



To See and Do in Salt Lake City

Salt Lake City? Ho-hum - booooooring!!
 Right?
 Wrong!!!!

Some of our Reno conference attendees seem to have had an impression that Salt Lake City has little to offer in the way of entertainment. But one thing you'll never do in Salt Lake is run out of things to do. It's a beautiful city, surrounded by beautiful country; you might even want to add a day (or two!) to your trip to really enjoy yourself.



Like the nightlife? The Salt Lake Visitors Guide, available for download at (http://www.visitsaltlake.com/visit/about_salt_lake/free_visitors_guide/), has pages and pages of listings for bars, nightclubs, and comedy clubs. It even has an article called "Go On a Downtown Pub Crawl"!

Prefer the arts and culture? Options in Salt Lake City vary from live theater, to art galleries, to world-class ballet, opera, and symphony performances.

Something to satisfy curiosity, for yourself or the kids? There's a planetarium, an aquarium, and museums for cars, pioneers, and dinosaurs. And, unique to Salt Lake City, genealogy experts at the Family Search Center make it easy for even extreme beginners to dive in and discover their roots.



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STUDENT CORNER The Conference on the Water Governance in the Americas

By Luzma Fabiola Nava, Laval University



Since the beginning of my doctoral studies at the Quebec Institute of higher international studies (HEI) at Laval University in September 2008, I have pursued my research interests with my doctoral research supervisor at Laval University, Professor Frédéric Lasserre. As I began the program, my initiative was organizing a student conference to promote the graduate students' participation through the presentation of their water research. Little by little, the organization of this event took another dimension and eventually became an international conference. International specialists were invited to share their research on the governance of water in the Americas with the academic and scientific community of Quebec. Graduate students were also invited to give a talk and share this event with the scientists.

The Conference on the Water Governance in the Americas, organized by the Observatory for international research on water (ORIE) on October 15th and 16th 2009, was the perfect occasion to bring together water specialists from United States,

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Sectional Meetings

Event	Time	Location
Wednesday, April 13, 2011		
Association for Borderland Studies Board Meeting	5:00 pm-7:00 pm	Seminar Theater
ABS Journal's Editorial Board Meeting	1:00 pm-3:00 pm	Seminar Theater
Thursday, April 14, 2011		
African and African American Studies Meet and Greet	8:00 am-9:30 am	Room 620
Association for Institutional Thought Business Meeting	11:45 am-1:00 pm	Canyon A
Association of Arid Lands Studies Business Meeting	4:30 pm-6:00 pm	Salon III
American Indian Studies Section Meeting	6:15 pm-7:15 pm	Room 720
Association for Institutional Thought Conference Dinner	7:00 pm-9:30 pm	Canyon A
Friday, April 15, 2011		
African and African American Studies Meet and Greet	8:00 am-9:30 am	Room 620
Assoc.of Borderland Studies Board Members & Officers Mtg.	12:00 pm-1:00 pm	Seminar Theater
Association of Borderland Studies Members' Business Mtg.	4:30 pm-6:30 pm	Seminar Theater
Association of Borderland Studies Welcoming Reception	7:00 pm-9:00 pm	Seminar Theater
Saturday, April 16, 2011		
Human Communication Meet and Greet	8:00 am-9:30 am	Salon II



Some of the operations manuals mandated by the new Constitution are already in place. The remaining manuals will be reviewed by the Executive Director as they are written, then another extraordinary meeting will be held to consolidate the Association's policy manual, including a template for future Council agendas.

The Finance committee was reinstated, as a standing committee, to review the regular financial reports. Members will be the sitting Vice-President, a first-year member of the Council, and a second-year member of the Council.

A committee was appointed to look into the possibility of poster sessions at future conferences. Members are Gil Fowler, Tom Isern, Heather Albanesi, Ted Ransaw, and Gary Linn.

The additional cost for late registration was raised. Regular registrants will now pay an additional \$30 for on-site registration and for pre-registration after the deadline. Students and retirees will pay an additional \$15. The additional cost for late-registered non-presenting guests will remain \$10.

Sections will now be encouraged to have both a lead section coordinator and a backup, who may or may not be next in line, to deal with situations in which the primary coordinator may be unable to perform his/her duties.

Elsevier is proposing format changes to the *Social Science Journal*. Consideration of proposed changes was deferred until the new Journal editor is chosen.

Richard Greene agreed to stay on one more year as Book Review Editor of the *Social Science Journal*, so that the editor and book review editor will not both be changing at the same time.

A variety of new strategies for attracting and retaining new members and conference participants were discussed and approved.

At future conferences, all possible registration supplies will be purchased in the conference city on the Monday prior to the conference, and where practicable, supplies which cannot be purchased on site will shipped.



WSSA NEWS

2010-2011 WSSA OFFICERS

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THE WESTERN SOCIAL SCIENCE ASSOCIATION is a professional educational organization committed to multidisciplinary and interdisciplinary scholarship, service, and collegiality. The Association's mission is to foster professional study, to advance research, and to promote the teaching of social science. Founded in 1958 as the Rocky Mountain Social Science Association, WSSA draws on scholars and others in some 30 disciplines, or "sections," from across the United States, Canada, and Mexico; convenes an annual conference; conducts research competitions for faculty and students; and publishes *The Social Science Journal*, a juried, quarterly research journal, and *WSSA News*, the Association's newsletter, two times a year. WSSA annual membership dues are included in the annual conference registration. For those who will not be joining us at the conference, but would still like to be voting members and to receive the publications, subscription only memberships can be purchased from our website. Prices are \$40 (individual); \$50 (includes spouse); \$25 (student); \$25 (retired). For information, contact Larry Gould, Executive Director, WSSA, c/o Northern Arizona University, Yuma Branch Campus, P.O. 6236, Yuma, AZ 85366-6236 (Phone: 928-317-6475; Fax: 928-317-6419; E-mail: *larry.gould@nau.edu*)



WSSA News is published two times a year by the WSSA. Editor: Kate Herke. For more info on *WSSA News*, contact Larry Gould, Executive Director, WSSA, c/o Northern Arizona University, Yuma Branch Campus, P.O. 6236, Yuma, AZ 85366-6236 (Phone: 928-317-6475; Fax: 928-317-6419; E-mail: *larry.gould@nau.edu*).

WSSA 53rd Annual Conference

Program Overview

Salt Lake City, Utah

April 13th --Wednesday

WSSA Executive Council Meeting
7:30 a.m. to 4:00 p.m.

Conference Registration
3:00 p.m. to 6:45 p.m.

WSSA Welcoming Reception

(All Attendees Invited)
6:00 p.m. to 7:30 p.m.

April 14th --Thursday

Conference Registration
7:30 a.m. to 5:00 p.m.

Concurrent Panel Sessions
8:00 a.m. to 8:00 p.m.

Publishers' Book Exhibit
8:00 a.m. to 6:00 p.m.

Coffee Break
9:15 a.m.

Coffee Break
2:30 p.m.

April 15th -- Friday

Conference Registration
7:30 a.m. to 5:00 p.m.

Continental Breakfast
(All Attendees Invited)
7:30 a.m. to 9:00 a.m.

Publishers' Book Exhibit
8:00 a.m. to 6:00 p.m.

Concurrent Panel Sessions
8:00 a.m. to 8:00 p.m.

Presidential Luncheon

&
Student Paper Awards
WSSA President
Gil Fowler
(Ticketed Event)
11:30 a.m. to 1:30 p.m.

Coffee Break
2:30 p.m.

WSSA Business Meeting
&
Section Coordinators Meeting
(All Old and New Section Coordinators Are
Required to Attend)
4:30 p.m. to 5:30 p.m.

April 17th --Saturday

Conference Registration
7:30 a.m. to 12:00 p.m.

WSSA Executive Council Meeting
7:30 a.m. to 12:30 p.m.

Publishers' Book Exhibit
8:00 a.m. to 1:00 p.m.

Concurrent Panel Sessions
8:00 a.m. to 6:00 p.m.

Coffee Break
9:15 a.m.

President's Reception
(All Are Invited)
6:30 p.m. to 8:00 p.m.



There's another benefit. "Because of the stigma of abuse, women are often ashamed and don't want to talk to others, but they already think God knows everything, and so they can open up."

– David J. Tenenbaum

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The Why Files is a non-profit science news website published by the University of Wisconsin-Madison. Since 1996, we've been exploring the science behind the news of the day, in order to help explain the relationship between science and daily life. Learn more about us at <http://whyfiles.org/>



STUDENT CORNER

The Conference on the Water Governance in the Americas

Luzma Fabiola Nava, Laval University

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Latin America and Europe. This event was the perfect time to meet personally with Dr. Christopher Brown. It is worth mentioning that his water scientific work was already part of my bibliography and literature related to my research on the Rio Grande issues. In addition, Professor Lasserre had already met Professor Brown during a conference organized also by the ORIE in 2005.

During this scientific event, I had the opportunity to get to know Dr. Brown and share with him my research interests on the Rio Grande governance and especially my academic interest to do a part of my research under his supervision at New Mexico State University. Between January and August 2010 I was in constant communication with Dr. Brown, discussing administrative procedures to prepare my visit as a scholar in residence. As the summer of 2010 ended, my preparations were complete, and I was ready to travel to Las Cruces and begin my work at NMSU during the autumn of 2010.

The main purpose of this visit at NMSU has been the writing of my dissertation proposal and especially increasing my awareness regarding water resource and development issues in the Rio Grande Basin. The title of my PhD dissertation is "Governance of the Rio Grande under the perspective of sustainable development". My visit at New Mexico State University has been an enriching experience in several respects. From the first day of my visit at NMSU I had the opportunity to attend meetings with Dr. Brown. The contacts I have made with people involved in various aspects of Rio Grande governance have been very helpful in writing my proposal dissertation. These meetings have helped me to identify more accurately the actors as well as the issues that their organizations approach in the Rio Grande Basin, and I will be examining all of these key actors in my research. The knowledge acquired during my review of the literature on the Rio Grande has been strengthened my understanding of the problematic of my research. In addition, as a result of my presence in some meetings, I have been able to discuss specific problems on the Rio Grande with persons acting directly in the water

management or environmental preservation of the Rio Grande. Finally, the mere fact of being in the 'field' — to walk along the Rio Grande that runs through Las Cruces; to see the pecans, alfalfa, chile; and cotton fields; to see the canals and streams of the Rio Grande and how they are running dry; and to discuss and exchange opinions with Dr. Brown have been invaluable experiences that I could not have shared had I not been a visiting scholar at New Mexico State University.

During my visit, I have been very successful at integrating these aspects into my dissertation proposal. I am very grateful to Dr. Christopher Brown and the Department of Geography at New Mexico State University for having allowed me to undertake my research during the autumn 2010 as a scholar in residence. At the end of this session, I will return to Laval University for the filing and defence of my proposal dissertation. After the defense of my proposal, I will then return to NMSU to proceed with the field research and the writing of the dissertation. Once again this project would not have been possible without the support and supervision of my supervisors at Laval University and Dr. Christopher Brown. ...muchas gracias, merci beaucoup, and thank you!

Luzma Fabiola Nava
Laval University

Luzma Fabiola Nava is a Ph.D. student in an interdisciplinary program at Laval University in which she is pursuing a joint approach based on geography and political science to examine water resource issues. She has been resident in the Department of Geography at NMSU for fall term of 2010, during which time she has conducted preliminary field work in support of developing her dissertation proposal on the topic of "Governance of the Rio Grande under the perspective of sustainable development."

Guide for Authors - Social Science Journal

Official Journal of the Western Social Science Association

Manuscript Submission

Authors are requested to submit their articles electronically to the Editor by using the *Journal's* online submission and tracking tool at <http://ees.elsevier.com/socsci>.

This site will guide authors stepwise through the submission process. Authors should upload the source files of their articles in the preferred format of Microsoft (MS) Word, RTF, WordPerfect, or LaTeX for text and TIFF or EPS for figures. The system automatically converts source files to a single Adobe Acrobat PDF version of the article, which is used in the peer-review process. Please note that even though manuscript source files are converted to PDF at submission for the review process, these source files are needed for further processing after acceptance. Authors, reviewers, and editors send and receive all correspondence by e-mail.

Paper submissions are accepted and should be sent to: N. Prabha Unnithan, Social Science Journal, Department of Sociology, Colorado State University, Fort Collins, CO 80523, USA. (This address may change in a few months – check the Association's web-

site, at <http://wssa.asu.edu/officers/default.htm>, for current address) Persons wishing to write book reviews or to suggest titles should contact: Rich Greene, Department of Geography, Northern Illinois University, Dekalb, IL 60115, USA. Publishers likewise are requested to forward announcements of new and forthcoming titles which may interest our readers. Book reviews are to be approximately 4-5 pages, typed, double-spaced.

Correspondence regarding membership, the annual meeting, or other Association business should be sent to the Executive Director of the Association: Larry Gould, Northern Arizona University, College of Social and Behavioral Sciences, Box 15700, Flagstaff, AZ 86011-5005, USA

Submission of a manuscript clearly implies commitment to publish in this journal. Previously published papers and papers under review by another journal are unacceptable.

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Perhaps you're an outdoors enthusiast. Surrounded by gorgeous mountains, and with 21 National Parks and Monuments within a few hours' drive, Salt Lake sits amid some of the world's most acclaimed scenery. And with seven golf courses in the city itself, and half-a-dozen ski resorts right outside of it, there's lots of closer ways to enjoy the outdoors. Oh, and there's the Great Salt Lake

What about food? There's a surprisingly diverse assortment of cafés and restaurants, featuring everything from great American classics and regional cuisine to dining options from every corner of the world. More than two dozen of them are within walking distance of the conference hotel.



Also within walking distance is plenty of shopping. There are two shopping centers nearby, and lots of specialty stores. The enormous Sam Weller's bookstore carries new, used, and rare books; Artist Hands features pottery, glass, wood; London Market is a British import store; Rockpick Legends sells minerals and fossils; Black Sheep Wool sells fine natural yarns and accessories Jewelry shops run the gamut from Native American to antique to diamonds, there are children's stores and cooking stores, and sporting goods stores around.

To plan your leisure activities, start at the Salt Lake City Visitor Information site, <http://www.slctravel.com/att.htm>.



Salt Lake City



The Role of Prayer in Coping with Domestic Violence

*The Why Files, University of Wisconsin-Madison,
Posted 16 December 20*

Power of prayer

Surveys show that 75 percent of Americans say they pray at least once a week. Studies have associated prayer with various social, economic and health benefits. But by what mechanism does an intimate “audience” with God confer those benefits.

A new study suggests how prayer may alleviate some of the distress caused by domestic violence.

Those questions are begging for answers, says Shane Sharp, author of a study published this week that looked at prayer among 62 past or present victims of domestic violence.

Using interviews, Sharp, a graduate student in sociology at the University of Wisconsin-Madison, inquired about the impact of prayer. “I got into this sort of serendipitously,” he says. “I was looking at how religion influences the experience of intimate partner abuse victims, and I found that often prayer was helpful in managing negative emotions: anger, fear, depression. I looked at this as an opportunity to explain just how prayer was helping these individuals manage emotions

Power of interviews

While sociologists traditionally rely on statistics to paint their pictures of modern lives, Sharp prefers in-depth interviews, a semi-journalistic approach that can take as long as two hours per person. “We try to understand social processes from the individual’s perspective,” he says. “I wanted to know how this was working through people’s eyes.”

Sharp contacted women in shelters in the Midwest, South, San Francisco and East Coast, and explored prayer in the context of the abuse experience. To those who wondered why a man might be interested in domestic violence, Sharp explained that he’d witnessed it as a child, and wanted to relate his interest in religion to the issue.

About 95 percent of the women Sharp talked to had experienced both physical and psychological abuse, he reported; the others had faced a single category.

Although there are, reputedly, “no atheists in foxholes,” Sharp did turn up a few atheists in the shelters. The others affiliated with a variety of Christian denominations, and “the vast majority” did pray in response to abuse, he says.

Sharp says one woman told him that prayer helped manage her sadness and depression. “When she prayed to God, she felt like there was somebody out there who cared about her, who saw her as someone of value.” In the words of a second woman, “When I pray, I feel like I am worth something. [Otherwise] I don’t feel like anyone values me.”

Sharp said prayer can help an abuse victim by allowing her to

- ◇ express anger and frustration to a loving, caring, and non-judgmental “other”
- ◇ hear a positive voice that contradicts the abuser’s verbal slurs
- ◇ feel that her situation is less dangerous, since God would protect her
- ◇ allow her to “zone out” and briefly forget a threatening situation

◇ forgive her abuser, emulating a forgiving God

The last example shows a negative side to prayer, Sharp says. “Forgiving might help her deal with her anger after she has left the relationship, but if it takes away the emotional motivation to leave, if she forgives and remains, prayer could be a double-edged sword.”

In a recent study of the wives of conservative Christian abusers, Sharp found, “They often remain in abusive marriages longer than they want to because of biblical prohibitions on divorce. But some reinterpreted scripture to develop a religious justification for divorce. There is good and bad here. Religion can keep you in an abusive situation longer than you’d like, or it can help you escape it.”

A new study finds that conversing with an “imaginary other” can explain many of the emotional benefits of prayer.

Who’s on the other end?

Sharp views prayer as interacting with an “imagined other,” which, almost paradoxically, requires that the person doing the praying believe that God is real. “I define prayer as an imaginary interaction with a deity; if people said they were talking to God, that was good enough for me,” he says.

The form of the prayer was irrelevant, Sharp adds. “Whether they held their hands up or were just lying down in bed, whether they were doing it in a community or in isolation, they were interacting with God. You believe there is somebody, some other, that is hearing you.”

An “imagined other” has advantages in the context of domestic violence, Sharp adds. “In a lot of cases, victims, because of the isolation tactics of abusers, don’t have anybody else. In the moment of conflict, when you need something to calm yourself down, to alleviate your fear, God is right there.”

Invitation to International Symposium

This is to invite you and all interested WSSA colleagues for the International Symposium: “The First Freedoms: Mihajlov’s Quest for Democracy & Human Rights,” Hilton Pasadena, California, USA, 4-7 August 2011. Following the Symposium, fully-developed papers will be considered for publication in the *Journal of Interdisciplinary Studies XXIV 2012*, on the same theme as the conference. Call for Papers on *JIS* web: www.JIS3.org/symposium2011.htm I wonder if this Call for Papers could still make it into the Spring 2011 WSSA News or the WSSA web. Best wishes, Sincerely,

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been acquired or are imminent prior to submitting a protocol to the IRB. This approval may vary depending on the jurisdiction of the tribe or nation on whose territory the research will be conducted. Researchers should contact the tribal headquarters, tribal attorney or other official tribal representative to determine the appropriate form of review and protocol. Researchers must make every effort to inform appropriate tribal entities of their research activities.

Proposals for research on American Indian reservations must demonstrate that research procedures are appropriate given the laws and culture of the tribal nation in which the research will be conducted and that the researcher has established the appropriate relationships within the tribal jurisdiction in which he or she intends to work. Researchers should keep in mind that every tribal group is unique in their cultures, languages, governing, and political structures.

Wherever research is conducted, it must be carried out in a way that honors the autonomy and dignity of all persons and embodies the principles of respect for persons, beneficence, and justice. Federal regulations require the protection of the rights and welfare of human research subjects (45 CFR 45) as reflected in The University of Arizona's Human Subjects Protection program Policies and Procedures.

Guidance from the International Community

The Global Coalition for Bio-Cultural Diversity of the International Society of Ethnobiology has developed a model Covenant to help guide researchers in proper protocol with indigenous communities. Pertinent sections are as follows:

Covenant Between a Responsible Corporation, Scientist or Scientific Institution and an Indigenous Group

This COVENANT should not be viewed as a finished product defining equitable partnerships, but rather a process of consultation, debate, discussion, and creative thinking from the many peoples and groups concerned...

Basic Principles to be exercised by all Partners

1. Equity of partners, including joint planning and goal setting, informed consent, and full disclosure in all aspects of the project, including results...
4. Dedication to the promotion of harmony and stability within a group, between groups, and within the region, meaning that activities creating tensions (between indigenous and non-indigenous alike) are contrary to the Spirit of the Covenant.
5. Confidentiality of information and resources, meaning that information imparted by the indigenous group to the Partner cannot be passed on to others without consent of the Giver.
6. Continual dialogue and mutual review, supported by independent monitoring...
8. Development, strengthening, and support of local (indigenous and non-indigenous) educational, health, research, and non-governmental institutions...
10. Establishment of local autonomy and control over all aspects of the projects as early as possible.

Conclusion

There are three keys to ethical indigenous research. They are:

- Respect
- Reciprocity
- Responsibility

It is critical for an academic researcher to realize that there are both positive and negative consequences to research, for the past, present and future. Fair, thorough, and unbiased academic research can be essential to the development of knowledge about Indian Country. It can serve native communities in the development of exemplary programs. Ethical indigenous research can be useful to native communities in their search for programmatic financial support. Although the creation and carry-through of appropriate programs is the responsibility of the tribes, any assistance that they can receive through impartial and even sympathetic research can go a long way in helping tribes to develop necessary, competent programs, and to reinforce their worthy efforts.

The creation of an equitable partnership between academic researcher and American Indian nations should be welcomed. The processes of joint planning and goal setting, as well as the continual discussion and mutual review of the evaluative process, will enrich both partners and make present and future efforts more comprehensive as well as more enjoyable.

Research does not have to be fearsome for those studied. With a close working relationship between researchers and tribal members research can be a growth experience, where the researcher is viewed as an ally in the formation and articulation of the vision. It is to this challenge that researchers should dedicate their work.

Research in Indian Country is fraught with difficulties. One reason for these difficulties is the challenge of conducting research with a population that has a long history with research abuses. How and when should investigators approach American Indian communities? Which research questions should receive priority? This article offers guidance to Indian and non-Indian researchers interested in studying American Indian populations.¹

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¹Parts of this article were published previously in "Creating Partnerships between American Indian Communities and Researchers" (co-author, Katherine Spilde, MBA, PhD), "Issues and Insights", the e-journal of the Institute for Research on Gambling Disorders, published January 1, 2010.

Improving Nursing's Image in Botswana

Debra Rose Wilson PhD RN

Associate Professor in the School of Nursing at Middle Tennessee State University



I had the privilege of being an International visiting scholar at the University of Botswana in 2010, and met with the Nurses Association of Botswana while I was there. There are approximately 8,000 practicing nurses in Botswana. Many nurses work in difficult circumstances, exposed to shortages of equipment, medicines, and poor practice environments. The nursing shortage is felt particularly sharply in Botswana. In the United States and Canada, there are between 10 and 15 nurses per 1,000 people, depending on the state or province. The ratio of nurses in Botswana is about 3.8 per 1,000. Most of us practicing in North America are proud of our profession. In Botswana, however, the image of nursing has become tainted and stories of poor practice have been appearing in the media.

In response to this concern the Nurses Association of Botswana (NAB) and the Ministry of Health have started the "I am proud to be a nurse" campaign. This campaign was initiated to improve the image and reputation of nurses and midwives in the country and to improve the public's and the nurses' respect and confidence in nursing. The NAB wanted every nurse in the country to receive a pin that states their campaign slogan. As an advisor of the Student Nurses Association of Middle Tennessee State University, I agreed to raise funds to purchase and distribute these pins. The sale of the "I am proud to be a nurse" pins and bake sales are funding the project. We are currently boxing up and sending these pins to Botswana to be distributed to every nurse in the country. For every one of these pins that are sold for \$5.00, the cost of getting five of these pins to nurses in Botswana is covered. Everyone knows a nurse. If you would like to give, buy, or sell pins for the "I am proud to be a nurse" campaign, please inquire at debrarosewilson@comcast.net I will be happy to mail you a single pin or many.



The "I am proud to be a nurse" campaign is currently underway in Botswana. Nurses are now receiving their pins and trained nursing ambassadors are going back to their districts to hit the campaign trail for two weeks, country wide. Note the "I am proud to be a nurse" pin logos on their caps. This pin was designed by Dr. Debra Rose Wilson and approved by the Nurses Association of Botswana.



Dr. Harold D Whiteside (Dean) and student nurses from Middle Tennessee State University School of Nursing



BAKE FOR BOTSWANA
Middle Tennessee State University School of Nursing students help the campaign with a bake sale.



Creating Research Partnerships between American Indian Communities and Researchers: Doing the Research the Community Wants

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To understand why tribal governments are reluctant to allow 'outside' researchers to study their communities, consider the situation of the Havasupai, an Indian nation located in an isolated community at the bottom of the Grand Canyon in Arizona. In 1990 the Havasupai agreed to allow University researchers to obtain blood samples to study the genetics of diabetes. Then, in 2004, the nation discovered that researchers had used these samples to research schizophrenia, inbreeding and migration patterns, without the tribe's consent. This served to further the suspicions of Indian Country regarding research done by 'outside' researchers. (Santos, 2008; Sahota, 2007).

In order to facilitate research in Indian Country, and to allay community fears, researchers must understand the history this story illustrates, the new research regulations some tribal governments have adopted to protect themselves, and the collaborative spirit of 'ethical indigenous research'.

Considerations for Research

Research can be done in a number of ways. Often it is done from an outsider perspective, with little or no input from the community on which it focuses. Other research is done from an ethical indigenous perspective, with the goal of community involvement and development.

Research is often done to meet the needs of the researchers. There may be a large grant available, or tenure may be pending, and hanging in the balance. At other times a governmental agency may want a research project done for its own ends. The question for a researcher is 'who are the primary beneficiaries of the research?' In ethical indigenous research the community should benefit, and have a role in the planning and decision making process.

This community role is the key to ethical indigenous research. Often a community is asked to take part in the gathering of data, other times the community hears about the research after the fact. In ethical indigenous research, the community is part of the planning process, as well as in implementation.

American Indian communities are the focus of research at one of the highest levels in the world. Now and in the future, we, as researchers and community members, should ensure that the community is included in the planning and implementation phase, for it is here that problems can be determined and alleviated before they become monsters.

Observe Proper Protocol

Issues of proper protocol when dealing with Tribal government leaders can make or break research in Indian Country. Some organizations have written specific guidelines for researchers to follow. Should they exist, they must be followed. If they do not the researcher should determine the Tribes wishes and follow them.

One simple guideline for researchers to follow when dealing with Tribal leaders is to consider them as one would the President of the United States and/or members of Congress. Tribal Chairs and members of Tribal Councils are the chosen representatives of sovereign peoples. Many are elected. In some instances, they accede to their positions through inheritance or birth, or are chosen by spiritual or clan leaders of their communities. In every case, they carry a heavy mantle of responsibility and should be accorded great respect.

It is essential that the researcher realize that they bring to any research their own preconceptions and biases. It is important for the researcher to realize their own biases and to compensate for them. It is natural and normal to have opinions about how things should be done. It is critical however to put these preconceptions aside, as much as possible, when conducting research. Further it is essential that, in addition to examining your own personal preconceptions, you examine your chosen methodology for cultural bias.

The lives of the community may proceed pursuant to a rhythm different from the researcher's. The rhythm may not match the researcher's timetable or deadlines. It is important to realize that ceremonies and rituals often take precedence, even over previously-scheduled interviews. This rhythm should be appreciated by the researcher as an indication of a healthy community, and not treated impatiently or as avoidance.

Tribal members should be involved from the inception of the research project. The researcher should endeavor to do research that the community wants, research that will help the community. The researcher should be prepared to explain who they are, why they are there, what they are doing, and how they are proceeding, and to explain this again and again, often to small groups which include persons to whom the explanations were given before. Opportunities to attend social events or activities should be valued as they can result in the development of a relationship that may assist an effective research project.

It is essential to engage in conversations without insisting on directing them, lecturing, or filling in silences. There are natural breaks in conversations, when thoughts are formed that may well be pertinent. It is important that this process take place within its normal rhythm, and that it not be hurried. Researchers, who conduct themselves as learners, rather than as teachers, will hear and learn more.

Issues of Tribal sovereignty and self-determination underscore many contacts and decisions made in Indian Country. It is important to have a full understanding of these concepts and the legal status of American Indian nations. This status should be valued and kept in

the forefront. If tribal leaders and people believe that the concept of Tribal sovereignty is understood and honored by researchers, they will be more cooperative and forthcoming. This cooperation can go a long way in facilitating research.

Strive for Cultural Competence

The recommendation to develop a project that is culturally competent might sound like obvious advice. However researchers often fail to do their homework or invest time in trying to understand the community's perspective on important issues. Learn as much as you can about the history, culture, traditions and circumstances of the community you would like to study.

Aim for a True Partnership

Community leaders and tribal members should be involved as more than just human subjects to be studied. They should be partners. You should expect them to monitor your research project and to request continuous consultation and conversation. Be prepared to explain your project repeatedly and to incorporate feedback along the way.

Reciprocity should be the hallmark of research projects with American Indian communities. If investigators make use of the subjects' time and participation, they should give back to the community by providing resources and skills and by focusing on projects that the community itself is seeking. Hiring tribal members to assist in research activities is a common practice that can benefit the tribe and also make it less likely that research participants will be exploited or exposed to unnecessary risk (Caldwell et al., 2005).

Approaches

Ethical indigenous research is something that is being addressed by many institutions. Arizona is home to 22 different American Indian nations, including the Havasupai. Subsequent to the Havasupai issue, the Arizona Governor issued an Executive Order requiring collaboration between State agencies and the Arizona Indian Nations. The University of Arizona then developed protocols in compliance with the Executive Order and the concepts of ethical indigenous research.

The State of Arizona Protocols

Executive Order 2006-14, entitled 'Consultation and Cooperation with Arizona Tribes', issued on September 29, 2006. It reads in pertinent part:

WHEREAS, the State of Arizona recognizes and supports the right of these 22 tribal governments to exercise sovereign authority, as defined by federal law, over their members and their territory; and **WHEREAS**, it benefits the State of Arizona to partner with tribal governments on issues affecting all of Arizona as well as to ensure that state services and resources are available to all eligible state citizens residing in Arizona tribal communities to the same extent that such services are available to all other eligible state citizens; and **WHEREAS**, a spirit of cooperation should guide the continuing government-to-government relationships between the State of Arizona and the Tribes that call Arizona home; and **WHEREAS**, meaningful and timely consultation with Arizona's Tribal leaders will facilitate better understanding and informed decision making.

NOW, THEREFORE, I, Janet Napolitano, Governor of the State of Arizona, by virtue of the authority vested in me by the Constitution and the laws of this State, hereby order and direct as follows:

1. All Executive Branch agencies shall develop and implement tribal consultation policies to guide their work and interaction with federally-recognized Tribes in Arizona. Consultation requires that to the extent practicable and permitted by law, state agencies and offices shall seek input from appropriate elected or appointed tribal officials before undertaking any action or policy that will, or is reasonably believed to, have the potential to affect a tribal community or its members. Further, state agencies and offices shall, to the fullest extent possible and to the best of their ability, integrate the input generated from tribal consultation into their decision-making processes to achieve mutually acceptable solutions.
2. All Executive Branch agencies shall designate a member of their staff to assume responsibility for the agency's implementation of the tribal consultation policy and to act as the principle point of contact for tribal issues.
3. All Executive Branch agencies shall review their tribal consultation policies each year and submit an electronic report to the Governor and the Legislature to describe all action undertaken as a result of the implementation of these policies. Electronic copies of these annual reports shall be provided to the Arizona Commission of Indian Affairs, which will make them available to Arizona's tribal leaders.

The University of Arizona IRB protocols

In conformance with the Governor's directives the U of A's Human Subjects Protection Program developed a protocol and set of guidelines for academic researchers. These protocols require that a researcher obtain the consent of a tribal member as well as of their tribe, prior to proceeding with any research proposal, including one that conducts secondary research. This requirement for tribal assent extends to Urban Indians, and also for Indians who live in rural areas. Compliance with these protocols is required prior to IRB approval. The protocol is as follows:

New project applications that include Native Americans or an international Indigenous group as part of the study population must undergo expert review prior to IRB submission. This review is required for studies where:

the research procedures take place in Indian Country or among international Indigenous populations;

OR

the research actively recruits Native Americans or international Indigenous populations for enrollment; **OR**
the research requires stratification of Native Americans or international Indigenous populations as one of the statistical analyses or study aims.

The University of Arizona Native Peoples Technical Assistance Office (NPTAO)

In conformance with the University of Arizona policy, NPTAO has set forth 'Guidelines for Conducting Research in Tribal Communities'. This statement reads in pertinent part:

Researchers working on American Indian reservations must comply with local requirements for the conduct of research and should demonstrate to the University of Arizona's Human Subjects Protection Program that all required local approvals have

