunting calms to know which part of the beach had the most clams or the fattest clams. Once you found the clams you would be thankful, thankful to the sea for rolling back so you could find them and thankful to the clams themselves for providing your family nourishment.

The question is, in very understated terms, do we consider ourselves a part of our surroundings or do we stand apart from them viewing from our unique humanly perspective? In western contexts space is often viewed as “universal, homogenized, and devoid of human experience” (Pierce & Louie, 2008). In western cultures we tend to remove ourselves from our environments and from our outsider view space/ place becomes another external phenomenon for us to study, categorize, and catalog. Through these the land becomes something we can manipulate and control (Deloria & Wildcat, 2001). We can divide it into parcels, map it for resources, and alter it to best suit our needs and propagate our ways of life. We can clear forests and use the trees for houses we then populate the hillsides with. We can roll our asphalt roadways across vast valleys and plains, to travel across them in hours not weeks. We can blast our ways through mountains, and roll our asphalt roads through so we never have to transverse the treacherous mountain peaks. We can suck the minerals from the ground, themselves which are studied, categorized and cataloged, and manipulate them to

best fit our needs as well. We can damn the rivers to populate and farm the rich flood lands downstream, and use the reservoirs for recreation and irrigation. From these forms of us exercising our control we build industries which we become dependent upon for continued resources and employment for our ever-growing populations. In western thought we are masters of this world, and we exist to populate and control the lands we inhabit.

Indigenous views consider humans as an interrelated part of the natural world around them. This develops more intense relationships with the land as the relationship is one to be balanced and respected, the land cares for you by providing nourishment and shelter for your family and you care for the land to best allow for natural processes to flow. Resources are respected and never wasted or pillaged, so that others (throughout time and group) may share them when they are at that place. Engagement to places are repeated, and cared for to allow those natural processes to continue, rather than focusing upon an end goal of resource maximization and control. The processes of returning to these places, and following the same processes as ancestors did, creates a living history sewn into the places of a space. Though it is understood there is place beyond that which you occupy, the idea of place becomes more localized within indigenous ways. The space which a people occupy, and everything which shares that space, become intertwined for the continued existence of all. The uniqueness of landscape become basis for cultures, languages, social structures, and spirituality. Histories are marked and shared through place names, these histories (and the lessons they hold) are brought to life in the present- knowledge of landscape spanning generations- with songs, dance, and story (Basso, 1996). The landscape becomes the source of knowledge, a knowledge gained through careful observation and interaction which is treated with the respect of a gift from the land itself not as a product of superior intellect and deduction (Frey, 2001). This view of inter-relatedness blurs lines of easy categorization because everything in and of a landscape is seen to affect in some way everything else which shares the landscape and that process of relation is key to understanding how the world works.

Daniel Wildcat explains, “Compare the western scientific view to widely shared tribal views in which humans understand themselves to be but one small part of an immense complex living system... This hypothesis offers a holistic worldview in the most profound sense, where attention to relations and process is much more important, at least initially, than attention to the parts of our experience. The point should be obvious: we, human beings, in all our rich diversity, are intimately connected and related to, in fact dependent on, the other living beings, land, air, and water of the earth’s biosphere. Our continued existence as part of the

biology of the planet is inextricably bound up with the existence and welfare of the other living beings and places of the earth” (Deloria & Wildcat, 2001). Knowledge and landscape become so intertwined attempts to capture indigenous place-knowledge in traditional western forms removes it from its context and thusly removes experience directly gained through first hand interactions between human and landscape throughout time (Pierce & Louie, 2008).

Roger Vielle summed up a major difference in western and indigenous ideas of place for me once as, “Western society is all about ‘personal property’ and that’s silly to me as a Native. How do you own land? Its gonna outlast you and your kids and your grandkids and your great grandkids. All of them. You can occupy land, you can use the fruits of the land, but that land and those fruits are meant for everything, not just me and you. If you own land, you can restrict who goes there, you deem yourself able to alter natural processes for convivence or industry. This is often done without concern for others who will be affected by these decisions even though they have ties to the land too. To me, to other Natives, there is so much more to land, and our relationships to the land than that.” (Roger Vielle, personal conversation, 2018).

With the Sweat Lodge project we see these two views working together. The Native student body sought to create, utilize and maintain a sacred space through indigenous methods and processes. This space and its required processes would teach through ceremony and experience the relationships to the land, to the culture, and to the nature of spirituality. This space was to be established within the university’s system of land as plots and parcels, through which the exercising of control of the landscape has created complexities such as governing boards or managing bodies with additional levels of authority and influence. A clear vision and presentation of that vision which combined the cultural/ spiritual importance of the Sweat Lodge with its physical/ spatial needs helped to bridge the views of space / place within this particular project in a way which guided the overall process and success.

Brief History Native Education in America

When considering Native education, it should be realized it did not begin with European invasion and has instead, as previously discussed, been a generational process linked intricately between the people and the landscape for as long as people have inhabited those landscapes. Nor should talk of history of Native education confine its self to the past. When considering the days of boarding schools, one must also realize the state of Native education in the present, and from it the state of Native education in the future as all are as linked as knowledge and landscape. Native education in America may on one hand be categorized into eras- but these eras would likely be defined not by the indigenous people experiencing them but rather by the policies set by government bodies far removed from the schooling processes. On the other hand, Native education in America is a fluid thing, a continuous process of a people's responses and adaptations to these outsider policies from generation to generation.

Traditional Native education was tied so closely to other aspects of existence- the cultural, the spiritual, the social, the environmental- that it could hardly be separated into its own set of distinct experiences which could then be standardized across that culture's youth. "American Indian education historically occurred in a holistic social context that developed a sense of the importance of each individual as a contributing member of the social group. Essentially, tribal education worked as a cultural and life-sustaining process. It was a process of education that unfolded through reciprocal relationships between one's social group and the natural world. This relationship involved all dimensions of one's being while providing both personal development and technical skills through participation in the life of the community. It was essentially an integrated expression of environmental education. Understanding the depth of relationships and the significance of participation in all aspects of life are the keys to traditional American Indian education" (Cajete, 2005). From this understanding, education is a continuous process unique to those whom experience it yet connected to all other aspects of life.

With European contact and colonialism, we see the introduction of western ideas into the lives of the indigenous. The western method of schooling- where children are grouped by age and taught subjects one by one by instructors in positions of authority- was considered to be the peak of educational processes. After waves of genocide, policies in Washington turned to assimilation of tribal peoples with the focus on the children. "The 'civilized' nation assumed that its right to dispossess Native nations went hand in hand with a responsibility to 'uplift' them, and mission and federal 'Indian

schools' were established as laboratories for a grand experiment in cultural cleansing, Christian conversion, and assimilation of laborers and domestic workers into the workforce (Littlefield, 1989, 1993). The so-called civilization of American Indians, at times simply termed 'Americanization', mandated the transformations of nations and individuals: replace heritage languages with English; replace 'paganism' with Christianity; replace economic, political, social, legal and aesthetic institutions" (Lomawaima & McCarthy, 2006). Throughout the boarding school experience education was mixed with cultural and physical violence meant to eliminate previous culturally-gained worldviews and replace them westernized concepts of society and reality. Languages, so vital to oral histories and traditions- and like those histories tied to that landscape of those histories and traditions- were beat out of the children. Their cultural dress and grooming was discarded in a grand show and they were reimaged in clothes of western style and design and devoid of any previous cultural meaning (Lomawaima & McCarthy, 2006).

Schools themselves are great examples of use of space. Native children were accustomed to their learning being directly tied to the outside world and then were thrust into a structure, removed from that natural environment, which came to represent the source of knowledge. Schools make use of western ideas of space, controlling the environment with permanent structure and further dividing that space up in order to divide groups of children for better and more efficient observation. "The establishment of physical and social partitions between and among groups and individuals increases the visibility of interns. Inspectors of various sorts are better able to supervise a group of people when they are separated into divisions. As these divisions become finer and finer, the places to escape notice or scrutiny become fewer and fewer. Whether or not organizations employ physical partitions, as for example do prisons, the establishment of analytic spaces and the matching of individuals to these spaces allows for the observation of the smallest detail of individual behavior. Aside from the fact that the mere chance of being seen is enough to induce certain forms of behavior, perpetual scrutiny permits supervisors to accumulate stores of knowledge on the day-to day activities of each individual in their charge" (Ryan, 1991). Examination is used alongside the described observation, and through these limited means of understanding the children were compared to other American children and cataloged and eventually stereotyped.

Each time the pendulum of control swung in Washington policies regarding Indian education would alter- sometimes in progressive fashions and sometime in conservative ones- generations of Native children would have to re-adjust to new forms of experimental educational assimilation (Deloria & Wildcat, 2001) These shifts directed methods of teaching, and subject matter taught including aspects of localized cultures deemed 'safe' or those aspects which could be monetized or industrialized

(Lomawaima & McCarthy, 2006). Each generation of Native students had its own policy shifts to deal with, to respond and adapt to, which drove further divisions between experienced reality between generations of indigenous people. Eventually the pendulum swung and the ‘boarding school era’ came to a slow end, shifting Native students to American public schools where they were held to the same standards despite different learning styles and forms of understanding.

Now, Native students are working to maintain their traditional ideals and epistemologies while succeeding within systems of western education. Indigenous scholars can be found across sciences and colleges, producing critical theories and indigenous methodologies which combine traditional methods of knowledge and western scientific rigor. The work of Vine Deloria Jr., Brian Brayboy (Tribal Critical Race Theory), and Sandy Grande (Red Pedagogy) draw attention to and demonstrate the value of indigenous knowledge and methodology within academia and beyond. Linda Tuhiwai Smith, Aileen Moreton-Robinson, and their non-Native ally Leigh Patel each focus on de-colonizing methodologies which focus on educational/ academic processes and research. With history as evidence future generations will adapt and re-act to the exciting advancements we are witnessing today, putting these theories into action and continuing to exercise their expression and understanding of knowledge within western academia and beyond.

The Sweat Lodge project at the University of Idaho was driven by Native students seeking a space for this purification/ rejuvenation ceremony which reinforces relations culturally and spiritually. This space would offer cultural connectivity to students at the university and apart from their home communities, many for the first time. In the context of the land for the Sweat Lodge being University property it gives the opportunity for the site to become a healing space. “The sweat is a good case study for what the sweatlodge means as a healing space for not only Native Students but-and-also faculty, and teachers who carry the burden of “American Education” as a tool of assimilation and genocide (Sammy Matsaw, personal email communication 2019).

University of Idaho Sweat Lodge Project

In fall of 2016 upon returning from his mother's people, The Oglala Lakota, Sammy Matsaw made a formal request to Dr. Yolanda Bisbee, head of Tribal Relations, to seek space for a sweat lodge on campus. In his request Sammy recognizes that the University of Idaho rests upon traditional Nez Pearce lands, and vows as such to respect all Nez Pearce protocols and/ or requests. He mentions his own use of the sweat (since he was 10 years old) and that he has been Sun Dancing for the last 10 years, which results in his songs and protocols being centered in Lakota teachings. He acknowledges those small procedural differences in the ceremonies and invites Dr. Bisbee to a sweat to see how he would conduct one. While making his request Sammy offered his time and energy not only to this specific project but also to mentor NASC students through college life as a Native person and to generally make himself more available to help throughout the year to give back.

Dr. Bisbee took Sammy's request to the Native American Advisory Council which advises to the president of the University of Idaho, Chuck Staben. The NAAC is made up of representatives from the 10 tribes which the University of Idaho has MOUs (Memorandum of Understanding) with. The council was fully supportive of the project and Dr. Bisbee sent a request to President Staben to see if there was space for a sweat lodge on the University of Idaho campus. After a brief exchange of emails, which already included the discussion of possible sites, permission was granted for the project to move forward. At this point, Brian Johnson- from facilities- became involved and joined with Sammy and Dr. Bisbee in finding a suitable location for the sweat lodge within proximity to campus. Early suggestions included the yard of the old President's Mansion- prior to renovation, the University of Idaho Arboretum, and at Parker Farm at the east side of town heading in the direction of Troy, ID.

President Staben himself offered the President's Mansion as a space, however with major renovations already planned the location could have only been temporary until said renovation began. The University of Idaho arboretum was the first choice of the native community given its close proximity to campus and its mission to preserve nature and to educate the public. However, after a few meetings with the Arboretum Associates Board the decision was made to continue researching other locations. Priority then shifted to the University's land at Parker Farms, where a group of representatives from the project met and worked together to find a suitable site for the sweat lodge. This goal was accomplished in an afternoon after visiting three or four prospective locations varying between areas near College of Agriculture and College of Natural Resources projects existing at Parker Farm. The

location was selected and approved on site in an area lined on two sides by tree lines with a flat clearing in the middle.

The next steps were the development of the site, including adding gravel to roads and installing a privacy fence. Over the course of the next several months meetings took place between Sammy, Dr. Bisbee, and Stephanie Clarkson from facilities' design department to create a budget-friendly design which met the needs of the native community and satisfy university requirements for safety and security. Ground was broken on the project in fall of 2018 and in the spring of 2019 the first sweat will be held in the new lodge.

Site A: University of Idaho Arboretum

As a dedicated research facility into forestry and natural resources the University of Idaho has two arboretums on its grounds, the Charles Shattuck or old arboretum located behind the administration, college of education, and college of athletic buildings, and the extended or 'new' arboretum which sits west of the university golf course and runs from Nez Pearce Drive on the north end to Palouse River Drive on its south end. The two areas are living museums with trees, bushes and flowers from around the country and the globe which offer quiet peaceful walks to those navigating campus grounds. These areas are recognized for both their natural beauty as well as the opportunities to educate and learn about the plants as they grow they present to students and the public alike. "With the two arboretums knitted together, our University of Idaho was ranked 26th among the most beautiful college arboretums by the collerank.net website" (Jones, 2018).

For the purpose of the sweat lodge project the attention was focused on the new arboretum, and proposed a site at the southern end off of Palouse River Drive. The new arboretum itself is 63 acres of land once used as the driving range for the nearby golf course. President Ernest Hartung (12th U of I president) proposed the project and choose the site across from the 'old' arboretum and the President's Mansion atop Nez Perce Drive in 1975. Funding was approved in 1980 and development began. Hartung would remain largely involved with the development of the extended arboretum "selecting and planting the first plant in 1982 and establishing the initial irrigation system" (Jones, 2018). Hartung also helped to establish a voluntary fund-raising group known as the Arboretum Associates Board of Directors- who in its current formation participated with the representatives from the native community and facilities to consider the proposed location for the sweat lodge in the arboretum. The AAB acts as a voluntary fund-raising group which does advise the Arboretum

Executive Committee which is made up of 3 U of I faculty members which has direct advising power to the university administration and president.

Beginning in November of 2016 Brian Johnson was in contact with members of the AAB, including Kris Roby who currently heads the board. After initial discussion between board members an invitation was issued to the representatives of the native community to present their proposed idea for locating a sweat lodge in the south west corner of the arboretum at the AAB weekly (monthly) meeting. After this initial presentation in December 2016 the AAB and the Arboretum Executive Committee gathered a list of their concerns (see letter from AAB to Brian) and sent them to Brian to pass along to Sammy and Dr. Bisbee along with the recommendation other sites still be considered.

Site B: Parker (Pitkin) Farm

Parker Farms is University of Idaho property located about two miles from campus out the Troy Highway (State Highway 8). The parcel of land consists of over 170 acres which is shared by the Colleges of Agriculture (CALs) and Natural Resources (CNR). The land is greatly used for research, Extension and teaching activities. The land is used for both short-term and long-term research with subject areas such as weed, insect and plant disease management; crop production, plant breeding and genetics; woody landscape plants; soil microbiology and ecology; and organic farming. The property includes several structures such as; 3,400-square-foot seedhouse ; 1,800-square-foot seedhouse annex; 4,000-square-foot foundation seed building; 4,000-square-foot shop and equipment storage area; 1,000-square-foot pesticide storage, loading and cleaning facility; three 1,200-square-foot polyhouses and one 3,000-square-foot polyhouse; the residence for the farm manager as well as smaller buildings and storage areas used by various units of the College of Natural Resources. With 110 of the 170 as farmable plots the land also houses field-size and plot-size tilling, seeding, spraying and harvesting equipment for small grain, legume, Brassicaceae and many other crops. The property is also the site Center for Forest Nursery and Seedling Research, the Logger Sports Arena, and a NOAA weather station.

For the Sweat Lodge project there was three to four sites which were considered possible. The sites spanned the nearly the entire property in various open flat locations between the areas of land currently in use. Sammy, Brian and Dr. Bisbee met representatives from Parker Farms, CALs, and CNR on December 1, 2017 to choose from the possible sites. (University of Idaho, 2019)

Project Participant Feedback

I conducted interviews over the course of two months with Dr. Yolanda Bisbee (Director of Tribal Relations), President Chuck Staben, Kristine Roby (President of Arboretum Associates Board), Steven Hacker (Director of Operations and Outreach College of Natural Resources), Brian Johnson (Director Facilities), Stephanie Clarkson (Facilities/ Design). I also have discussed the project and his involvement with Sammy for over a year. Each participant has their own personality and individual perspective into the project which at times meant I was able to see ‘both sides’ of certain interactions. Through these interviews I was able to find a clearer understanding of the process, it’s complexities and its power, through the perspectives of those involved. I identified several themes/ phrases repeated throughout the interviewing process which directly mention or draw focus on communication, relationship, and teaching/learning. These reoccurring themes themselves act as both the skeleton and beating heart of this project.

These three themes became paramount within the project, and not as behaviors embraced for the simple goal of completion but rather as integral to the long-term processes itself so they were evident at every step with the intention of remaining relevant beyond the project’s conclusion. This project is centered in the indigenous ideals represented by the Native students themselves, and thusly it is natural that these themes to be so vital throughout the project. The clear vision of the Sweat Lodge project, shared by Sammy, very much included the process, not just the end goal. These three themes blend together at times, acting in direct conjunction with each other, and in fact act to strengthen each other’s positive effects for project participants and project outcome. The successful application of these themes as behavior can cause this blending, as when embraced these themes become more than project-specific behaviors and become a way of being within and without the project- where the themes enter greater areas of ones’ life and bear greater influence on continued behaviors beyond the scope of any given project. We see these themes first emerge in Sammy’s letter to Dr. Bisbee which set the tone-with these embedded themes- for the duration of the project. These themes are embedded in the sweat, so it seems natural they also imbue the process for its space.

I can reflect now back at my own experiences with the Sweat Lodge and see where these themes have always been prevalent. For example, drawing back to my opening vignette offers examples of all three themes in action on the day of a sweat. Communication occurred throughout the day, as both simple conversation- as between Sammy and I on the ride to Roger’s- and as instruction- when Roger had me hand him in his tools in his specific order. Our wives all talked, our children talked (some, my

kid was embarrassingly shy), even the dogs got lots of attention and baby talk. Before, after and during the sweat we all hung out in Roger and Wendy's front yard, sometimes working (chopping logs, or stoking fire) and sometimes just reclining in a lawn chair enjoying the sunshine and company. Our communication also took the form of stories and jokes outside the Sweat Lodge and as prayers and songs once we entered.

This communication was building and strengthening relationships throughout the day. Sammy and I got to know each other better through our stories and conversations, as did our wives. Roger and I have an established relationship, where he serves as simultaneously as mentor, brother, and 'rowdy Indian uncle' I never had. Through this relationship I can freely admit I truly enjoy communicating with Roger. Sammy and Roger established a relationship of mutual respect, and through that we all had twice as many prayers and songs to hear. Before the sweat Roger always talks about the sweat, remembers his first sweat and he wants others to remember theirs. He was present at mine and he told me to go back to it, to remember those relationships we had made with the veterans we shared the Sweat Lodge with. We talked about those men, about those relationships, brought them back to Roger's front yard with our words and thoughts. The Sweat Lodge teaches about relationality and I always come away feeling closer to those I shared the space with, those who shared their prayers and songs, and the world beyond the lodge from the blades of grass to the chipmunk in the tree to the pond to the algae hugging at its edges.

Roger has acted as a mentor to me, and I often find the lessons he teaches come without warning and often remain open ended for me to piece together with my own time, energy and introspection. He also often draws me back to moments, as he did with my first sweat, and together we re-live those moments, make them active in the now to remind me how everything flows together. Both Roger and Sammy shift their tones when discussing the Sweat Lodge. The men speak softer, they speak with respect, with re-living a memory or explaining a process or element of ritual. The communication shifts to follow them, to one which offers to educate me- who as a lost white boy knows much less than many indigenous children. There is great importance in the words they chose and the lessons they share with me. Roger often goes back, or begins a lesson in the past and then brings it back to now. He and Sammy did that that as well as they discussed the history of the sweat up to the Sweat Lodge at the University of Idaho. Little did I know that afternoon would plant the seeds for my thesis, and that those seeds had been planted with the communication, relationship, and teaching/ learning from an afternoon sweat with friends.

Overall, it is simple to see the Sweat Lodge project has achieved its goal and a Sweat Lodge will be operational on campus property in spring of 2019. A project of this nature could not have been

accomplished without clear communication at its core. It was birthed in clear and meaningful communication with Sammy's initial email to Dr. Bisbee inquiring into the possibility of a sweat lodge on campus. The subsequent communication between Dr. Bisbee and President Staben was composed of each asking questions in order for a level of clear understanding from which to ground the project. Included initially, with additional input from secretary to the President- Brenda Helbling, were suggestions of possible sites, acknowledgement of others who may have experience in similar projects from other universities who could be of any advisory aid, and a request for a broad project budget- which itself seemed of little administrative concern as it was quickly approved by President Chuck Staben.

During my conversation with President Staben he told me it was not even a question of yes or no, just how soon. "Yolanda came to me and told me that they (native students) wanted a sweat lodge on campus, and I said absolutely. It was something I knew we could very much make happen". I believe these early interactions between Dr. Bisbee and President Staben themselves while demonstrating clear communication through inquiry and response also demonstrate a second key theme from the project in relationship. As Director of Tribal Relations Dr. Bisbee is in a position of direct advisory to the president and she has spent years building her working relationship with not only the man himself but university administration itself. I believe Dr. Bisbee and President Staben have worked together for several years now and have a friendly professional relationship which affords both a level of comfort and respect which allows communication to flourish. She also communicates directly to the Native American Advisory Council and acts as a conduit of information between the council and university administration. In addition to these relationships she works closely with the Native American Student Center and the native student population.

I believe Dr. Bisbee is a variable in any formula for projects such as the sweat lodge project as her participation and the relationships she has with the various entities involved were widely recognized by interviewees as a key (one of several) to this project's success. I can say from my interactions with her she is an active example of all of three of the themes I have identified, and through the thoughts relayed to me through this process I know her Sweat Lodge project collaborators would agree with me. In our meeting Dr. Bisbee told me, "its all about building a clear vision, and then sharing that vision with people until you find people who can share that same clear vision, and who are willing to work with you to bring it to life". This statement directly calls to the importance of clear communication but it also hints at the power of this clear communication to build relationships. Through the relationships Dr. Bisbee maintains all around her she acted as a constant on the sweat

lodge project- involved at every step as a representative of both the university's Native community and university administration.

Sammy Matsaw was also credited by several respondents as a key to the project's success. Direct comments from project participants focused on his own ability to share the clear vision he had in a powerful yet professional manner which demonstrated the importance of the sweat lodge while relaying the physical (spatial) requirements. For many of my non-indigenous respondents this was their first true exposure to the reality of the sweat lodges to indigenous people. All but one of my non-indigenous respondents described the sweat lodge as a 'healing space'. This demonstrates Sammy shared knowledge beyond the spatial requirements so that those he communicated to had a broader understanding of the sweat lodge to include its power and importance, and that they received this knowledge and allowed it (perhaps even subconsciously) to positively influence their role in a project of true cultural importance to indigenous students. A healing space is a space with power, a space infused with purpose and meaning, the finding and maintaining of this space becomes then a responsibility of some importance beyond selecting any empty swath of land capable of meeting the bare spatial requirements. The people working on the sweat lodge project were not working to find a space, they were working together to find a healing space.

This is an example of all three of the identified themes. Sammy shared his clear vision (communication), he infused it with lessons about the importance of the sweat lodge which they received and acknowledged (teaching/ learning); relationships were established in order to collaboratively achieve the important goal of finding the healing space (relationship). Sammy himself acts as a variable in the project, while personifying the common themes and thusly having great influence on the direction of the project. His own unique experiences have made him the man that he is, this man who wishes to create these sacred cultural spaces for his fellow Native students to help them connect to their cultures as they navigate western academics. His dedication to his traditional culture which he incorporates into his daily life, encounters and actions dictated how he approached the Sweat Lodge project and how he fulfilled his role as it progressed. Sammy's involvement was another constant in the project, and his influence was felt (and mentioned) by nearly all my respondents.

A common theme within the interviews of three of my non-indigenous respondents (Chuck, Brian, and Steven) was an acknowledgement, in one form or another, that this was a project for Natives by Natives. These men are all in positions of authority or power within the university (University President, VP of Facilities, and Director of Operations and Outreach) but within this project their role in the process became one of assistance and facilitation, rather than one of direction or control. "This

(the Sweat Lodge) was something our Native student body wanted, and something we could accommodate rather easily” Chuck Staben. Our university president offered his support early in the process and took his role in the project as one of service to his students. “The arboretum was the location they (the native student body) initially wanted, and I wish more could have been done to get it accomplished there. When it didn’t, it was just ‘okay, let’s all go out and look at these other possible sites until we find one that works for them’” Brian Johnson. “They (the Native student body) knew what they wanted, and they were very clear about it, all I had to do was help them find a space which met their needs, or could be adapted to fit their needs” Steven Hacker. I believe these men are demonstrating the cultivation of alliances, in that through their interactions within this project they worked to build relationships and through those relationships, know best how to support and when to step back (Anthony-Stevens, 2017). This behavior, particularly when the outcome is so positive, can be a great way to form and strengthen relationships so important to projects of this nature.

We see a few lags in the project timeline, lapses of time when the participants were awaiting emails, meetings or the outcomes of meetings. Examining these brings up two interesting and complex situations; the decision to continue looking past the preferred site of the arboretum and the final stages of physical design and development. I do not personally view, nor hope to present, these specific examples as negative or harmful but rather as opportunities to build understanding.

From my earliest conversations with Sammy he admitted the arboretum would be his preferred site. It was of close proximity to the main campus, “if they can walk to the NASC they can walk to the sweat”, and it was nestled amongst the arboretum’s hundreds of trees and bushes. The proposed site was at the southern end, near the parking lot on Palouse River Dr. and to the west of the large red barn found there. He admitted it would need some type of privacy barrier, he personally preferred the idea of a living one, and a source for fresh water, but admittedly to me as an absolute outsider it sounded like the perfect place. The sweat lodge is physically a rather simple thing, a semi-permanent structure rebuilt seasonally, with a relatively small spatial footprint on the arboretum’s 63 acres. It did indeed sound simple to Sammy, and simple to me when he explained to me.

Instead, the final location of the sweat lodge is still on campus property, yet three miles from the main campus and the NASC at the Parker Farms site. Sammy and Dr. Bisbee attended the December 2016 meeting of the AAB where Sammy presented their vision for this project- the importance of the sweat and the spatial/ physical requirements needed to bring it to life. The AAB asked for time to consider the proposal and the first noticeable lag occurs as the board confers amongst themselves and the Arboretum Executive Committee who wield the real power of advisement to university administration. They responded with a list of concerns in an email to Brian Johnson, which he passed to Sammy for

answers. Sammy responded, answering each question, explaining how indigenous knowledge and the arboretum's goal of teaching/ learning were kin, how the care of fire, native plant life, and the surrounding trees would all be respectful and sacred in its own ways. (see Appendix II- Sammy's Responses Email). However, at the end of the questions, came the recommendation that other sites should continue to be explored. Project participants Dr. Bisbee, Sammy and Brian took the recommendation and reached out to members of CNR and CAS to explore possible sites on the university's Parker Farms property. Once there they found the current site which all are quite pleased with and which will be operational Spring 2019.

The project does have a happy ending, but I feel it is important to highlight my discussion with Kris Roby which casts light onto the complexity into the decision-making process behind this outcome for greater understanding. Kris currently serves as the president of the AAB and she offered me pages and pages of minutes from AAB meetings where the sweat lodge project was discussed and emails she had pertaining to the sweat lodge project. Though she acts as president they are a group and all decisions reached are not necessarily her own. Through my very pleasant conversation with Kris she helped me understand the many layers to the arboretum site. Firstly, and rather importantly, the arboretum is unique to much main campus property in that it is also in ways its own entity- while under the technical oversight of Facilities it has its own horticulturist (and small staff), volunteer fund raising group (AAB), and arboretum executive committee (AEC) who possess direct advisory to university administration. The AAB, the body which hosted the meeting attended by Sammy and Dr. Bisbee, were acting in an advisory role and have no legal authority. Also, unlike many areas of campus the arboretum is almost entirely open to the public, and as such does have to consider, at least to a point, public opinion. Endowments fund much of the arboretum which has its own modest budget from which they were basing their line of thought for the sweat lodge project. The inclusion of the AAB, AEB, and the general public, give the arboretum some level of independence but also add layers of logistics into the decision-making process.

As this unique entity, the arboretum has its own mission which is centered on the on-going education of the plants and trees which make up its living museum. Due to this mission it was decided early on by the Arboretum representatives that the sweat lodge would require the inclusion of an ethnobotanical garden. This also was the first 'recommendation and concern' voiced in communication. "(1) The Arboretum Associates Board of Directors and members of the Arboretum Executive Committee think it would be appropriate to build a Sweat Lodge in the Arboretum only if one or more extensive ethnobotanical gardens were to be grown near the site of the Sweat Lodge. The ethnobotanical garden or gardens and the Sweat Lodge area should have interpretive panels or other

materials to educate visitors about the use of plants by Native Americans and the ceremonial use of the Sweat Lodge. This would provide a context for having a Sweat Lodge in the Arboretum and would meet the mission of the arboretum by serving an educational function related to plants. We would work closely with the Native community to highlight Native knowledge of plants. We request that on-going additional funding be allocated for the acquisition of the plants and the maintenance of the garden or gardens.”

It was reasoned this ethnobotanical garden would require a level of on-going funding, but I can say from my conversations with Sammy he has repeatedly stressed the sweat lodge was not meant to become a large cost, it was meant to be created and maintained based on indigenous principals and methods including their own cleaning and care. I believe the mentally adding a continuous cost to the sweat lodge (or specifically the ethnobotanical garden required to be attached to it) rendered a mental value to counter that cost. It could be from this idea of ‘cost/value’ that at least one concern voiced from the AEC was born, “(4) There is concern that granting permission might open the door to other groups wanting to use the arboretum for specific purposes. The proposal benefits a small group while the rest of the arboretum is available for the public as a whole.” I believe this mind-frame devalues the importance of the sweat to indigenous people by weighing it against its assigned cost and the imagined exclusion of the public and thusly lack of benefit (value) for the general public comparatively. It becomes less a sacred space and more a space which has continued cost and must therefore justify that cost with value to equal that cost, in this example that value is determined by the public not the indigenous.

Within this concern we also see a juxtaposition of ideas of education I feel should be mentioned. To indigenous peoples the Sweat Lodge is a source of knowledge (cultural, spiritual, ecological) and lessons are found in each stage of its construction, use and maintenance. From the experiencing of each of these steps does one gain the knowledge. As my major professor Dr. Rodney Frey is fond of saying during lessons, “one must enter the Sweat Lodge to understand the teachings within it”. Much of indigenous knowledge is embedded (in ritual, in story, in the landscape) and the only way to properly gain it is through direct participation. To the Native community the Sweat Lodge itself is educational and to experience it would meet the educational mission of the arboretum. The bodies propose informational panels, which would conform with other panels throughout the Arboretum. These panels represent a more western idea of education, knowledge shared through the reading of words informing upon a subject or subjects. The public is accustomed to gaining their knowledge through this means of education, and through it, not the indigenous methodology of participatory learning, would the public gain knowledge about the Sweat Lodge.

With the list of Recommendations and Concerns passed to Brian we see the fifth and final statement reads, “(5) Board members expressed interest in continuing to investigate other potential locations for the Sweat Lodge, including UI’s Parker Farms.” This statement has also caused some confusion amongst participants as discovered from my interviews. It did signal the search for the Sweat Lodge should be on-going, and the search did continue and locate a permanent location at Parker Farm. I believe this statement perhaps held different meaning for several involved. A brief examination can highlight how my respondents viewed it.

To three of my respondents it was viewed solidly as a ‘NO’. I imagine most projects within a university setting could contain slight amounts of frustration and I can say that any level of frustration explained by my respondents was neither venomous nor pointed at any specific person. Brian voiced a minor level of frustration, “The arboretum was the location they (the native student body) initially wanted, and I wish more could have been done to get it accomplished there.” To Sammy, the positioning of this statement at the end of the list of questions gave the impression of a ‘pre-conceived NO’ or one which signaled no matter the answers he gave the decision had already been greatly reached within the advisory bodies that the arboretum would not work for the sweat lodge.

During my conversation with Kris she was able to explain that to the bodies of the arboretum the door is still possibly open to continue talks into a sweat lodge in the arboretum should it not work in its current Parker Farms location. The logistical issues and the list of concerns and requirements (including the ethnobotanical garden and subsequent funding) will still remain and need to be addressed, but to them the statement was not entirely meant to be such a solid ‘NO’, and rather a ‘let’s try it somewhere else first, but if it doesn’t work come back’. To these bodies the door remains ajar should it need to be opened again.

This is perhaps a simple misunderstanding, but I feel some examination of this difference is required. Having heard both views I can see this statement meaning both ‘no, not here’ and ‘look around for others first’, but to those involved it clearly resonated as one over the other. It could be the brevity of the statement, a second sentence to clarify a stance of continued willingness to the possibility of a sweat lodge in the arboretum for instance could have lent to continued discussions instead of the project shifting its focus to Parker Farms. As noted earlier by Dr. Bisbee, they were looking for willing partners who share their vision. If it was sensed (from this particular communication, the December 2016 meeting, or a combination of both) that these bodies were not willing or did not share the same vision then the search for others who are and who can would continue until the project could be completed. This shift would occur without harsh feelings, relationships were made and lessons were both taught and learned so the continuation is positive and meaningful.

Given the complexity of the arboretum property, the logistical concerns voiced across two advisory bodies with consideration to public usage we can see how this particular site was not a perfect fit for the sweat lodge at the U of I. I should say not all the concerns voiced center upon the idea of applied 'cost/ value', and the concern of holding a private ceremony in so public a space was based out of a respect and understanding of the importance of the Sweat Lodge. This understanding was the basis of very real worry for security, as the arboretum is a well-known favorite attraction for inebriated students. The thought that possible vandalism would include cultural cost as well as possible financial was also a worry to Kris who lives adjacent to the arboretum and can testify to its popularity amongst partying students. This all tells me Kris and others among the bodies do see the space which the Sweat Lodge would have occupied as sacred space, and as such something to be protected. I feel there exist logistical barriers in this site which most others would not possess, and despite them there was opportunity for sharing of vision, teaching/ learning and relationship building in the experience it offered its participants.

The end decision was to take Recommendation 5 as a 'no' and continue the search without hard feelings. This is still viewed as a positive experience overall as an opportunity for teaching/ learning and self-reflection. Dr. Bisbee summed up the situation and likened it to our national discourse when she explained to me, "It was a no, and that's okay. As an administrator working with people- these are my colleagues and I continue to work with them. And I'm not one to burn bridges. Its all about, you can agree to disagree. I think that is what has happened with the national discourse, people say 'we can't disagree or we have hard feelings.' I think we need to get away from that, and talk about keeping communication lines open and having learning moments. And it also is an area where you stand back and reflect, what can I do to create greater learning experiences for people if they don't understand. Everything I do isn't going to be important to you. Everything we do in Indian programs does not have the requirement that everyone will come to it and understand it. There's going to be those with their own opinions, and you got to be okay with that."

The second site considered after the Arboretum was at the U of I's property at the Parker Farms location east of town. This location is much larger overall, 170 plus acres compared to the Arboretum's 63, and is currently used for projects by both the U of I College of Natural Resources and College of Agricultural Sciences. It has no advisory boards or committees and its land is managed by the heads of Operations and Outreach for the respective colleges. Also, while the two colleges share use of the land no great part of it is frequented by the general public or governed by the same mission of education to require any gardens in association with the Sweat Lodge. In these ways many of the logistical barriers simply did not exist at the secondary location. Steven Hacker, head of CNR

Operations and Outreach, explained to me, “‘No’ was not ever an option. We knew we had a few possible sites across the full property, it was just a matter of which would work best”. The process of selecting a suitable site took the afternoon of Dec. 1 2017, and was attended by Dr. Bisbee, Sammy, Brian, Sydel Samuels from the NASC, and representatives from CNR and CAS.

The chosen site is located in a flat clearing between two lines of trees which act as, at least somewhat, a natural privacy barrier. At the time of finding the final site it had a few bee hives which were from WSU and were headed back soon. The location already had a working water spigot, which offered a source for frost free water and eliminated some level of concern for needed development, but fencing for the two sides not lined with trees and possible road work would still be needed. This final would be overseen by Brian and his crew at facilities. Within a day the decision was made to assign this project to Stephanie Clarkson from the U of I’s Architecture and Engineering Services. Stephanie quickly joined the conversation (or more specifically email chain) and the project was moving forward in a very positive fashion.

However, at this point in the project we find one of the longer gaps in total communication. There was silence communication-wise throughout the rest of December 2017 and January 2018, with the first effort to re-engage made by Stephanie on Feb. 7th 2018. The University of Idaho does offer staff and students a Christmas holiday break, which commonly runs the last week of Dec and the first week of Jan. Despite this break there was no forward movement or communication for this project for over two months. Once contact was re-established it seemed the momentum still seemed to suffer as it took the rest of the month to plan the next meeting needed to bring Stephanie up to speed on the project in order for her to contribute her part.

Stephanie’s update meeting took place in late Feb 2018 at the U of I facilities building. She got to work on the project and had her first cost estimates for development delivered to Sammy and Yolanda the first week of April. The initial budget cost was figured at \$375,000, a figure which lead to Sammy telling me, “we’d be the laughingstock of Indian Country with a \$375,000 Sweat Lodge!” It took a few follow-up meetings between Sammy, Yolanda and Stephanie- in which Sammy and Yolanda expressed the desire to lower the costs- before the final agreeable budget was set at a number well over \$300,000 less than the initial offering. Stephanie worked throughout April offering continuously lower figures as she dealt with a web of outside contractors and sellers, university, city, and state safety and development requirements, and the needs of the indigenous students. The final budget was set in early Sept 2018, the beehives returned to WSU and development for the Sweat Lodge finally began in fall of 2018.

Within this particular lapse I think we can see the lack of the three elements which had been previously present within the project. The silence over throughout Dec-Jan was a literal lack of communication, a missed opportunity for the sharing of the vision for the Sweat Lodge, which if anything could have shortened the overall timespan for a project so important to the Native student body. In my discussion with Stephanie she expressed the lapse apologetically, caused by both much needed personal time-off for the holidays and an extra-heavy workload waiting upon her return. These causes are fully understandable and relatable. Others working upon the project experienced the same combination over this same holiday season. The increased workload which hindered her upon returning also highlights another lacking element in relationship, wherein much of this project in its development and planning phase was performed throughout communal input and communication Stephanie was working all by herself for her role in the process.

Her work also initially began before she had a full site visit and was solely informed of the physical/spatial needs of the Sweat Lodge by means of schematics illustrated through emails and maps. Due to her rather late involvement in the process she was not present at any of the previous presentations made by Sammy which intertwined the importance of the Sweat Lodge with its physical/spatial needs. I believe these circumstances, common to the roles within projects such as the Sweat Lodge project, did not allow for the teaching/ learning aspect I found present in other aspects of the project. I believe this missing element manifests in the need to gradually reduce the cost, which I feel shows a level of misunderstanding of the desire for the project to be as simple and undistruptive to the surrounding environment as possible from the beginning. This desire was found to be understood from other respondents who had been afforded direct communication with Sammy where he spoke of the importance of the Sweat Lodge. Again, if anything, this could have just shortened the time span of this project.

There are other long gaps in the project which should also be expected in like-projects such as much of the Native student body- including Sammy and his family- return home over the summer break. Gaps in communication such as the Dec-Jan example in the Sweat Lodge project are very common over such long breaks. Shorter gaps, lapses in communication shorter than a month but longer than a week were experienced throughout an were an acknowledged and accepted as standard in regular email communications by all my respondents. Dr. Bisbee mentioned that some people might have expected the project to move faster, but sometimes she was simply too busy to focus just on the Sweat Lodge project. This was echoed throughout the interviews, and thusly seems to me to be the norm when looking at email communications throughout the university system.

The anticipation of and preparation for both these expected extended and/or random personal/email related lapses and delays could offer future opportunities for practicing communication (the sharing of a vision), teaching/ learning and relationship through efforts as small as short 'checking in' emails or calls or as large as planning time to meet with someone else involved in the project over an extended break in less formal capacity to continue working projects and understanding forward. The more direct the communication the better the odds to see these three themes, and as I believe I have demonstrated these themes have helped with the success of the Sweat Lodge project and therefore can have some validity within such processes when applied into other projects between the University of Idaho and its Native student body.

During my interviews I had the opportunity to realize a vast difference in the perception of space/ place between the Native community and the University administration which I would lastly like to address. The first line of my thesis, after my personal vignette, is "The University of Idaho is a land-grant university located on traditional Nez Perce lands." I opened with this statement because I feel it was vital to centering the complex relationships at play, and as a way of expressing the long regional history of the indigenous. I wanted to ask my respondents how prevalent this truth was to their role in this project in an effort to see if the direct association of the indigenous population, the land the project was being performed, and the university was understood as either; a framework for the project; a consideration for the project or; a non-consideration for the project.

As he was my first interview, President Staben got asked the question first. His answer was, "I was aware of that. Now, land grant is a totally separate issue than Nez Perce ceded lands. I mean as far as I know. I haven't carefully examined the history of that session. What was more important to me was that we have a significant Native American population on campus. This was something they wanted and we could accommodate rather easily." This answer gave me great pause as while it does show his willingness to work with the Native student body it also highlights a very important difference in our lived and understood realities. The truth of the matter, despite any confusion offered through state or federal legislation, the lands now occupied and used by the University of Idaho are traditional lands long occupied and used by the Nez Perce people which were gifted to the University through the federal land grant program. The dividing of this fact seems a dilution of the truth, a mental removal or minimization of duty or responsibility on the university's part and / or a removal or minimization of the right of sovereignty and influence of the Native student body. To me the joining of the two seems the more complete history of the land, one which positions the indigenous within the university's success.

I asked Dr. Bisbee about the separation within the statement and she admitted a logistical difference which could separate them in some peoples' minds. "When you talk about the land grant mission it was a federal/ state appointment to an institution of higher education. When it was established there was no paying attention to who had the land the university would be on, it was just a part of state or federal policy or guideline. Now, to Natives it is totally different because you can't separate the land from everything on it, including the people. So, to try to differentiate- depending on who you ask- you'll never get that overlap, never see one in the other. When I talk about the land grant mission was to educate states population then it is one. It should be going back to tribal peoples. The treaty rights talk about education so they should be one. But, when you talk to a non-Native about land grant mission- who know nothing about the tribes- there isn't going to be that connection."

As I previously stated, President Staben was very supportive of the Sweat Lodge project from the very beginning and I believe he truly values his relationships with Dr. Bisbee and the PNAAC. Dr. Bisbee acknowledged there are far more things which can lead to mis-communication, so the following is my own interpretation. I do not believe he was behaving in a mean or out-right racist manner, but I do believe the need to separate this statement does reveal some level of the mental removal/ minimizations within his thought process which in this case is representing university administration. I feel this is more a symptom of colonial norms, a continuous means of mentally ignoring or justifying power structures. (Perhaps, one way to combat these norms is to recognize the long history of this land and the people of this land by including them in this commonly spoken statement.) I feel this does highlight the reality that academic institutions are themselves colonial systems, and that the complexities in these systems are deeper than personal relationships, built into the structures themselves- both mental and institutional. This relationality must be acknowledged in order to create spaces and movements within these systems which offer all involved the chance to grow and form better relationships while working to build understanding between all of the university's population.

Conclusion

On Tuesday, April 09 2019 the first sweats were held in the University of Idaho Sweat Lodge. I am honored to say I was invited to this historic ceremony and was humbled to share the lodge with friends old and new, including President Staben himself. Due to the themes I encountered in this thesis, and the intensity with which these themes should be applied to one's life beyond the project, I felt the desire to give back myself and offered my help to Sammy in anyway I could. I went to the lodge that day fully intending to be an 'outside man', focusing on facilitating the process for those inside the lodge by bringing in the heated rocks and minding the flaps. Instead, James Walker- Nez Perce tribal member and fellow University of Idaho grad student- informed me with a smile that, 'oh, no, we're all sweating today!' I am glad we did. The morning was gray and cloudy, but by midafternoon- when the rocks were hot in the fire pit- the sun came out and warmed us. The afternoon was amazing, full of humor and stories, openness and sharing, cleansing and renewal. I heard prayers and songs in at least 4 languages which spanned the landscape all around us. Having felt the positive effects of the sweat ceremony I can say with full faith that the University of Idaho Sweat Lodge could help hundreds of students over the years. There are still barriers, which I will discuss, but I can say I feel strongly enough about this ceremonial space to do all I can, for as long as I can to help in any way I can.

Through my research I have shown the three key themes (communication, teaching/ learning, and relationship) I have identified as being constant within the Sweat Lodge project. These themes acted simultaneously as framework, guideposts, and goal- prevalent at every step in the process and underlying the project as a whole. I believe the true value in these comes from the process of working towards constant improvement of them, meaning for one to be a good communicator he must practice good communication with people not just associated with any one project. To excel at these processes, one must work on them, must adapt the conscious improving of them to their life in general, not project-centric. You cannot just improve for the project's sake but your own sake, and for the prospect of improving future projects through that improving you. These elements are strongest when put into action as they are active, fluid interactions. You cannot turn them on or off for a project and should view them each rather as a continuous process of positivity and growth.

This project is to study communication, which was clearly a key component of the Sweat Lodge project's success. Within this project we see various types of communication from emails to large group meetings with presentations to small on-site meetings. All respondents preferred face-to-face

communication, and the ability to consider tone and non-verbal clues during communication. Email is the largely accepted method of at least initial communication with the university setting. As such it is important to understand and perhaps expect small lags in this form of communication which can slow projects down. All participants communicated on one level or another but a few acted as general conduits of communication throughout the project, such as Dr. Bisbee and Brian Johnson. These folks had extra emails and extra meetings to ensure this project's successful flow forward. Their participation connected people and ideas and carried with it a level of responsibility which they exemplified. Projects of this nature will always require great communicators who can share the project vision and find others who can support it.

Sammy has been credited for his ability to share that vision in a way which relayed the spiritual/cultural significance of the Sweat Lodge to indigenous peoples while informing of its physical and spatial needs. This was communication many took to heart, the realization of the space they were looking for to be a sacred healing space with great importance, and which many kept in mind while working on the project. In order to find greater understanding Sammy gave a broader presentation, demonstrating how the significance of the Sweat Lodge and its spatial needs were intertwined and therefore should both be constantly considered. This also demonstrates teaching/ learning and relationship and is a prime example of how Sammy embodies these three key elements with his participation in the Sweat Lodge project.

Dr. Bisbee described for me the importance of Sammy's ability to share their vision as, "For Sammy to be able to share what the Sweat means to him, to Native students, put a greater understanding on that so they (non-Natives) could see what it really meant. It wasn't just 'we just go around a sweat house, have a sauna and are off on our merry way'. So, that was critical and it was part of getting that greater understanding. If they don't understand they aren't going to come to it. When you are trying to get others to open up their minds and get to greater understanding it is about presenting it in a way they'll come to."

The three people I name can be considered variables in this project, each a unique and driven person who put extra time and energy into the project. Each is very humble to their role, but proven vital through the expression of others involved. There is only one Dr. Yolanda Bisbee, and as awesome as she is, she cannot work on every project between universities and their Native communities.

However, people can work to value and practice those traits she came to exemplify during the Sweat Lodge project. One can work to establish relationships like she has worked to establish. One can seek opportunities to share knowledge to those who need it, and to be open to lessons shared with them. One can work to develop clear visions of projects, their process, their goal and their future, and to

share that vision in order to find others who want to support it. Someone who would do these things would be of great benefit to projects of this nature.

When discussing relationships with the Sweat Lodge project we saw the opportunities for the cultivation of alliances, wherein existing power structures (positions of power) acknowledged the indigenously driven nature of the project and did all they could to support it. The project was centered in indigenous ideals and supported on many levels from within the university for those indigenous ideals to direct the project throughout completion and beyond. This behavior can help to create new relationships and strengthens existing ones through the teaching and learning of how to help and when to step back for those seeking to establish allied positions to Native communities and peoples. It involves the shifting of power structures and systems to give the indigenous the space to practice their sovereignty in ways which benefit themselves and their communities first. Those working within academia seeking to establish better relationships with Native communities should read the work of Dr. Vanessa Anthony-Stevens (2017) who focuses on the cultivating of alliances within academic settings. My reference to her work is not given lightly, but rather as a required reading on the subject which can greatly broaden understanding for non-indigenous scholars and allies. With these alliances' projects such as the Sweat Lodge project have the direction, ideals, and goals of the indigenous in mind with the solid support, in any form, of those seeking to assist with the process. This helps to create projects strengthened through relationship and communication with goals of empowerment and success.

I now find it hard to separate each of the three themes for a clear and concise summary when I have come to consider each directly tied to the others. Good communication calls for the establishing of relationship and requires an openness to teaching and learning. Teaching and learning requires both speaking and listening in flows of clear communication and is strengthened through relationship and experience. Relationships are built upon communication and can allow opportunities for us to share our wisdom and have others share theirs with us. To read about these themes is one thing, but for them to be successful they must be put into action throughout a project's process. These three themes were sown into the vision of the Sweat Lodge project and their presence kept interactions and the project overall positive. Every step or interaction was an opportunity to communicate the vision, to teach or to learn, and there were relationships to be made throughout.

There are issues with space for projects of this nature which can be extremely complex, the values we give space and the impact of surrounding spaces as simple examples here. For optimal understanding in projects such as this, efforts must be made to demonstrate how space can hold cultural value and the power to heal. It is important to find open land in sometimes crowded areas where these spaces

can be safe, and that requires relationships with the land, the surrounding area and any people sharing the greater space. Barriers do exist in understanding, such as the issues I mentioned with the AAB's list of Recommendations and Concerns, but only through the recognizing of them can they be addressed. Even then, they are wonderful opportunities to teach about other ways of doing, of educating, of experiencing spirituality and life as well as wonderful opportunities to learn from others or even how to better help others understand you by understanding them better. There is still a physical barrier of the distance between the NASC and the Sweat Lodge, but I believe the three themes will be called upon to address that going forward. I also imagine, with full faith, these three themes will continue with the usage of the Sweat Lodge over the years as they were sown into its groundwork they will only strengthen as they are repeated round after round, cycle after cycle, year after year.

I do personally believe we, as a university community, should chose to acknowledge the true history of this land when we mention our land grant status. The U of I is proud to state it is a land grant university, and it has been very successful from these roots. However, if we begin to acknowledge whose land the government gifted to the University it would begin centering those people within the University's success. First with our words, and then with our minds (Lucy, 2005). If the University begins to recognize this, it could become a part of campus culture- an eventual shift in our collective thought processes which highlights the history of the land and positions the indigenous as not only a positive but a vital role within that history. It would highlight the University's positive relationship with the Nez Perce people which has existed for years. It could alter our academic minds over time to value the input of these indigenous peoples as they exercise indigenous or de-colonizing methodologies as we value our Ag Science program which is also closely tied to land grant mission. Perhaps, adding these words will do more than add another dimension to our thought processes, it will reveal a 'hidden' dimension of our history- one which spans through time and space, one which once commonly recognized can become a healing space itself for the past, present and future. This shift in mentality would value indigenous participation and voice, and put projects such as the Sweat Lodge project at the forefront of development.

I think it best to close not with my words but with those who worked so hard to accomplish the Sweat Lodge project. While I have done all I can to relay those trends and themes I was able to identify I still am an outsider to both this project and the university's Native community, and those who participated best can offer advice for others who hope to replicate the success of the Sweat Lodge project at the University of Idaho. I have asked both Dr. Bisbee and Sammy each two last questions, centered on their advice to both Native students who wish to engage their university's in projects such

as the Sweat Lodge and to university administrators. I'll allow their advice to close this thesis out in hopes it helps those who need to hear it most.

Dr. Bisbee to Native students, "At other universities I think it is really going to depend on what kind of support they have for Native students there. This is something we tell all our Native students when we are out recruiting, 'go seek out a Native student center or Native support person on campus.' They are going to be the ones who have the history and have the knowledge of the functions of the university. So, I would encourage them to seek out somebody who can be a strong ally who can help take those their wants and needs to the forefront. Because the foundation to the Sweat is a spiritual basis and it is very connected to the culture, so not just any university can have that. There has to be a need expressed by a Native student to make these things happen.

"When you are at a predominately white institution and you are presenting something of a spiritual/cultural nature, that there is no understanding for, you have to be able to step out and explain that without losing the significance of that is. That's what my whole office is here for, finding that balance of educating but not giving up who we are in trying to share that with non-Natives...If they don't understand it, they're not going to come to it. When you are trying to get others to open up their minds and get greater understanding it is about presenting in a way they can come to."

Sammy to Native students, "Be persistent, patient, and kind. They (administration, managers, and staff) need your compassion to help them see what you are talking about, what's necessary to create a healing space. The discussion you are going to have is not as easy as you would expect given the importance of the needs. In our case the President of the university was supportive and backed by the Chief Diversity Officer who together were able to assist where needed to give an extra push to Directors, Deans and their assistants. Our biggest hang up was committees with members of staff and staff themselves independent in departments. Wherever the hang ups are for you remember to keep the end goal in sight and come back to being persistence, patient, and kind."

Dr. Bisbee to administrators/ staff, "You have to get engaged with the community. This engagement isn't just showing up or having a meeting. It's being involved in activity, in any of their programs, it takes a commitment to build that relationship. I had an executive leadership person, years and years ago now, come to me and say, 'these students (non-Native students) have the same background as me, but they don't seek me out.' And I looked at him and said, 'Well you need to get involved. Go to their events, go to their meetings, go hang out where they hang out.' And he says, 'Well, can you set that up for me? Contact my secretary and she'll set up a meeting to get it on my calendar so I can go.' And I looked at him and said, 'I'm not going to do that. If you want to do it, you'll do it.' And he never

did, he never made those connections because he was coming at in with a different purpose, his own purpose. He may have had similar backgrounds as his students but he became dis-connected from his community to the point it was very difficult for him to re-engage. I think people really need to think about what is their motive and why do they want to do it. If it is out of personal gain no one benefits except the selfish person. Its gotta be for the greater good if you want to be involved and want to contribute.”

Sammy to administrators/ staff, “There has been a level of appropriateness with administrators by helping when asked and not making any of the process about themselves. They did not center themselves and were very much in the background making things happens as needed and requested by the CDO, myself and the Native student body. I believe their ally ship was also key to make things happen and their quiet leadership that is noticed in our way, humbly. No accolades, no cookies just an invite to sweat is all that was desired, and again not expected. (Please see Anthony-Stevens, V. (2017). Cultivating alliances: Reflections on the role of non-Indigenous collaborators in Indigenous educational sovereignty. *Journal of American Indian Education*, 56(1), 81-104.)

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Appendix A - Map of University of Idaho Arboretum

(Proposed site at south-western end near red square)



UNIVERSITY OF IDAHO ARBORETUM & BOTANICAL GARDEN

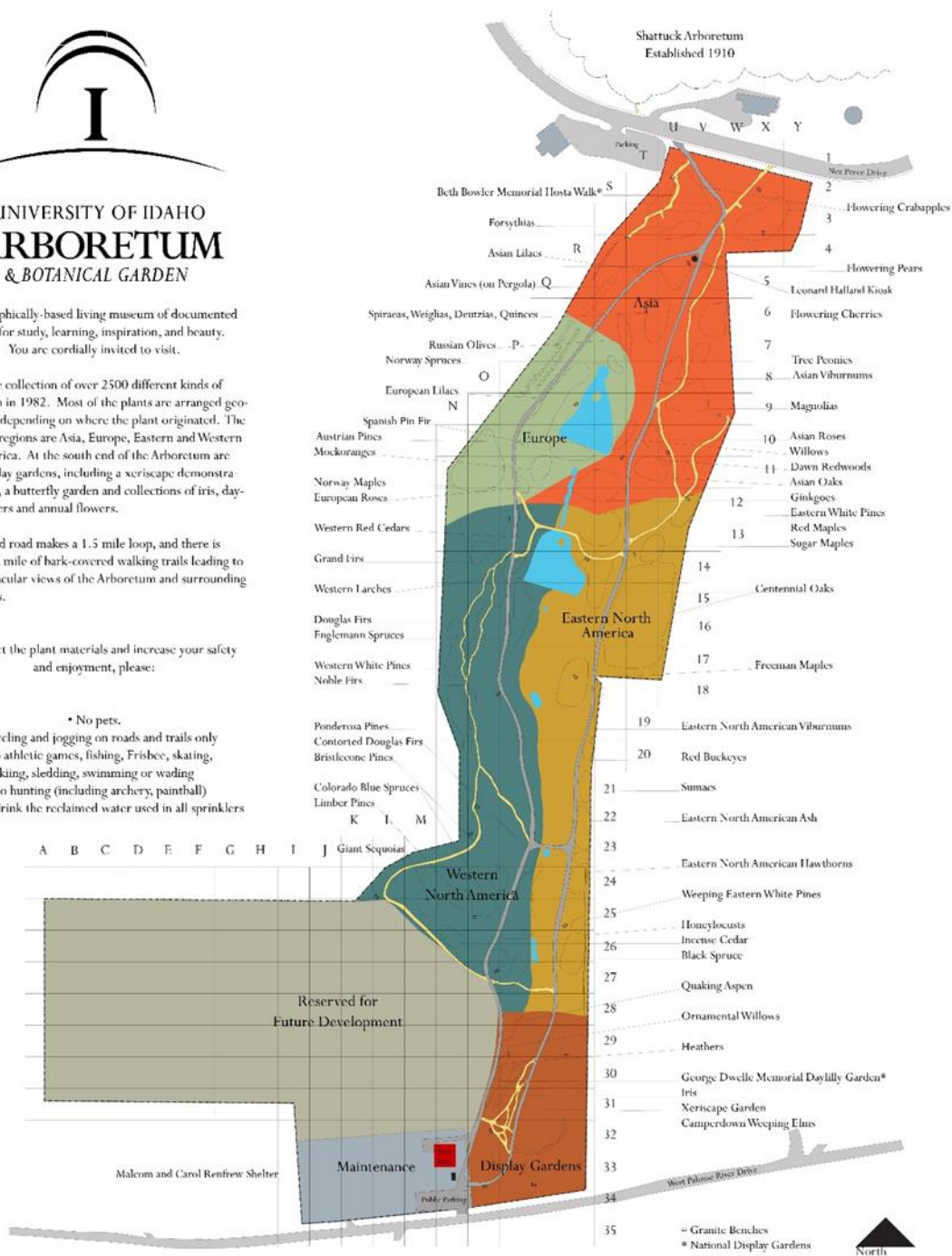
A geographically-based living museum of documented plants for study, learning, inspiration, and beauty. You are cordially invited to visit.

This 45 acre collection of over 2500 different kinds of plants began in 1982. Most of the plants are arranged geographically, depending on where the plant originated. The geographic regions are Asia, Europe, Eastern and Western North America. At the south end of the Arboretum are several display gardens, including a xeriscape demonstration garden, a butterfly garden and collections of iris, day-lilies, heathers and annual flowers.

The graveled road makes a 1.5 mile loop, and there is more than a mile of bark-covered walking trails leading to some spectacular views of the Arboretum and surrounding Palouse hills.

To protect the plant materials and increase your safety and enjoyment, please:

- No pets.
- Bicycling and jogging on roads and trails only
- No athletic games, fishing, Frisbee, skating, skiing, sledding, swimming or wading.
- No hunting (including archery, paintball)
- Do not drink the reclaimed water used in all sprinklers



Appendix B - Arboretum Associates Board of Directors Recommendations and Concerns

(with Sammy Matsaw's answers/ responses in italics.)

Dear Brian,

Based on the presentation made by Sam Matsaw and other information given to us by you as well as Yolanda Bisbee and Sydel Samuels, below are comments, recommendations and concerns from members of the Arboretum Associates Board and the Arboretum Executive Committee regarding the proposal to build a Sweat Lodge in the Arboretum.

First, we want to note that Sam Matsaw's presentation was informative and professional and members understand the desire and need by the Native community to establish a Sweat Lodge on or near campus that would allow Native students away from their homes the opportunity to continue the tradition of taking sweats while pursuing their studies at the University of Idaho. Taking sweats is a renewal ceremony for Natives that maintains identity and helps relieve stress. Sam explained that it would be used as an educational tool as well to teach natives and non-natives how a Sweat Lodge is built and the different plants used in the ceremony. The plans are to have the Sweat Lodge, which is made out of willow branches, rebuilt every year as an educational and participative experience. The Sweat Lodge would be used two times a month and possibly more often typically on weekends. There would be between 12 and 20 participants although this would vary. A privacy fence approximately six to eight feet high is proposed. No fees would be charged to use the Sweat Lodge. The Executive Director of Tribal Relations and the Director of the Native American Center would oversee the use and maintenance of the Sweat Lodge.

Recommendations and concerns:

- 1) The Arboretum Associates Board of Directors and members of the Arboretum Executive Committee think it would be appropriate to build a Sweat Lodge in the Arboretum only if one or more extensive ethnobotanical gardens were to be grown near the site of the Sweat Lodge. The ethnobotanical garden or gardens

and the Sweat Lodge area should have interpretive panels or other materials to educate visitors about the use of plants by Native Americans and the ceremonial use of a Sweat Lodge. This would provide a context for having a Sweat Lodge in the Arboretum and would meet the mission of the Arboretum by serving an educational function related to plants. We would work closely with the Native community to highlight the Native knowledge of plants. We request that on-going additional funding be allocated for the acquisition of the plants and the maintenance of the garden or gardens.

Agreed, and should be at the forefront of our relationship building. In regards to the additional funding request we could provide in-kind contributions of maintenance and upkeep by traditional practices of interaction with plants. The protocols follow that as we gather and give back the response is positive. Our relationship with Native plants and how we harvest them is a contract to give back and help the plants spread their seeds. As a model of reciprocity we could fulfill the part of maintenance as an in-kind and traditional protocol in the circle of life through our ceremonies.

- 2) Concerns exist about a six to eight foot wooden fence and the preference of members would be to have a removable privacy screen or grow a living fence. Any structure should be visually appealing.

Yes, agree on what we can do to make it visually appealing sits well with Indigenous Ecological Aesthetics and something we can continue to explore together. A nice fence cornered with some cedar trees as Traditional Medicine and then chokecherry hedges as First Foods to later outgrow and replace the wooden fence. Here's a sweatlodge with a fence around it: (images respectfully not shared in this capacity)

- 3) The Board is concerned about the fire pit in that it might be used by unauthorized students and could pose fire risks to surrounding structures and vegetation. Fires are prohibited under the Arboretum's current use policies.

Just as important as the ethnobotanical garden is some of the first teachings with water and fire. Our young men are trained in fire handling from a young age. We build fires in ceremony on the floor of our homes, a practice we do not take lightly. It is an art and these trained men are called roadmen. Similarly, the fire outside with sweat ceremony is respected in the same manner. And those who handle the fire do with care and respect. We will begin with building fire by hand and how the wood is stacked around the rocks to centralize the heat into the rocks. Any of the committee members

are welcomed to attend and witness the respect for fire and how we handle it so. This safe handling and respect for fire keeps the risk low and non-existent. By allowing the policy to be amended for this spiritual sanctuary and no other areas of the Arboretum would be greatly appreciated. Also, the place where we have thought would be a good place for the sweatlodge is out away on its own to eliminate the fire risk to nearby structures. To include the area of the fire pit and lodge will be locked to avoid misuse of the fire pit. And we will work with the Moscow Fire Department to keep them in the loop and work within their suggestions for fire safety and communication.

- 4) There is a concern that granting permission might open the door to other groups wanting to use the Arboretum for specific purposes. The proposal benefits a small group while the rest of the Arboretum is available for the public as a whole.

The arboretum itself is promoting the conservation of trees, shrubs, and plants. We call these relatives the Standing Tall Silent Ones. They are important to Indigenous cultures as food and medicine, but also as teachers. We challenge the Arboretum committee to come learn/teach with us the important conservation of the Standing Tall Silent Ones to non-Indigenous and Indigenous alike. If there is any other group out there who can show the unity between Indigenous and non-Indigenous and a place of reconciliation and healing then they should join us too. Also, no other group can claim that the University of Idaho rests on traditional lands of the Nez Perce. Here the Arboretum can create a small healing space for a continued healthy relationship with ourselves and the community at large between the Indigenous and non-Indigenous.

- 5) Board members expressed interest in continuing to investigate other potential locations for the Sweat Lodge, including the UI's Parker Farm.

Yes this site fits all the required needs of our Native American student body. We will continue to investigate the potential at another location. Although, UI Parker farm is too far and poses another barrier to our students freely participating in the ceremonies. But will consult within the Native American Student Center for other potential venues. Thank you.

Please let me know if you have questions.

Sincerely,

Arboretum Associates Board of Directors

Kris Roby, President

Bill Bowler, Vice-President

Sally Greene, Secretary

Joy Fisher, Treasurer

Jan Leander, Past President

Paul Anders, Member-at-Large

Kayla Casey, Member-at-Large

Terry Gray, Member-at-Large

Dave Tank, Member-at-Large

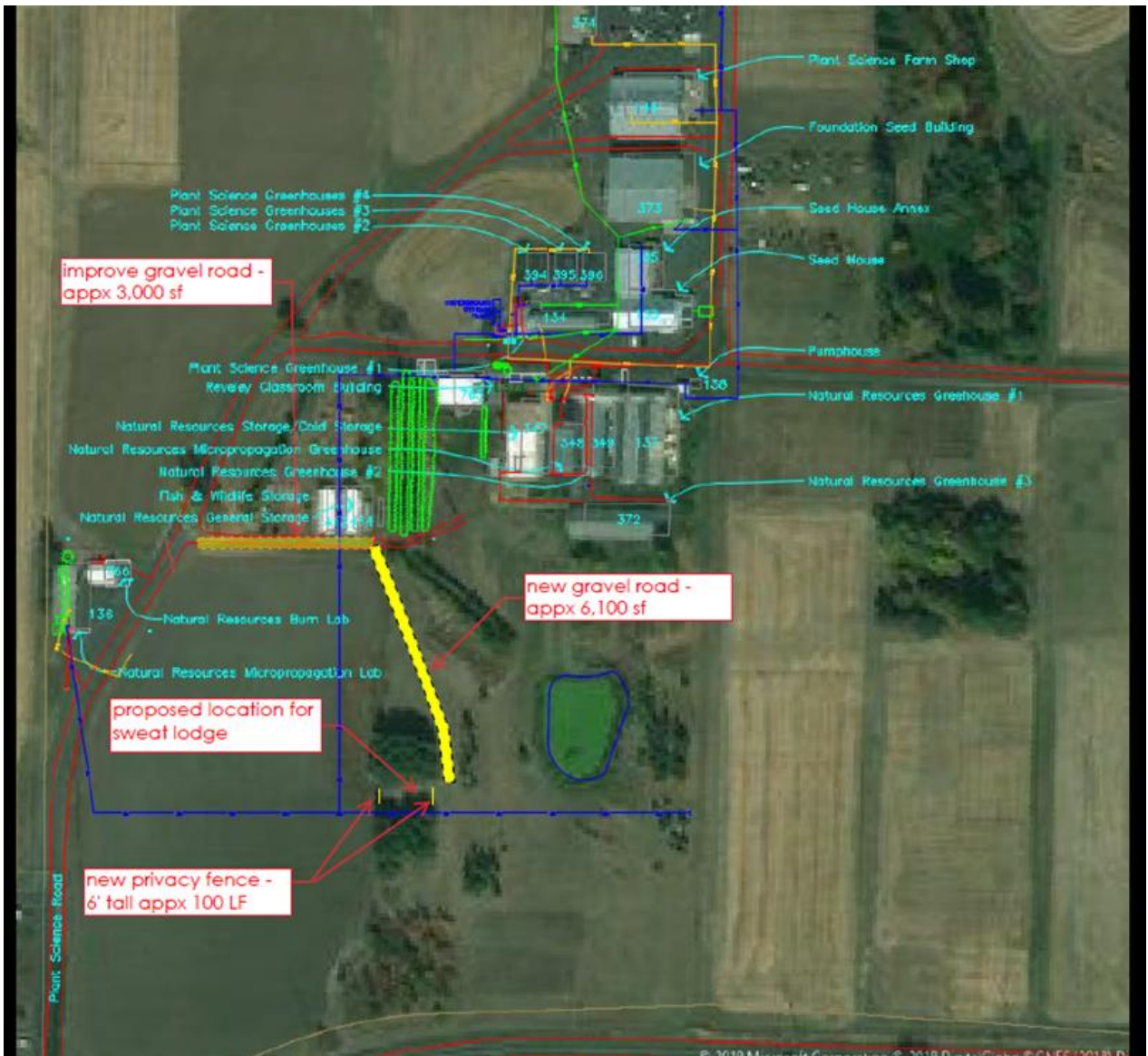
Arboretum Executive Committee

Gary Austin, Professor, Landscape Architecture

George Newcombe, Professor, Forest Rangeland & Fire Sciences

Bob Tripepi, Chair, & Professor, Plant, Soil and Entomological Sciences

Appendix C - Parker Farms Site



Appendix D - Self-Reflexivity

A vital element for any research project is establishing the researcher's own positionality within that research. For this research, I am speaking from the position of someone who has felt the healing effects of a Sweat Lodge and who believes a Sweat Lodge at the University of Idaho will benefit hundreds of students over the next several decades. I am excited about the success of the Sweat Lodge project, and hope that studying its process and participants (as these are linked) results in a framework one could apply to future projects with positive outcome. I am speaking from the point of a white male student researcher, younger and less accomplished than any of the people kind enough to allow me interviews, but still a physical manifestation of existing colonial power structures. I want to speak in a way which keeps everything towards a positive, areas of possible improvement are opportunities to teach and learn not something to stir hurt feelings or controversy. I want to share what has been shared with me, I want others to learn what the 'right way' was for this project in hopes it can be the right way for others to the same positive outcomes.

Self-reflexivity is a lesson repeatedly hammered into my consciousness throughout my grad school experience which far exceeds simple exploration for any one paper, project or presentation. I can even testify that this element of my studies was so much at the forefront of my grad school experience that my first year felt like as much personal therapy as it did academic intake of new knowledge. I found myself taking an unflinching look at myself, my thoughts and thought processes, and my personal past through which the man I am now evolved over time. As I learned about the EMIC and ETIC it became natural to attempt a level of understanding as to where I fit into all I want to study. This has proven to be a continuous project, not something one can accomplish in a semester but rather a constant process of stepping back and self-evaluating- what am I thinking and why? Where do I fit I this situation? How do I best affect a positive outcome? Sometimes, these answers as I have learned them are not the most pleasant or comfortable.

As a non-traditional student I came to academia in my late-30's with a wealth of 'real-world' experience many of my fresh-out-of-high-school peers lacked. My high school experience was littered with drug and alcohol abuse and general misbehavior. In the middle of my senior year of high school my parents caught me doing something which they did not approve of, and as a result I was kicked out of their house. The only people who would take me in were my friends from the Paiute-Shoshone reservation. I lived on the res for the last six months of my senior year, graduating and walking to get my diploma with my friend Nicole from the res. Throughout my high school years I

formed lasting relationships with my friends from the tribe and through them was exposed to different ways of thinking and being. So many of the stereotypes I had been raised with were disproven once I experienced the truth of how my friends lived and treated each other and others around them. I laughed so much and learned so many life lessons during this period of my life I often return to it as my mental 'good old days'.

I had two decades between me and my last tangle with education (proud graduate of Churchill County High School, Fallon, NV). A great deal happened within that two decades. I had been raised poor, lower-middle class, and college had never been a real option, so after high school I worked a number of jobs and adapted to a paycheck-to-paycheck mentality. At 18 I had a whirl-wind romance and at 21 I had an emotionally crushing divorce which left me cynical and cold, skeptical of many elements of my existence from the idea of love to the religion I had been raised in. In a full rejection of my lived reality, of these elements I felt betrayed by, I 'fell of the radar' choosing instead to live life on the fringes of society within subcultures centered around drugs and crime, surfing from couch to couch. During this time living outside of societal norms I was able to see things in ways as I never had before. I could see structures throughout society and could see how they functioned, often at the disadvantage to the poor or under-represented. I met people during this time who had completely different lived realities from my own, and my conceptualization of human experience continued to swell. I, not for the first time in my life, was outside of that warm comfortable bubble we all find ourselves in, into a world which was continuously stretching me mentally in new directions, both positive and negative, both safe and dangerous.

I have since settled down, found myself a life-long partner in my wife and together we are raising a wonderful daughter. During this time my wife and I worked any jobs we could, and I wrote horror fiction as a side-job. My love for them drove me to higher education in an effort to provide them the most comfortable life I could. I had planned perhaps for a quick business degree, but it came across to me as sociopath training, just not for me. I found anthropology during my time at Spokane Falls Community College, under the tutelage of Dr. Bruce Cochrane. For the first time I could see myself in higher education, and working to apply my life experiences with all the new learning I could became a motivating factor as I decided to continue my education at the U of I. Once at the U of I, through my relationships with a number of amazing professors, I was able to refine my focus to ethnography as a way to express my natural writing talent and my unique world-view and experience into a positive educational process. But, to get there I have to get through this self-reflection.

I understand now, as a white male in America, I am in many ways the embodiment of privilege. I was raised poor, but still to be proud of my whiteness. Casual racism was a part of my enculturation in the

white-majority city of Idaho Falls. It is still easy for me to identify areas across the range of experience where my pale skin benefited me while others suffered. I had high school teachers talk different to me than they did to my friends from the res. I saw this over and over again, in school and in public alike. Now, I feel trained to spot it, within myself and others, within words, actions and thought processes, and within the structures of our society. I feel, as such, I must acknowledge the imperialistic roots of my chosen discipline and I must also recognize representatives from that discipline (and academia in general) in some cases have caused real harm to indigenous communities. I realize that I, white male academic, represent colonial power structures and a history which has at times been very painful. I must be patient, as in some cases it may take people a deal of time before they can see the me formed throughout my life experiences and not just all I physically/ racially represent. This is okay, I understand it takes time to build relationships, and as I have learned and demonstrated within this paper, relationships are vital to good anthropological work.

During my time in academia I have largely focused upon indigenous peoples, specifically their traditional methodologies and how they are emerging now as de-colonizing methodologies. I understand my role within these systems, should I be fortunate enough to work with people practicing them, is sometimes to simply shut my mouth and listen. I must allow and encourage the shifting of power structures, particularly ones I physically represent. I only want to help, but I am not the one who decides what that help is at the moment it is needed. As I have learned through my interactions with Roger and Sammy that the end goal is not all a project (simple or complex) is, the process worked to accomplish any given project is as important as accomplishing the end goal as it must be done 'in the right way'. I am lucky beyond measure that I have friends and mentors such as these whom can help me understand what that 'right way' is. I know it involves the three themes from the Sweat Lodge project, and that when done right they should eventually transcend the project to influence one's life and behavior beyond and into daily life. I know some wisdom is meant to be private, it holds its power in its sacredness. I also know some wisdom is meant to be shared, its power in its sharing. I must recognize the difference, protect the sacred and act as a conduit for that meant to be shared.

Now, as I quiver with nervousness at the thought of handing this work in and standing before a room arguing its academic worth, I find myself more concerned that I did it the 'right way' than if my findings and presentation thereof cause praise or scorn. I hope to have given microphone to amazing voices with amazing ideas for the purpose of making things better. Better communication, better understanding, better relationships. I find myself drawn in two directions as I approach this master's degree, both wanting to put the skills I have learned to work with any tribal group kind enough to take

me in and to continue my studies on towards a doctorate. Over my time in academia, exposed to courses unique in many respects such as Dr. Vanessa Anthony Steven's De-Colonizing Methodologies, I have come to the opinion what anthropology needs is more indigenous anthropologists. I would love the opportunity to put my ethnography skills to work with tribes, but I also hope that opportunity would allow me to share what I know about anthropology in efforts to engage. I would hope to see others from within a community gradually replace me, replace my methods and words with their own. When my thoughts lean towards continuing on to a doctorate my want of knowledge still lies within colonialism, but how it manifests (and persists) among whites. I want to understand how ingrained this conqueror's mentality is rooted within our own worldview and focus on ways to begin de-colonizing from within the western thought processes. Either way, I am excited about this thesis and the opportunities I will have in the future to put the three key themes to action in my life and work.