

NEH Application Cover sheet (PN-293074)

Cultural and Community Resilience

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INSTITUTION

Regents of the University of Minnesota
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APPLICATION INFORMATION

Title: *Participatory Resurgence of Indigenous Reproductive Health and Reproductive Justice*

Grant period: From 2024-01-01 to 2026-12-31

Project field(s): Native American Studies; Social Sciences, Other

Description of project: This project proposes to engage a participatory, environmental humanities inquiry exploring Indigenous reproductive health and reproductive justice (IRH/RJ) within Dakkhóta and CHamoru communities and homelands. Through a series of three phases, this project will utilize conversation and storywork methods to document, identify and protect this unique cultural heritage and its related resources; engage community reproductive health workers and birthkeepers in participatory efforts to safeguard and foster the resurgence of this knowledge; and to appraise the risks of climate change on IRH/RJ and develop strategies that ensure the continuity of this cultural heritage in Indigenous communities facing imminent risk.

BUDGET

Outright request	149,923.00	Cost sharing	0.00
Matching request	0.00	Total budget	149,923.00
Total NEH request	149,923.00		

GRANT ADMINISTRATOR

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Participatory Resurgence of Indigenous Reproductive Health and Reproductive Justice: A Proposal for the National Endowment for the Humanities Cultural and Community Resilience Program

Project Background:

[C]limate change is the fight of our lives, and we need more than science to win.

We need stories.

-Julian Aguon, To Hell With Drowning

This project proposes to engage a participatory, community-based study to document and safeguard cultural resources related to Indigenous reproductive health and reproductive justice and to foster cultural resilience and ensure the continuity of this cultural heritage in Indigenous communities facing imminent risks from climate change and Covid 19.

To understand the status of Indigenous reproductive health and reproductive justice and its associated cultural resources, it is critical to recognize the endemic harm and violence of coloniality and its relationship to Indigenous resilience. Colonialism and more specifically, settler colonialism, is a structure not an event (Wolfe, 2006); it is exhibited through powerful spheres of control and authority over Indigenous lands, Indigenous forms of governance, Indigenous sovereignty, and Indigenous bodies (Arvin, Tuck, and Morrill, 2013), which are simultaneously refused by Indigenous communities who continue to “exist, resist and persist” independent of coloniality (Kauanui, 2016). Through periods of genocide, assimilation and termination, Indigenous peoples have been displaced from lands, knowledges and lifeways. In the face of this brutal colonization however, ancestors did more than survive; they engaged in survivance: an active sense of presence or continuance (Vizenor, 2008). They saved seeds, preserved songs and ceremonies, passed on remedies, remembered practices and stewarded sacred places, all with an eye set on enacting Indigenous futures (Goodyear-Kā’opua, 2019). This theoretical distinction is important to discussions of cultural and community resilience because resilience is defined as *the ability to prepare for, recover from, mitigate and adapt to the impacts of our changing climate and world*. Resurgence, on the other hand, is not simply reactive, it is an active protection, preparation for and revitalization of Indigenous knowledge and lifeways (Deloria et al, 2018), a reclamation and rebuilding of political, intellectual and cultural traditions (Simpson, 2008, 2014) which offers “indigenuity” and lifeways that are *more than* a response to the imposed problem (Wildcat, 2009). Thus, our project critically engages the threats of climate change and Covid 19, especially within the context of colonialism and militarism and it seeks to document and safeguard a unique cultural heritage in order to ensure its continuity and foster Indigenous resurgence as well as resilience.

This project will focus on Indigenous reproductive health (IRH) and reproductive justice (RJ) and their associated knowledge and resources and imminent threats to this cultural heritage. IRH and RJ knowledge holders and practitioners are colloquially referred to as birthkeepers, doulas or midwives and are trained outside of (or in addition to) Western medical systems and ways of knowing/being (Lavell-Harvard and Anderson, 2014; Rutherford, 2010). They are involved in expansive community health-based practices which include: prenatal and postnatal health, lactation, child wellness and development, parenting, family planning, nutrition, reproductive health across the life course and grief/loss. They might provide nutritional consultation during pregnancy, emotional support during labor, perform traditional rites of birth

or identify herbal remedies for a person experiencing menopause; care that according to traditional Mohawk midwife Katsi Cook, was so much more than and different from “prenatal care in the hospital” (Theobald, 2020, 77). Their roles are particularly critical given poor maternal health outcomes among Indigenous women such as maternal mortality and morbidity, premature birth, neonatal mortality, low birth weight and breastfeeding rates (Heck et al, 2021; Fridman et al, 2014; Louis-Jaques et al, 2017), concerns about barriers to health care (Call et al, 2006), legacies of government sponsored sterilization efforts (Lawrence, 2004) and underfunding (Warne & Frizell, 2014). Furthermore, racial concordance with health care providers has been shown to influence infant survival babies of color and increase health care utilization (Greenwood et al, 2020). These statistics stress the importance of a return to Indigenous reproductive health practices, traditional birthing, parenting knowledge and techniques as “essential elements” of sovereignty (Theobald, 2020, 66) and Indigenous “othermothering,” which includes non-biological modes of reproduction (Lavell-Harvard and Anderson, 2014). Indeed, since time immemorial, Indigenous reproductive health workers have assisted Indigenous women, expecting mothers, and gender non-confirming peoples with exercising traditional forms of sovereignty over their bodies in all stages of life, and ensuring not only safe and healthy deliveries but offering advice and practice for safe sex and purposeful abortions and other matters of health and wellbeing (DeLisle, 2022).

Indigenous health models depend upon and support reconnection with land and the social relations, knowledges and languages that arise from the land as an essential determinant of wellness (Jubenville et al, 2022; Gould & Rock, 2016; Schultz et al, 2016; Wildcat, M. et al 2014). In terms of reproductive health, traditional plant uses, sources of nutrition, forms of physical activity and birthing practices (e.g., are intertwined with the land and its vitality and reciprocal relations with land and Indigenous communities). Colonial impacts on the biosphere of Native peoples are immense: physical settlement, loss of knowledge and access to places and attacks on traditional plants, food and water systems, the pervasiveness of monoculture cropping, toxic dumping and the impact of invasive species. Colonialism, including military colonialism, has had a direct impact on the health of Indigenous peoples *and* this impact has been further compounded by Covid-19, climate change and its associated extreme weather events.

Project goals and humanities content:

This project intentionally seeks to democratize heritage and promote citizen and environmental humanities in regards to Indigenous reproductive health and reproductive justice. Humanities are a means by which [to engage] fundamental questions of meaning, value, responsibility, purpose, ethics, justice and the politics of knowledge production (Chrulaw et al, 2012, 1-2). Citizen or public humanities are those which intentionally involve community members in the activities of cultural heritage institutions and academic research. Environmental humanities can be understood as “a wide ranging response to the environmental challenges of our time”; a possibility to “enrich environmental research with a more extensive conceptual vocabulary, whilst at the same time vitalising the humanities by rethinking the ontological exceptionality of the human” (ibid, 2). Therein, the significance of this project to multiple audiences cannot be overstated; it touches fields of anthropology, biological and political sciences, ethnobotany, education, public health and medicine—any scholar who studies the “contact zones” between humans and their ecological, multispecies relatives (Haraway, 2008) and situates their work within the ecological concerns around the globe. Our project is simultaneously significant to Indigenous peoples and communities outside of academia by utilizing humanities to support the active resurgence of community knowledge and places.

We take pause to ask more fundamental questions such as: In American society, whose knowledge of IRH and RJ is valued? How do Indigenous communities know and pass on knowledge of reproductive health and ensure reproductive justice? What is the relationship between reproductive health and reproductive justice and land/place? What strategies might mitigate threats to Indigenous reproductive health and restore well-being to all of our relations? We assert that “Indigenous worldviews, knowledges, and holistic systems of living well on the [l]and” (Korteweg & Russell, 2012) cannot only provide answers but also ways of knowing and asking, which respond to these fundamental questions and utilize the humanities to support the preservation and resurgence of Indigenous reproductive health. Using a three-phased approach (see methods section for detailed information) for the resurgence of Indigenous Reproductive Health, we propose to:

1. *Document, identify and protect cultural and historical resources of Indigenous reproductive health knowledge*
 - a. Conduct conversational interviews and storywork with 8-10 Indigenous reproductive health knowledge holders (birthkeepers, doulas, midwives, elders, traditional healers) to document and identify traditional knowledge, memories of elders, practices and technologies.
2. *Safeguard and foster resurgence of cultural and historical resources of Indigenous reproductive health, reproductive justice, body sovereignty, birth keepers*
 - a. Building upon the findings from phase 1, engage 8-10 community birthkeepers in participatory inquiry and revitalization of IRH knowledge.
3. *Apply insights from cultural heritage identification and documentation projects to inform local and regional community resilience strategies.*
 - a. Facilitate a participatory climate change appraisal and mitigation process that honors the Indigenuity (knowledge/action in the nature-culture nexus) of our birthkeepers and partner communities.

Program Priority:

We propose to collaborate with Indigenous communities experiencing imminent risk from Covid-19 and climate change. While this proposal has potential for implementation and replication in many Indigenous communities, the membership of our team and our collective presence in Mni Sota Makoce lead us to focus this initial inquiry within Dakhóta and CHamoru communities. We recognize the mobility of our human, animal and plant relatives (voluntary and involuntary) and the value of intertribal and international cultural resurgence, but we are also mindful of our resources, capacity and the risk of losing the specificity and applicability of our process and findings. If capacity and resources exist to include birthkeepers/knowledge from other tribes residing in Mni Sota Makoce, we will include them and/or partner in future endeavors.

The recent dual pandemics or twin challenges of Covid-19 *and* climate change present significant and exponential risks to Indigenous reproductive health and reproductive justice. The Covid-19 pandemic has produced disproportionate fatality amongst elders and Indigenous peoples. Native Americans experience a 1.6 higher rate of Covid-19 infection, are 2.5 times more likely to experience hospitalization and have 2.1 times higher death rates (CDC, 2022). Legget-Barr and colleagues (2021) found that the Standard Mortality ratio (SMI) for Native Americans is 2.8% higher than Whites and greatly exceeds even Black and Latino populations (which are already disproportionately high). Over the last 3 years, we have lost numerous knowledge keepers in our partner Indigenous communities (Dakhóta and CHamoru). Given that knowledge

keepers are often elder members of the community, there is an urgent need to preserve and revitalize Indigenous reproductive health as a result of the Covid-19 pandemic.

The World Health Organization (2021) has called climate change “the single biggest health threat facing humanity.” Extreme weather events, changes in land and water ecosystems, biodiversity loss, disruption of food systems, increases in zoonoses and food, water and vector-borne diseases have been observed (IPCC, 2018). Climate change effects are further mediated by environmental, social and public health determinants. Disproportionate burdens will be experienced by vulnerable and disadvantaged populations like Indigenous communities (WHO, 2021) and the Climate Justice and Economic screening tool identifies “Tribal Nations and land within the boundaries of Federally Recognized Tribes as disadvantaged.” In addition to tribal land, over 42% of Native American individuals in the state of Minnesota reside in the 7-county metropolitan area. Areas of high density Native American population include neighborhoods of the East and West sides of St. Paul, South and North Minneapolis, which are classified as economically disadvantaged areas, many with high incidents of legacy pollution, lack of green space, presence of air particulates, proximity to superfund sites and projected flood risks. Regardless of colonial authority, all of Mni Sota Makoce is traditional homeland, and as reaffirmed by *The State of Minnesota v. Mille Lacs Band of Chippewa Indians*, 526 U.S. 172 (1999), tribes retain usufructuary rights—the “right to use the property owned by another without altering it.” Any impact of climate change in Mni Sota Makoce, is simultaneously an impact on Indigenous peoples.

In 2017, the State of Minnesota’s Interagency Climate Adaptation Team reported that climate change has contributed to dramatic warming of winter and annual precipitation increases, which have been punctuated by more frequent and more intense precipitation events. These changes have “damaged buildings and infrastructure, limited recreational opportunities, altered our growing seasons, impacted natural resources, and affected the conditions of lakes, rivers, wetlands, and our groundwater aquifers that provide water for drinking and irrigation” (pg. 2). Carbon dependency threatens Dakhóta land and lifeways. Over the last decade, significant political opposition to oil pipelines and to protect Dakhóta land and lifeways have emerged. Eighty-seven tribal governments wrote resolutions and letters to oppose the Dakota Access Pipeline and thousands of water protectors put their bodies on the line to be assaulted with pepper spray, bean-bag shotguns, concussion grenades, mace and 50-caliber water hoses in subzero temperatures. Dakhóta sacred sites and medicinal gathering areas have seen invasive species (able to thrive in increasing temperature, drought and flood conditions) displace plant relatives used in traditional remedies (LPCP, 2021.) Biodiversity is being lost at an astounding rate and traditional sources of food such as wild rice, deer, walleye and maple syrup are experiencing significant change/loss (MDNR, n.d.); many traditional animal and plant species are found to be moderately to extremely vulnerable to climate change (GLIFWC, 2018).

Similarly, to understand the impact of climate change and the environmental health of Guåhan (Guam), southernmost of the Mariana Islands (Micronesia), one must necessarily take into account the island’s ongoing colonial status, for over 100 years now, and how through the vehicle of U.S. colonialism the U.S. military, one of the largest climate polluters in history, is allowed to wreak environmental havoc on the island in the name of national security. An unincorporated territory of the United States, Guåhan is one of seventeen that remains on the United Nations list of non-self-governing territories and the island’s Indigenous inhabitants, the CHamorus, have yet to exercise political self-determination despite numerous attempts by Guåhan to hold a political status plebiscite. The U.S. military currently controls one-third of the

214-square mile island, which has resulted in Guåhan enduring long-standing issues of environmental contamination and toxicity such as the Formerly Used Defense Sites and Superfund sites. The island is bracing itself for a new round of U.S. military development as part of the U.S. pivot to Asia foreign policy, which will cause further destruction and desecration of sacred CHamoru ancestral sites and CHamoru tangible and intangible cultural heritage resources, impede access to medicinal plants, and further adversely impact the environmental health of the island. This past year, the Department of Defense (DOD) razed 1,000 acres of endemic limestone forests (home to Native plants, åmot/medicine, and other CHamoru more-than-human kin) for a new marine base. DOD is currently building a 700-acre marine live-fire training range complex on lands atop the island's northern lens aquifer, which poses great threat to a source supplying 80% of Guåhan's drinking water. These historical and contemporary colonial contexts—which include U.S. federal land condemnations of CHamoru homelands for military bases in the postwar U.S. reoccupation of Guåhan and federal re-designations of confiscated lands as national parks in the 1990s—are important and cannot be disentangled from the challenges the island currently faces around climate disaster/change (i.e., rising and warming seas and coral bleaching and ocean acidification that is killing fish, coral, and other marine life) and global pandemics like COVID-19. In March 2020, when the 5,000-member crew of the aircraft carrier *USS Roosevelt* experienced a COVID outbreak and the Pentagon ordered the ship to dock in Guam (its closest “U.S. soil”) and sailors to be quarantined off-base in civilian hotels, tensions and protests escalated in the island's community because of concerns and fears over possible contagion and the island's capacity to deal with a surge. The island saw yet another resurgence of traditional åmot as a way of treating some of the symptoms associated with COVID (<https://www.pncguam.com/wp-content/uploads/2020/05/IHFG-news-release.pdf>).

Community Participation:

Our project utilizes an approach which centers the participation and wisdom of community, across all three phases of the project. Academic and Community PI's identify as members of the community and have pre-existing relationships, responsibilities and projects within the affiliated communities. Participation of community elders, birthkeeper practitioners, traditional healers, and reproductive justice and rights advocates are additionally built into the research design methodology and they are partners in data collection, interpretation, protection and dissemination, mitigation planning and resurgence strategies for IRH knowledge and IRJ resources. In alignment with our participatory, community-based design and the NEH Code of Ethics related to Native Americans and other Indigenous peoples, we honor the data sovereignty of our community partners. Data sovereignty is the right of Indigenous peoples and nations to decide what data development occurs and the controls over the collection, governance, ownership, and application of data about their peoples, territories, lifeways and natural resources (Kukutai & Taylor, 2016). Past and ongoing abuses of tribal information underline the need for formalized data-sharing agreements specifically crafted for the tribal–university context (Harding et al, 2012, 1).

Together with project participants, we will craft a data co-ownership agreement which details protocols for data collection, management, dissemination/publication and resolution of conflict or disagreements in interpretation. This will be modeled after successful tribal-university partnerships such as the First Nations OCAP (Ownership, Control, Access, Possession) model, the Protocol for Responsible and Accountable Research for the University of Minnesota Project Kawe Gidaa-Naanaagadawendaamin Manoomin and the Material and Data-Sharing Agreement

established by the Confederated Tribes of the Umatilla Indian Reservation and Oregon State University. These agreements generally include the following:

1. General project scope which states the purpose of the project, the identity of the investigators and organizations participating in the agreement, the length of the agreement, procedures for its amendment or termination, and basic definitions.
2. Data description which includes the types of material and data to be collected and the general collection method. This includes data, such as geographic and demographic attributes, as well as collected organic material, transcripts of interviews and group discussions, field notes and project planning artifacts, and includes the right to self-identification of the knowledge holder if desired.
3. Data ownership which assures that materials and data supplied by a tribe and Indigenous community workers and health practitioners to researchers or collected by researchers on behalf of a tribe are and remain tribal and Indigenous community and practitioner property and are not to be shared with third parties without the written permission of tribal authorities and Indigenous stakeholders, practitioners, and communities.
4. Data use which will include principles of co-authorship for project participants and a transparent review process for publications, presentations, online postings, and other forms of information dissemination.
5. Data access and security will detail the procedures for maintaining the physical security of the data, such as providing locked storage areas for paper documents, anonymizing and encrypting electronic media, and restricting data access to approved project researchers who require it for a specific task.
6. Risks and benefits of research to the tribal community will summarize the risks and benefits to be expected from participation in the research project, for both the individual and the tribal community.

Methodology:

Our project is an environmental citizen humanities inquiry rooted in participatory methodology that is decolonial and Indigenous in its practices. As such, the research team elevates Indigenous knowledge paradigms, abides by tribally-specific and Indigenous community and practitioner-specific protocols and forms of sovereignty and self-determination, seeks protracted and relational consent processes and iterative analysis and application of the findings (Johnston-Goodstar et al, 2022; Bird-Naytehow, 2017; Tuck & Guishard, 2013). To document, identify and protect cultural resources and conduct a critical appraisal of the risks associated with climate change, it is necessary for our inquiry to have a *grounded normativity*, which reproduces “the practices and procedures, based on deep reciprocity, that are inherently informed by an intimate relationship to place” and more-than-human relations (Coulthard & Simpson, 2016, 254; Yazzie and Baldy, 2018). For example, to solicit some traditional stories, one must be present in the right place, at the right time, or to request knowledge from a particular person, one must have engaged in a reciprocal relationship where trust has been developed and ethical commitments have been demonstrated. The land is pedagogy (Simpson, 2014) and knowledge is learned via experiential relationship with place over time. Grounded normativity, along with Indigenous feminist approaches to research and inquiry (Moreton-Robinson, 2017; Tallbear, 2017; Tuhiwai-Smith, 1999), inform our choice of methods. Below we document specific methods intended under each proposed thread:

1. ***Document, identify and protect cultural and historical resources*** through qualitative inquiry with 8-10 Indigenous reproductive health knowledge holders (elder birthkeepers,

doulas, midwives, healers) using conversational methods (Kovach, 2021) and storywork or “telling stories as a way of interviewing” (Archibald, 377) within a context of “respect, responsibility, reverence and reciprocity” (382.) These conversations will occur over time and if possible, we will conduct conversations as “walks” or with on-going cultural activities to aid in the identification and demonstration of Indigenous reproductive knowledge. We will consider recording equipment and transcription and transcript reviews with participants but it is possible that documentation will occur with written, “oral and heart memory notes” after conversations (377.) Conversational methods and storywork are mutual practices and allow for the knowledge holder to determine the direction of their story but potential conversation questions that might be explored include: What are the cultural resources of Indigenous reproductive knowledge in your community? What places, plants, medicines, foods, animals, stories, songs, ceremonies, beliefs and practices were/are important for reproductive health? We will secure consent and ensure traditional protocols are followed as well as involve our knowledge holders in post-interview member checks and iterative analysis.

2. ***Safeguard and foster resurgence of cultural and historical resources*** by engaging 8-10 RH workers and community birthkeepers in participatory (PAR) land/cultural resource-based inquiries to deeply know, relate to, story and share IRH/RJ. Field notes and artifacts from facilitated gatherings will be maintained and used to co-produce an archive to preserve and revitalize this knowledge (e.g., local archive, geo-map, add to existing community resource bank) and maintain internal access for birthkeepers, women, community leaders.
 - a. Session 1: Healing-listening session on reproductive health experiences and desires
 - b. Session 2: Plant and medicine walk/activity
 - c. Session 3: Plant and medicine walk/activity
 - d. Session 4: Place-based event
3. ***Apply insights from cultural heritage to inform resilience/resurgence strategies*** by engaging *civic conversation* with 8-10 RH workers and community birthkeepers in a participatory appraisal and resilience/resurgence planning session that will include a public presentation of co-designed archive/project findings. Prompted by the inquiries: What ecological devastation has occurred; what threats exist to IRH as posed by climate change; and what can be done to reverse or mitigate harm, protect, recover, adapt or resurge? This phase will inform the development of the final project deliverables: co-produce a) “Indigenuity case studies,” b) a community-based cultural archive (i.e., art, virtual reality or design such as exhibit, virtual story, geo-map) and, c) participatory appraisal of climate change risk and internal and external-facing recommendations to disrupt that risk. Given limitations in budget, if we are unable to locate secondary funds to assist in travel, we plan for phase 3 to be conducted using a hybrid model (in-person and virtual) to promote participation and intertribal dialogue.

Deliverables: Project deliverables are identified below and with approximation, we provide details on public and community ownership, access and intellectual rights under each. These will necessarily be determined with community as articulated above.

1. Produce a community-based, participatory appraisal of climate change risk to Indigenous reproductive health and justice and, internal and external facing recommendations or

policies, mitigations (re-placing plant relatives), curricular projects and/or the revitalization or creation of traditions (practices, naming, songs, etc.) to disrupt climate change and restore Indigenous reproductive health. Internal-facing materials will be owned and managed by community members and external-facing appraisals and actions will be made public through a variety of dissemination strategies in public and academic publications, presentations, press releases, reports, social media content, etc.

2. Co-produce a community archive to preserve and revitalize Indigenous reproductive health knowledge (e.g., local archive creation, geo-map, add to existing community resource bank/archives). This internal archive is intended for community members (birthkeepers, reproductive health workers, community leaders) to support and improve reproductive health practice. If external dissemination is desired, this will be determined at that time.
3. Produce “indigenuity case studies” - exemplars of climate resurgence strategies - focused as much on a “way of thinking as strategy.” These studies may be in the form of art, virtual reality products, exhibit design, built environments, etc. These products will be “layered” messages for internal and external audiences.

This pilot project provides an initial foray to document, foster and safeguard the resurgence of Indigenous reproductive health and justice and to protect this vital cultural heritage from the ravages of climate change. Our primary focus is on producing strong and community-sustained deliverables, that are responsive, easily accessible and prompt advocacy on behalf of the climate change recommendations. This budget limits the implementation of phase 2 to only one location but we do intend to explore/pursue funding to replicate participatory resurgence sessions on Guåhan homelands and if possible, to support increased numbers of IRH/RJ workers to attend in-person participation of phase 3. For the future, we will continue our collaborations with partner organizations and will support additional documentation and revitalization efforts as well as implementation and evaluation projects that apply and revitalize this knowledge.

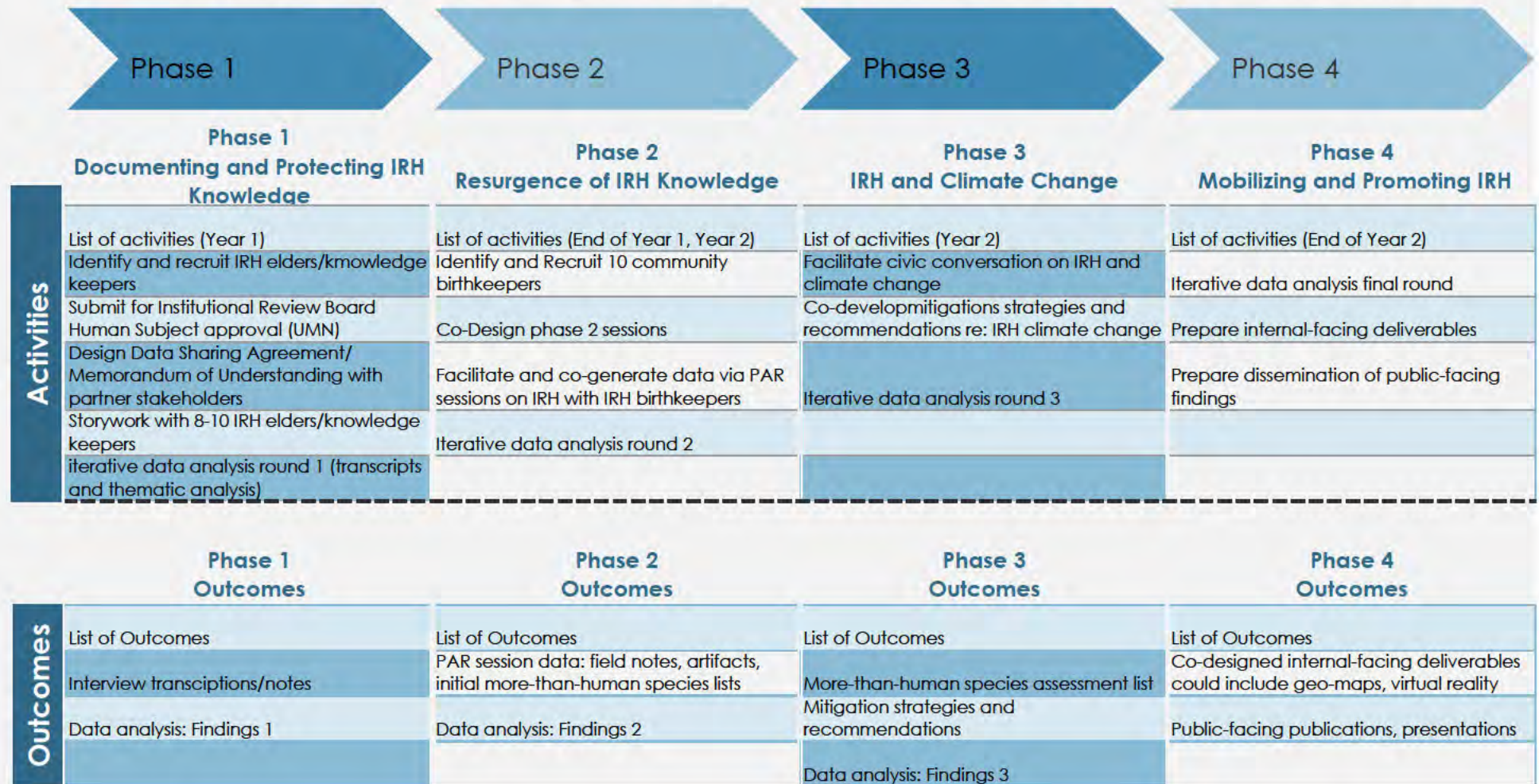
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- Schultz, K., Walters, K. L., Beltran, R., Stroud, S., & Johnson-Jennings, M. (2016). "I'm stronger than I thought": Native women reconnecting to body, health, and place. *Health & Place*, 40, 21-28.
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- TallBear, Kim. (2017). "Standing With and Speaking as Faith: A Feminist-Indigenous Approach to Inquiry." *Sources and Methods in Indigenous Studies*. Chris Andersen and Jean M. O'Brien, Eds. New York: Routledge, 78-86.
- Theobald, B. (2020). Bringing Back Woman Knowledge: The Women's Dance Health Program and Native Midwifery in the Twin Cities. *Journal of Women's History*, 32(4), 63-87.
- Guishard, M., & Tuck, E. (2013). Youth resistance research methods and ethical challenges. In *Youth resistance research and theories of change* (pp. 193-206).
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- Warne, D., & Frizzell, L. B. (2014). American Indian health policy: historical trends and contemporary issues. *American journal of public health*, 104(S3), S263-S267
- Wildcat, D. (2009). *Red Alert!: Saving the Planet with Indigenous Knowledge*. Fulcrum Publishing.
- World Health Organization (2021) Climate Change and Health. <https://www.who.int/news-room/fact-sheets/detail/climate-change-and-health#:~:text=Climate%20change%20%2D%20the%20biggest%20health%20threat%20facing%20humanity&text=The%20Intergovernmental%20Panel%20on%20Climate,rise%20to%201.5%C2%B0C>
- Wolfe, P. (2006). Settler Colonialism and the Elimination of the Native. *Journal of genocide research*, 8(4), 387-409.
- Yazzie, Melanie K. and Cutcha Risling Baldy. (2018). "Introduction: Indigenous Peoples and the Politics of Water." *Decolonization: Indigeneity, Education & Society*, Vol. 7, No. 1, 1-18.

Participatory Resurgence of Indigenous Reproductive Health and Reproductive Justice: Work Plan



Project Personnel

Autumn Cavendar-Wilson, Community Investigator, identification of relevant knowledge holders, research design and methods consultation, co-facilitation of PAR sessions, data analysis and co-produce project deliverables

Christine DeLisle, Co-Principal Investigator: Dr. DeLisle will assist with Institutional Review Board procedures and NEH project reports. She will co-lead qualitative design, development of procedures, data collection and management, facilitate data analysis and co-produce project deliverables.

Roxanne Gould, Community Investigator: Dr. Gould will assist in the identification of relevant knowledge holders, research design and methods consultation, co-facilitation of PAR sessions, data analysis and co-produce project deliverables.

Katie Johnston-Goodstar, Co-Principal Investigator: Dr. Johnston-Goodstar will serve as the fiscal lead, she will manage budget and accounts, Institutional Review Board procedures and NEH project reports. She will co-lead qualitative design, development of procedures, data collection and management, facilitate data analysis and co-produce project deliverables.

KATIE JOHNSTON-GOODSTAR

Associate Professor
University of Minnesota School of Social Work
john1906@umn.edu

SPRING 2023

EDUCATION

University of Washington, Seattle WA June, 2009
Doctor of Philosophy, Social Welfare, School of Social Work.
Dissertation Title: Critical Indigenous Pedagogy of Place: *Locating & Engaging Justice with Indigenous Youth*
Advisors: Karina Walters, Devon Peña, Anthony Ishisaka

University of Washington, Seattle WA June, 2004
Master of Social Work: Community Practice
Graduate Certificate: International Development and Policy Management

PUBLICATIONS

- Johnston-Goodstar, K., Boucher, L. & RedShirt Shaw, M. (2022). You Take the Punches: Native Youth Experiences of School Pushout, submitted to *Equity & Excellence in Education*
- Johnston-Goodstar, K. (2022). Adolescent Development, Children & Youth in *The Palgrave Encyclopedia of Critical Perspectives on Mental Health* (Editors-in chief: Jessica Nina Lester & Michelle O'Reilly)
- Johnston-Goodstar, K. Wabanascum, C. & D. Eubanks (2022). Human Services for Indigenous Futures in Eds. Joseph Baukerkemper & Rebecca Webster, *Tribal Administration Handbook*, Michigan State University Press
- Johnston-Goodstar, K. (2020). Decolonizing youth development: re-imagining youthwork for Indigenous youth futures. *AlterNative: An International Journal of Indigenous Peoples*, 16(4), 378-386.
- Diaz, V., M. Dockry, G.-H. Crystal Ng, V. Singh, D. Keefe, K. Johnston-Goodstar, R. Biidabinokwe Gould, J. Rock, and C. Taitano DeLisle (2020). "Navigating Indigenous Futures with the Mississippi River." *Open Rivers: Rethinking Water, Place & Community*, no. 17.
- Johnston-Goodstar, K. & R. Velure Roholt (2017) "Our Kids Aren't Dropping Out, They're Being Pushed Out": Native American students and racial microaggressions in schools, *Journal of Ethnic & Cultural Diversity in Social Work*.
- Johnston-Goodstar, K., Richards-Schuster, K. & Sethi, J. (2014). Exploring Critical Youth Media Practice: Connections and Contributions for Social Work, *Social Work*, 59(4), 1-8.
- Johnston-Goodstar, K. & J. Sethi (2014). But Do I Want to Work with You? A Checklist. Hosted on Participatory Action Research: Resources for researchers, practitioners, organizers and community on <https://participatoryactionresearch.sites.carleton.edu/about-par/>
- Johnston-Goodstar, K. & Sethi, J. (2013). Youth Media as Social Justice Youth Development, *Journal of American Indian Education*, 52(3), 65-80.
- Johnston-Goodstar, K. (2013). Indigenous Youth Participatory Action Research: Re-visioning Social Justice for Social Work with Indigenous Youth, *Social Work*, 58(4), 314-320.
- Johnston-Goodstar, K. (2012) Decolonizing Evaluation: The necessity of advisory groups in Indigenous evaluation, *New Directions for Evaluation*, (136), 109-117.
- Johnston-GoodStar, K. & R. Nagda (2010) Becoming Protagonists for Integration: Youth Voices from Segregated Educational Spaces, *InterActions: UCLA Journal of Education and Information Studies* 6(1).
- Johnston-Goodstar, K., Trinidad, A., & Tecle Solomon, A. (2010). Critical pedagogy through the reinvention of place: Two cases of youth resistance. In Porfilio, B. J., & Carr, P. R. (Eds.) *Youth culture, education and resistance: Subverting the commercial ordering of life*. Sense Publishers.

PRESENTATIONS

- Johnston-Goodstar, K., Martin L., et al (2022) Trading Sex among Native+ youth in Minnesota, Safe Harbors Annual Conference
- Johnston-Goodstar, K. (2022), Restor(y)ing Indigenous Youth Futures through participatory history and narrative. Tribal Research Fellowship training, University of Minnesota
- Johnston-Goodstar, K. Waubanascum, C. & K. Richards (2021) Social Work for Civilization: Reckoning with the Legacies of Social Work Pioneers, Council on Social Work Education, Orlando, FL
- Meixi., Johnston-Goodstar, K. & Lower Phalen Creek project (2021) Walking and Restor(y)ing Dakota waterways along Wakpa Tanja, Native American and Indigenous Studies Association, virtual conference
- Johnston-Goodstar, K. (2021). Community-Engaged Research, Research Methods (C. Ayon), School of Public Policy, University of California-Riverside.
- Johnston-Goodstar, K. (2021). What is Ethnic Studies?, Minnesota Department of Education Academic Standards committee.
- Singh, V. Johnston-Goodstar, K., Keefe, D. & Gould, R. (2020) Back to Indigenous Futures: Engaged Research on Canoe Culture with Pacific Islanders and Dakota in Minnesota, Native American and Indigenous Studies Association, Toronto, Canada
- Johnston-Goodstar, K. (2020) Social Work and Youth Work: Indigenous Pasts and Futures, Native American and Indigenous Studies Association, Toronto, CA
- Hassel, C., Licht, M., Johnston-Goodstar, K., Montgomery, R., Pogatschnik, M., & V. Diaz (2020). University Norms and Indigenous Partnerships, Decolonial Roundtable, U Minnesota
- Johnston-Goodstar, K. (2020) Social Work and Youth Work: Decolonizing theory and practice for Indigenous Futures, Luskin School of Public Affairs, University of California, LA
- Johnston-Goodstar, K. (2020) Liberating Our Youth from Western Theories of Development Liberation-Based Healing Conference

GRANTS

- Martin, L. McMorris, B. Johnston-Goodstar K. & Rider, N (2022) Disrupting Youth Sex Trading in the Native + Community: a Minnesota Youth Sex Trading (MYST) YPAR Project, World Childhood USA, \$75,000
- Johnston-Goodstar, K., Diaz V., O'Keefe D., Gould R., Singh, V. (2019) BACK TO INDIGENOUS FUTURES: Stewarding STEAM Research & Engineering Ancient Traditional Ecological Knowledge (TEK) through (Trans)indigenous Community Resilience, Resurgence and Cultural Revitalization, \$325,000
- Johnston-Goodstar, K. (2018) Pathways to Success: A Youth Participatory Action Research project exploring out-of-school re-engagement programming, Hennepin County grant, \$50,000
- Johnston-Goodstar, K. (2015) *Native American School Climate Youth Participatory Action Research project* Bush Foundation and MN Campus Compact, \$20,000
- Johnston-Goodstar, K. (2013). (Co-P.I.) *Medicine Wheel Evaluation*, Center for Urban and Regional Development, \$57,000 (Summer, 2013), \$37,000 (Fall, 2013)
- Johnston-Goodstar, K. & VeLure Roholt, R. (2012) Native American Youth Gang Assessment Department of Justice Tribal Field-Initiated Research and Evaluation grant, \$437,000

INDIGENOUS LANGUAGES

Dakḥótiyapi, Beginner fluency

CHRISTINE “TINA” TAITANO DELISLE

Department of American Indian Studies
University of Minnesota
19 Scott Hall, 72 Pleasant Street SE
Minneapolis, MN 55455
cdelisle@umn.edu

EDUCATION

Ph.D., Women’s Studies and History, University of Michigan (2008)
Certificate, Museum Studies, University of Michigan (2008)
M.A., Micronesian Studies, University of Guam (2001)
B.A., Social Science, University of California, Berkeley (1991)

ACADEMIC APPOINTMENTS

Director of Undergraduate Studies, American Indian Studies, University of Minnesota, 9/2022
Associate Professor, American Indian Studies; Affiliate in History, Heritage and Public History,
University of Minnesota, 2019-Present
Assistant Professor, American Indian Studies, University of Minnesota, 2015-2019
Assistant Professor, American Indian Studies, Gender & Women Studies; Affiliate in History,
Cultural Heritage Management and Policy, University of Illinois Urbana-Champaign, 2012-2015

SELECTED FELLOWSHIPS, AWARDS, HONORS

Ford Foundation Postdoctoral Fellowship, 2015-2016
Unit for Criticism and Interpretive Theory Junior Faculty Fellowship, University of Illinois Urbana-
Champaign, 2013-2015
Ford Foundation Dissertation Fellowship, 2006-2007

SELECTED GRANTS

Project Collaborator, Challenge Fund, “Back to Indigenous Futures,” University of Minnesota,
2019 to 2021. Amount: \$350,000.
Pacific Islanders in Minnesota for Building Capacity for Pacific Islands Studies at UM,” University of
Minnesota, 2016 to 2017. Amount: \$10,000.

SELECTED PUBLICATIONS

*Placental Politics: CHamoru Women, White Womanhood, and Indigeneity under U.S.
Colonialism in Guam.* Chapel Hill, University of North Carolina Press, 2022.
“Itinerant Indigeneities: Navigating Guåhan’s Treacherous Roads through CHamoru Feminist
Pathways” (Co-Authored with Vicente M. Diaz). In *Allotment Stories: Indigenous Land Relations
under Settler Siege*. Daniel Heath Justice and Jean M. O’Brien, Eds. Minneapolis: University of
Minnesota Press, 2022.
“Navigating Indigenous Futures with the Mississippi River.” *Open Rivers: Rethinking Water,
Place & Community*, no. 17, Fall 2020 (Co-Authored with Diaz, Vicente M., Michael J.
Dockry, G.-H. Crystal Ng, Virajita Singh, Daniel F. Keefe, Katie Johnston-Goodstar,
<https://editions.lib.umn.edu/openrivers/article/navigating-indigenous-futures/>.
“Destination Chamorro Culture: Notes on Realignment, Rebranding, and Post-9/11 Militourism
in Guåhan.” Special Issue: Tours of Duty Tours of Leisure. *American Quarterly*, Volume 68,
Number 3, September 2016: 563-72. Vernadette Vicuña Gonzalez, Jana K. Lipman, and
Teresia Teaiwa, Eds.
Commentary in “Indigenizing Environmental Thinking.” *Open Rivers: Rethinking Water,
Place, and Community*. Issue 17 (Fall 2020).
<https://editions.lib.umn.edu/openrivers/article/indigenizing-environmental-thinking/>.
“Rematriating the Sacred: Indigenous Feminism and Anticolonial Aesthetics in Guåhan (manuscript in
preparation, *Radical History Review*).

SELECTED MUSEUM, ENVIRONMENTAL, AND PUBLIC HISTORY PROJECTS

2019-2021 Faculty Adviser in Critical Indigenous Studies, Institute for Advanced Study,
Mellon Environmental Sustainability, Place, and Community Initiative
(MESPAC), University of Minnesota, 2019 to 2022. Amount: \$1,000,000.

- 2020 to 2021 NAGPRA Advisory Committee, Weisman Mimbres Collection, University of Minnesota Twin Cities (Appointed by UM President Joan Gabel), 2020-2021.
- 2013 to 2016 Advisory Board Member, Asian-American/Pacific Islander Theme Study, National Historic Landmarks Division, National Parks Services, U.S. Department of the Interior.
- 2012 to 2015 Consultant. Museum Narrative, Guam Museum.
- 2012 Curator. "I Kelat: Historical Perspectives on Guam's Changing Landscapes." Smithsonian's Museums on Main Street "Between Fences." Humanities Guåhan (NEH). War in the Pacific Memorial Park, March-September.
- 2010 Civic Artist. "8,000, How Will It Change Our Lives?" Humanities Guåhan (NEH). Community Conversations on the U.S. Military Build-up in Guam, October 18-21.

INVITED TALKS/KEYNOTES

- 2022 "Indigenous Feminist History: Futurities, Relationalities, and CHamoru Placental Politics." Pacific History Association Webinar Series, September 7.
"Placental Politics: Embodied Land Work." Fanachu! Guåhan, June 28.
- 2022 "Caretaking Taotao Tāno': Indigenous Body Sovereignty and Historical Work of Prewar CHamoru Women." Independent Guåhan, Honoring Maga'taotao, May 31.
- 2021 "Violence Against Women, Violence Against the Land: Histories of Colonialism in Guåhan." National Partnership to End Interpersonal Violence, Annual Think Tank, August 29.
- 2021 Roundtable on Climate Change, *We Out* series. An Opera Theater, Minneapolis, July 7.
- 2021 "Placental Politics: Indigenous Feminist Historiography, CHamoru Women's Activism, and U.S. Military Colonialism in Guåhan" Al Mann Lecture, Seattle University, May 24.
- 2021 "Pungent Pasts, Fragrant Futures: Smelling and Telling Our Stories Across Oceans and Islands," Pasifika Webinar Series, University of Utah, April 23.
- 2020 "Mobilizing Fo'na: Indigenous Feminisms for Decolonizing CHamoru Pasts, Presents, and Futurities." University of Hawai'i Political Science Colloquium, November 13.
- 2020 "Relations, Reciprocity and Resistance." Mo'na: Finding Our Way (A Woman's Webinar Series). I Hagan Famalao'an Guåhan Series, Guåhan, December 5.
- 2019 "History in a Time of Desecration: Counter-Narrative and Counter-Commemoration as Anti-Colonial Practice." Marianas History Conference, University of Guam, August 30.
- 2018 "Indigenous Feminist Inversions: Legacies of Colonial Land, Militarism, and CHamoru Women's Activism in Guåhan." Insular Possessions: Imperial Legacies of 1898, New York University, November 16.
- 2018 "Stirring Waters of Refuge: National (Security) Parks and the Native Sacrosanct in Guam." Pacific Island Studies Now! Symposium, Northwestern University, IL, May 4.
- 2018 "Indigeneity and National Parks in Guam." Plenary Panel on Sovereignty and Legacies, Australian Association for Pacific Studies, University of Adelaide, Australia, April 6.

CONFERENCES

- 2022 Presenter. "Rematriating the Sacred: Indigenous Feminism and Anticolonial Aesthetics in Guåhan." Pacific Arts Association. Paris, September 13.
- 2019 Presenter. "'Might Makes Right': Resisting the Legal Fictions Underlying the Doctrine of Discovery" (Roundtable). Native American and Indigenous Studies Association. Waikato, New Zealand, June 27.
- 2019 Moderator. (Re)Creating Pacific Sovereign Spaces Amidst Climate Change. Native American and Indigenous Studies Association. Waikato, New Zealand, June 29.
- 2018 Presenter. Listening to the Limestone: Fino' Håya, Writing, and Other Healthy Habits of History." Panel on Health Research and Indigenous Studies, Native American and Indigenous Studies Association Conference, Los Angeles, California, May 17.
- 2017 Presenter. "Stirring Waters, Shifting Landscapes: The Memory of Resistance and CHamoru Stories of the Land." Panel on Indigenous Oral Histories and Decolonial Memory Work in the Pacific, Oral History Association, October 4.

LANGUAGES

CHamoru – Native Bilingual Proficiency
French - Limited

Curriculum Vitae

Roxanne Biidabinokwe Gould
106 EduE
412 Library Drive
Duluth, MN 55812
(218) 726-7233
goul0069@umn.edu

ACADEMIC RANK

Associate Professor of Indigenous Education
College of Education and Health Service Human Professionals
University of MN-Duluth
Duluth, MN 55812

2014-Present

EDUCATION

Ed.D, University of MN, Twin Cities, Minnesota, United States Ed. Policy and Leadership, Global Indigenous Comparative Education	2004
MA, University of South Dakota, Vermillion, SD, United States Ed. Psych and Counseling, Indigenous Education	1990
BA, University of South Dakota, Vermillion, SD, United States Social Behavior, American Indian Studies	1980

RESEARCH AND SCHOLARSHIP

- Diaz*, V. M., Dockery, M. J., Ng, G.H. C. Singh, V., Keefe, D. F., Johnston-Goodstar, K., **Gould, R. B.**, Rock, J. , & Delisle, C. T. (2020). Indigenous Relationalities At, In, and With Haháwakpa [Dakota] / Misi-Ziibi [Anishinaabe] / The Mississippi River. *Open Rivers, Seventeen*(Fall 2020).
<https://editions.lib.umn.edu/openrivers/article/navigating-indigenous-futures/>
- Gould, R. B.** (2020). Being a Good Relative in Someone Else's Homeland. *Open Rivers, Fall 2020*(Seventeen),
Seventeen. <https://editions.lib.umn.edu/openrivers/article/indigenizing-environmental-thinking/>[Accepted:
November, 2020]
- Vince, D. M., Dockery, M. J., Ng, G.-H. C., Singh, V., Keefe, D. F., Johnston-Goodstar, K., **Gould, R. B.** , Rock,
J., & Delisle, C. T.(2020). The River Runs Through Us. *Open Rivers, Fall 2020*(Seventeen).
<https://editions.lib.umn.edu/openrivers/article/navigating-indigenous-futures-gallery/>(October, 2020)
- Gould, R.** (2018). Dream of Wild: Growing Garden Warriors and a Food Sovereignty Movement. *Green Theory
and Praxis Journal*, 11(3), 16. <http://greentheoryandpraxisjournal.org/issues/>
- Gould, R.** (2018). Indigenous Women's Water Practices, Responsibilities and Resistance: Implications for
Sustainability. *Open Rivers: Rethinking Water, Place & Community* (10), 1.
- Gould, R.**, & Day, P. (2017). "You Are Here Because the Land Called You": In Search of Vivir Bien/Living
Well. *Journal of Indigenous Well Being*, 2(3), 105-113.
[https://journalindigenousewellbeing.com/media/2017/12/53.90.‘You-are-here-because-the-land-called-you’-
Searching-for-vivir-bienliving-well.pdf](https://journalindigenousewellbeing.com/media/2017/12/53.90.‘You-are-here-because-the-land-called-you’-Searching-for-vivir-bienliving-well.pdf)
- Gould, R.** (2017). Once Upon a Toxic Sanctuary: Partnering to Reclaim a Dakota Sacred Site. *Interdisciplinary*

Journal of Partnership Studies, 4(3, Fall), 1-15. <https://pubs.lib.umn.edu/index.php/ijps/article/view/177>
Gould, R., & Rock, J. (2016). Wakan Tipi and Indian Mounds Park: Reclaiming an Indigenous Feminine Sacred Site. *AlterNative: International Journal of Indigenous Peoples*, Issue 3, Volume 12(Issue 3), 11.
[doi: 10.20507/AlterNative.2016.12.3.2](https://doi.org/10.20507/AlterNative.2016.12.3.2)

PRESENTATIONS

Gould, R. (Author & Presenter) *Ginibiiminaan: Indigenous Women Water Teachings, Practices and Resistance*, He Au Honua International Indigenous Research Conference, Maui, Hawaii. (2019)

Gould, R. & Rock, J. (Authors & Presenter). *Indigenous Mounds and Riverscapes: Feminine Earth-Sky Relationships*, HUIC International STEM/STEAM Education Conference, Honolulu, Hawaii, (2018).

Gould, R. (Author & Presenter). *Dream of Wild Health: Creating a New Generation of Garden Warriors*, World Indigenous Peoples Conference on Education, WIPCE, Toronto, Canada. (July 27, 2017).

Gould, R. & Rock, J. (Author & Presenter), *Indigenous Astronomy from the Inside*, World Indigenous Peoples Conference on Education, WIPCE, Toronto, Canada. (July 27, 2017).

Gould, R. (Author & Presenter). *Indigenous Women's Water Traditions: Implications for Water Sustainability*, American Indian Studies Association Conference, Albuquerque, New Mexico, (2017)

Gould, R. (Author & Presenter). *You Are Here Because the Land Called You: Making of Relatives And Learning from Indigenous Leaders in Bolivia*, American Indian Studies Association Conference, Albuquerque, New Mexico,(2016).

Gould, R. (Author & Presenter). *Wakan Tipi: Restoring an Indigenous Feminine Sacred Site as a Place of Learning and Ceremony*, Manua Whenua Indigenous Research Conference, University of Waikato, Hamilton, New Zealand. (June 2015).

INDIGENOUS LANGUAGES

Ojibwe, Proficient

Odawa, Proficient

Dakota, Beginner

PUBLIC SERVICE

Governing Council Member, Makoce Ikikcupi, Upper Sioux Reservation, MN	2014 - Present
Founder, Past Board Member, Elder Emeritus, Dream of Wild Health, Hugo, MN	2008 – Present
Founder, Bdote Learning Center, Minneapolis, MN	2008-2014
Past Chair, Member, Science Museum of MN-Indigenous Round Table, St. Paul, MN	2005 - Present

Autumn Cavender-Wilson, CPM/LTM, IBC

(b) (6)

320-444-5645

Education

2012-2013 Maternidad La Luz- El Paso, TX
Degree/Certification: Certified Professional Midwife
2008-2012 University of Minnesota- Twin Cities, MN
Degree/Certification: BA, American Indian Studies; Dakota Language

Art Awards

2021- 2021 Changemakers, Minnesota Women's Press
2021 SMAC Artist Equity Grant Recipient
2021 RBC Emerging Visual Artist
2020 SMAC Artist Equity Grant Recipient

Relevant Artistic Employment

2017-2022 Upper Sioux Community- Tribal Historic Preservation Office
Position: Dakota Arts Program Coordinator
2014 - 2019 Upper Sioux Community
Positions: Beadwork and Quillwork Apprentice; Quillwork Instructor
2016-2017 Yellow Medicine East School District
Position: Dakota Language Apprentice

Presentations

Jun, 2021 Midwifery College of Utah, Colonialism and Indigenous Midwifery
Nov 2020-Feb 2021 Center for Indigenous Midwifery, Co-Facilitator – Lecturer: Indigenous Childbirth Education
Mar, 2020 South Dakota State University, First Do No Harm: Colonization and the Weaponization of Medicine
Oct, 2019 Midwives Alliance of North America (MANA) Annual Conference, Austin, Social Justice for Midwives: Back to Basics
Oct, 2019 National Aboriginal Council of Midwives Gathering- Canada, Negotiating Identity
Oct, 2019 Akwesasne Mohawk Reserve, Canada, Indigenous Childbearing and Colonization
Oct, 2019 Onkwehon:we Midwives Collective: Akwesasne Mohawk Reserve, Canada, We Are Our Actions: Defining Indigenous Birth Work
July, 2019 Na Pua O Haumea Indigenous Birth Keepers Gathering- Hawai'i, Defining Ourselves: Decolonization and Indigenous Midwifery
Dec, 2018 Interview on RT Spanish, The Sterilization of Indigenous Women and International Response

Nov, 2018 Upper Sioux Community: Healthy Living, The First First Food: Revitalizing a Breastfeeding Culture

May, 2018 Certified Professional Midwives Symposium 2018- Potomac, MA, Then They Came: Indigenous Childbearing People and Colonial Healthcare

Dec, 2017 Decolonization Series- Minneapolis, MN, First Do No Harm: Colonization and the Weaponization of Medicine

Nov, 2017 Indigenous Birth Keepers Gathering- Long Beach, CA, Praying Down the Stars: Establishing a Position for Indigenous Midwifery

Oct, 2017 Abolish Border Imperialism Conference- Minneapolis, MN, Racism, Colonialism, and Borders in US Midwifery

Sept, 2017 Indigenous Birth Keepers Gathering- Anchorage, AK, What is Indigenous Midwifery?

Sept, 2017 Indigenous Birth Keepers Gathering- Anchorage, AK, Anatomy and Physiology of Labor and Birth for Doulas

Oct. 2016 Indigenous Birth Keepers Gathering- Atlanta, GA, Defining and Decolonizing Indigenous Midwifery

Apr, 2016 NICWA Association Conference- St. Paul, MN, From a Hole in the Sky: Midwifery Care and Decolonization in Indigenous Communities

Other Work and Volunteer Experience

2018-2019 Upper Sioux Community Dakota Language Program Evaluator

Duties: Design youth language evaluations for both elementary and junior high/high school Dakota language students in the USC after school program; work with youth to complete said surveys; and evaluate survey results to generate data on effectiveness of after-school Dakota language curriculum.

2008-2017 Oyate Nipi Kte, Wakanyeza Tehindapi Supervisor

Duties: YPAR supervisor, filming Dakota elders and community members, developing culturally specific perinatal education

2016-2017 Mni Wiconi Midwifery Field Clinic at Standing Rock, Position: Core Working Group

Duties: Interviewing and screening potential clinic volunteers; coordinating volunteer schedule; holding community classes; advising Medic Healer Council; coordinating clinic donations; providing cultural framework for midwifery care

2011 Division of Indian Work, Women of Traditional Birthing, Traditional Birth and Dakota Language Consultant

Duties: Attend classes; offer doula services; present culturally/linguistically relevant information; assist in birth plan writing

Dear Dr. Johnston-Goodstar and Dr. Delisle,

My name is Roxanne Biidabinokwe Gould. I am Odawa and Ojibwe from the Grand Traverse Odawa and Ojibwe nation located in Michigan but today I live in the homeland of the Dakota peoples in Mnisota Makoce (Minnesota). As an Indigenous settler in Dakota homeland I am obligated to honor their protocols, traditions, decolonization work and goals. I do this through my research, teaching and service on the Governing Council of Makoce Ikikcupi with a focus on land justice, water rematriation and reindigenization. One of the practices Makoce Ikikcupi reintroduced this past summer on our first village site is Dakota birthing methods with the birth of our first baby in a Dakota earthlodge, the first in almost 300 years. These beautiful practices reclaim Dakota sovereignty and relationships to Earth, sky and each other unlike the trauma often experienced by colonial methods.

I am writing to express my commitment to partner as a Community-PI on your proposal to the National Endowment for the Humanities Cultural and Community Resilience Program proposal entitled: **Participatory Resurgence of Indigenous Reproductive Health and Reproductive Justice.**

As documented in the proposal, Indigenous Reproductive Health knowledge is being threatened by colonialism, Covid-19 and climate change. This cultural heritage is an essential component of our health and I have spent over 40 years working with Indigenous youth and families all over the world as an educator, counselor, leader, organizer and scholar. In addition to my work in education, I have helped to found Dream of Wild Health, Bdote Learning Center and Makoce Ikikcupi all focused on restoring the health of Native peoples and homelands.

As an Indigenous grandmother and scholar I am committed to being Community PI for the project work plan dates of 10/2023-9/2025. I agree to the role description and deliverables presented in the proposal and I understand that I will receive \$5000 each year in exchange for my work.

Miigwech,

Roxanne Biidabinokwe Gould

Roxanne Biidabinokwe Gould, Ed.D
Associate Professor of Indigenous Education
University of Minnesota-Duluth
Endazi-Giginoo'amaadig-Dept of Ed.
Environmental Education
Ruth A. Myers Center for Indigenous Education
106 EDUE, 412 Library Drive
Duluth, MN 55812
Email: goul0069@d.umn.edu



Ellen Freeman <efreeman@umn.edu>

Fwd: Letter of intent

Katie Johnston-Goodstar <john1906@umn.edu>
To: Ellen Freeman <efreeman@umn.edu>

Mon, Jan 9, 2023 at 4:52 PM

From: Autumn Cavender-Wilson <winuna1862@gmail.com>
Date: January 9, 2023 at 4:47:21 PM CST
To: Katie Johnston-Goodstar <john1906@umn.edu>
Subject: Letter of intent

Dear Dr. Johnston-Goodstar and Dr. Delisle,

My name is Autumn Cavender, and I am a Wahpetunwan Dakota midwife, Landon counselor, and childbirth educator from the Upper Sioux Community.

I am writing to express my commitment to partner as a Community-PI on your proposal to the National Endowment for the Humanities Cultural and Community Resilience Program proposal entitled: Participatory Resurgence of Indigenous Reproductive Health and Reproductive Justice.

As documented in the proposal, Indigenous Reproductive Health knowledge is being threatened by colonialism, Covid-19 and climate change. This cultural heritage is an essential component of our health and I have spent 15 years working in indigenous birth justice, reproductive health, and midwifery accessibility in native communities.

I am happy to commit to being Community PI for the project work plan dates of 10/2023-9/2025. The role description and deliverables presented in the proposal are perfectly reasonable within the \$5000/year payment for my work with the project.

Sincerely,
Autumn Cavender
CPM/LTM, ILC
320-444-5645

(b) (6)



1001 East Lake Street
Minneapolis, MN 55407
Phone: 612-722-8722
Fax: 612-276-1534
diw-mn.org

January 6, 2022

Dear Dr. Johnston-Goodstar and Dr. Delisle,

I am the Executive Director of the Division of Indian Work, one of the oldest social service agency for American Indians in Minneapolis. Our mission is to support and strengthen urban American Indian people through culturally based education, traditional healing approaches, and leadership development. We achieve this by focusing on community and delivering programs and services directly or in partnership with other organizations.

I am writing to express my support for a partnership between the Division of Indian Work's Ninde Doula network and your proposal to the National Endowment for the Humanities Cultural and Community Resilience Program proposal entitled: **Participatory Resurgence of Indigenous Reproductive Health and Reproductive Justice.**

As documented in the proposal, Indigenous Reproductive Health knowledge is being threatened by colonialism, Covid-19, and climate change. This cultural heritage is an essential component of our health. Traditional birthing and reproductive knowledge and practices are central to the practice of Ninde doulas. DIW has sponsored doula training and support for thirty indigenous and Spanish speaking women over the past few years. These doulas have helped dozens of indigenous mothers give birth to healthy babies in the ensuing years.

We understand that this proposal involves the preservation of Indigenous reproductive health knowledge, engagement of community-based birth keepers in participatory revitalization of this knowledge, assessment of climate change risk and development of community-driven mitigation strategies. We commit to supporting the efforts as described in the proposal but specifically in the 2nd and 3rd phase of the project by inviting our affiliated doulas to the project and supporting their participation in participatory inquiry. We look forward to the deliverables of the project such as a co-designed and community-owned archive of our cultural knowledge that might serve to advance the knowledge of our practitioners and the health of our community. We commit to supporting and sharing their participatory climate change assessment and mitigation strategies to limit the risk that climate change poses on this significant cultural heritage.



1001 East Lake Street
Minneapolis, MN 55407
Phone: 612-722-8722
Fax: 612-276-1534
diw-mn.org

We can also support by this project by offering in-kind meeting space at our building in south Minneapolis and the ability to further connect with the American Indian community through our family of programs.

I am pleased to share my unequivocal support for this project.

Sincerely,

Louise Matson
White Earth Band of Ojibwe
Executive Director
Division of Indian Work
1001 East Lake Street
Minneapolis, MN 55407
612-279-6370

UNIVERSITY OF MINNESOTA

Twin Cities Campus

Program in the History of Medicine

Medical School

MMC 506

420 Delaware St. SE

Minneapolis, MN 55455

612-624-4416

Fax: 612-625-7938

8 January 2023

To the NEH Humanities Cultural and Community Resilience Program Review Panel:

It is with great enthusiasm and a sense of urgency that I write to endorse the proposal titled “Participatory Resurgence of Indigenous Reproductive Health and Reproductive Justice” for funding as part of the NEH’s Humanities Cultural and Community Resilience Program. This project will collect, document, and preserve cultural knowledge of Indigenous reproductive health practices from Dakhóta communities in the Midwestern US and the CHamoru community of Guåhan (Guam). It is a project in a race against time. First, to collect and preserve the knowledge held within Indigenous communities by elders and birthkeepers—populations who have been disproportionately affected by Covid-19 mortality. Second, to document and protect material, cultural resources—the sacred places, medicinal plants, land and more-than-human relationships threatened by rising seas levels, drought and global warming, and the impact of climate change on global politics and the further displacement of Indigenous peoples. Third, to proactively fold this knowledge into Indigenous community resurgence strategies for resisting further destruction and reclaiming Indigenous healing practices for healthy futures. And finally, to pilot a participatory, community-engaged research model that can be adapted by other Indigenous or marginalized communities facing the same destructive effects of pandemic disease and rapid environmental change. The significance and timing of this project are critical, not only in sustaining the Indigenous communities whose knowledge it seeks to rescue and preserve, but for the insights it provides all people into the understanding of well-being as a complex set of relationships with the natural world and community, achingly relevant as our planet struggles to survive human-produced climate change and ecological imbalance. Indigenous cosmology has long viewed health as rooted in land and relationality to the more-than-human world. Part of the American historical narrative is the violent attempts by settlers and government to suppress those views and their accompanying stewardship practices, a history of genocide against Native nations and the environment that has itself been falsely represented and suppressed. Recovering Indigenous cultural meaning and practices are one step in righting/writing our national history and connecting our sense of belonging and responsibility towards spiritual and material healing.

As a historian of medicine, I regularly teach the history of women’s health and understand the pragmatic consequences of medical imperialism and the exclusion of Indigenous narratives. For decades the historiography has defined women’s health primarily in terms of reproduction, much of which has centered on shifts in childbirth practice from midwives to physician-controlled hospital births and biomedical practices. Histories of midwifery in the US have focused primarily on European immigrant midwives in the North and African American midwives in the South. A few biographies or memoirs of African American midwives point to the use and transmission of traditional knowledge, as well as to efforts to eradicate those practices with coercive protocols similar to those imposed on Indigenous women’s childbearing by the US Indian Health Service (IHS). A few authors have documented the forced sterilization of Indigenous women by the IHS

and the role of public health nurses in pressuring Indigenous women to deliver in hospitals, but in general, the literature in the field has answered this project's question about whose knowledge counts resoundingly as white, settler-colonial knowledge. Humanities scholars in Native American and Indigenous Studies are increasingly writing the histories of US government involvement in Native health and environmental injustice, and of Indigenous resilience and resistance. The very state-sponsored biomedical and environmental interventions in Indigenous communities that scholars are recounting have disrupted Indigenous health practices. The loss of Indigenous health knowledge, especially reproductive health practices, is now further threatened by the loss of elders to pandemic disease and the diverse, devastating effects of climate change on Indigenous communities. Within biomedicine, only now are the disparities in birth outcomes that favor traditional community birthkeepers and practices beginning to be studied to understand their significance. The statistics on health disparities and environmental change presented in this proposal demonstrate the critical value of this knowledge and the timeliness of this project's vision for bringing together community and academic expertise to collect and safeguard this cultural knowledge and derive its insights for Native (and non-Native) communities' healthy futures.

The vision of this project to recover knowledge from two different Indigenous communities simultaneously is compelling. Both CHamoru and Dakhóta people have deep historical roots in specific places and a diasporic heritage, suffering dispersion due to land theft and military occupation. Now climate pressures are also driving Micronesians from their island homelands to new places across the globe. Minnesota is where these two communities and Indigenous academics invested in their heritage intersect. Collecting stories from two different Indigenous communities acknowledges community-specific differences while allowing for generative, shared thinking about preservation and how storytelling and heritage can inform Indigenous futures. The stories, community archives, "Indigenuity" case studies, and civic conversations to assess risks and develop strategies for community resurgence that is more than mere resilience are concrete products for community use. The work plan sensitively acknowledges Indigenous sovereignty over the research and findings, while also allowing for community-determined external sharing. The qualitative Indigenous methodologies are themselves deliverables that can be used as models by humanities scholars more broadly.

The four leaders for this Indigenous Reproductive Health are exceptionally qualified, representing a virtually ideal combination of academic and community expertise to carry out this project. They bring experience and knowledge specific to the chosen communities, the content of Indigenous reproductive health, and the methodologies of reciprocal, respectful participatory community research. I know three of the key personnel as colleagues at the University of Minnesota and collaborators on a Mellon Foundation initiative on Environmental Stewardship, Place, and Community (MESPAC). Christine DeLisle and Roxanne Gould have been leaders in the MESPAC initiative, which aims to incorporate Indigenous and other underrepresented ways of knowing into the humanities, especially around questions of environmental stewardship and justice. That project involves foregrounding Indigenous relationality, place-based and community-engaged scholarship, and developing engaged pedagogy that acknowledges Indigenous community knowledge. Both DeLisle and Gould will bring methodological experiences from MESPAC to the Indigenous Reproductive Health project. Professor DeLisle offers important content knowledge as well: her primary research has been on CHamoru midwives and the connection of "placental politics" rooted

in land and place to understand Indigenous survivance and resurgence. Her strengths in public history will also contribute to both the internal community and external, public formulation of deliverables and their dissemination. Dr. Gould is deeply rooted in Dakhóta and Ojibwe communities in Minnesota, as a co-founder of the Indigenous Water Women's Sisterhood whose work includes preservation of Indigenous water relationships, and board member of several Indigenous organizations including Dream of Wild Health, dedicated to restoring Indigenous food and lifeways, and Makoce Ikikcupi, a Dakhóta reparative justice land recovery project. Professor Katie Johnston-Goodstar's work on critical Indigenous pedagogy of place provides an important theoretical frame for the project design. She has honed skills in analyzing narratives to inform community imagination and futures, and brings extensive experience in community-engaged research and IRB and data management practices. Amber Cavender-Wilson is a Certified Professional Midwife, artist, and historic preservationist for the Upper Sioux Dakhóta community. She has given presentations on Indigenous midwifery and used interviews with elders to develop culturally specific perinatal education. Her connections to Dakhóta birthkeepers, along with DeLisle's ties to CHamoru midwives, make it possible to identify and recruit community participants. The team will have the support of the UMN grants management infrastructure.

These four co-leaders have developed a well thought out, achievable design that plans for emerging community direction of priorities and needs and foregrounds commitment to Indigenous data sovereignty. The number of planned conversational walks to document traditional IRH knowledge, engagement with current birthkeepers to revitalize and safeguard that knowledge, and the civic conversations to promote resurgence rooted in insights and relationships embodied in the community's heritage are realistic and can be accomplished within the proposed timeline. The budget is modest, primarily providing equitable compensation for researchers and community experts' time, a limited amount of necessary travel, honoraria for community participants, and hospitality and facilitation for the civic conversations. The project team is looking ahead to sustain this critical work by leveraging other funding to expand collecting, replicate activities with other Indigenous communities, and respond to additional community preservation needs.

It would be difficult to overestimate the importance of this project to document and preserve Indigenous reproductive knowledge and health practices, even if Indigenous communities were not staring at the harshest, immediately destructive consequences of climate change and Covid-19. It poses the most fundamental humanistic questions about meaning, identity, place, and heritage, it provides insights into health as a set of historical and contemporary relationships embedded in community and environment, and it offers qualitative humanistic data that can inform the material improvement of individual, community, and environmental health. In supporting these Indigenous histories and heritage preservation, NEH would also be proactively supporting human well-being in a time of extreme challenge.

Sincerely yours,

A handwritten signature in cursive script that reads "Jennifer Gunn". The ink is dark and the signature is fluid, with a large, stylized 'J' and 'G'.

Jennifer Gunn, Ph.D.

History of Medicine Endowed Professor and McKnight Arts and Humanities Chair

COLLEGES AND UNIVERSITIES RATE AGREEMENT

EIN: 1416007513A5

DATE:05/13/2022

ORGANIZATION:

University of Minnesota
Office of Cost Analysis
200 Oak Street S.E.
Suite 450
Minneapolis, MN 55455-2070

FILING REF.: The preceding
agreement was dated
09/22/2021

The rates approved in this agreement are for use on grants, contracts and other agreements with the Federal Government, subject to the conditions in Section III.

SECTION I: INDIRECT COST RATES

RATE TYPES: FIXED FINAL PROV. (PROVISIONAL) PRED. (PREDETERMINED)

EFFECTIVE PERIOD

<u>TYPE</u>	<u>FROM</u>	<u>TO</u>	<u>RATE (%)</u>	<u>LOCATION</u>	<u>APPLICABLE TO</u>
PRED.	07/01/2019	06/30/2021	54.00	On Campus	Organized Research
PRED.	07/01/2021	06/30/2023	55.00	On Campus	Organized Research
PRED.	07/01/2019	06/30/2023	50.00	On Campus	Instruction (1)
PRED.	07/01/2019	06/30/2023	57.00	On Campus	DOD Contract
PRED.	07/01/2019	06/30/2021	33.00	On Campus	Other Sponsored Activities
PRED.	07/01/2021	06/30/2023	35.00	On Campus	Other Sponsored Activities
PRED.	07/01/2019	06/30/2021	55.00	On Campus	Hormel Institute
PRED.	07/01/2021	06/30/2023	59.00	On Campus	Hormel Institute
PRED.	07/01/2019	06/30/2023	26.00	Off Campus	All Programs

ORGANIZATION: University of Minnesota Office of Cost Analysis

AGREEMENT DATE: 5/13/2022

<u>TYPE</u>	<u>FROM</u>	<u>TO</u>	<u>RATE (%)</u>	<u>LOCATION</u>	<u>APPLICABLE TO</u>
PROV.	07/01/2023	Until Amended			Use same rates and conditions as those cited for fiscal year ending June 30, 2023.

*BASE

Modified total direct costs, consisting of all direct salaries and wages, applicable fringe benefits, materials and supplies, services, travel and up to the first \$25,000 of each subaward (regardless of the period of performance of the subawards under the award). Modified total direct costs shall exclude equipment, capital expenditures, charges for patient care, rental costs, tuition remission, scholarships and fellowships, participant support costs and the portion of each subaward in excess of \$25,000. Other items may only be excluded when necessary to avoid a serious inequity in the distribution of indirect costs, and with the approval of the cognizant agency for indirect costs.

(1) Instruction includes Title IV-E.

ORGANIZATION: University of Minnesota Office of Cost Analysis

AGREEMENT DATE: 5/13/2022

SECTION I: FRINGE BENEFIT RATES**

<u>TYPE</u>	<u>FROM</u>	<u>TO</u>	<u>RATE(%)</u>	<u>LOCATION</u>	<u>APPLICABLE TO</u>
FIXED	7/1/2021	6/30/2022	33.50	All	Academic
FIXED	7/1/2021	6/30/2022	28.70	All	Non-Academic
FIXED	7/1/2021	6/30/2022	23.60	All	Student Professional w/GA Health
FIXED	7/1/2021	6/30/2022	7.50	All	Trades
FIXED	7/1/2021	6/30/2022	20.90	All	Student Professional w/Uplan Health
FIXED	7/1/2022	6/30/2023	36.80	All	Academic
FIXED	7/1/2022	6/30/2023	32.00	All	Non-Academic
FIXED	7/1/2022	6/30/2023	24.10	All	Student Professional w/GA Health
FIXED	7/1/2022	6/30/2023	8.30	All	Trades
FIXED	7/1/2022	6/30/2023	25.70	All	Student Professional w/Uplan Health
PROV.	7/1/2023	Until amended			Use same rates and conditions as those cited for fiscal year ending June 30, 2023.

** DESCRIPTION OF FRINGE BENEFITS RATE BASE:

Salaries and wages.

"The above Fringe Benefit rates do not include hourly tuition remission rates used by the University. Tuition remission may be charged in addition to the approved Fringe Benefit rates."

ORGANIZATION: University of Minnesota Office of Cost Analysis

AGREEMENT DATE: 5/13/2022

SECTION II: SPECIAL REMARKS

TREATMENT OF FRINGE BENEFITS:

The fringe benefits are charged using the rate(s) listed in the Fringe Benefits Section of this Agreement. The fringe benefits included in the rate(s) are listed below.

TREATMENT OF PAID ABSENCES

Vacation, holiday, sick leave pay and other paid absences are included in salaries and wages and are claimed on grants, contracts and other agreements as part of the normal cost for salaries and wages. Separate claims are not made for the cost of these paid absences.

OFF-CAMPUS DEFINITION: The off-campus rate will apply for all activities: a) Performed in facilities not owned by the institution and where these facility costs are not included in the F&A pools; or b) Where rent is directly allocated/charged to the project(s). Grants or contracts will not be subject to more than one F&A cost rate. If more than 50% of a project is performed off-campus, the off-campus rate will apply to the entire project.

ORGANIZATION: University of Minnesota Office of Cost Analysis

AGREEMENT DATE: 5/13/2022

SPECIAL REMARKS:

Application of Indirect Cost Rates to DOD Contracts/Subcontracts:

The rates in this agreement have been negotiated to reflect the administrative cap provisions of Appendix III to Part 200 of Uniform Guidance-Indirect (F&A) Costs Identification and Assignment, and Rate Determination for Institutions of Higher Education (IHEs), C.8. dated December 26, 2013. The 26 percent limitation imposed on administrative indirect cost by Appendix III to Part 200 of Uniform Guidance-Indirect (F&A) Costs Identification and Assignment, and Rate Determination for Institutions of Higher Education (IHEs), C.8. dated December 26, 2013 shall not be applied to DOD contracts awarded on or after November 30, 1993, unless the same limitation is applied uniformly to all other organizations performing similar work.

Accordingly, the rates cited in section I (DOD Contracts), do not reflect the application of the 26% limitation on administrative indirect costs imposed by Appendix III to Part 200 of Uniform Guidance-Indirect (F&A) Costs Identification and Assignment, and Rate Determination for Institutions of Higher Education (IHEs), C.8. dated December 26, 2013.

FRINGE BENEFITS:

FICA
Retirement
Disability Insurance
Worker's Compensation
Life Insurance
Unemployment Insurance
Health Insurance
Employee Tuition
Benefit Administration Expense
Terminal Vacation Payout

This Rate Agreement reflects new Fringe Benefits Rates only.

The next fringe benefit proposal based on actual costs for the fiscal year ending 06/30/2022 is due in our office by 12/31/2022. The next indirect cost rate proposal based on actual costs for the fiscal year ending 06/30/2022 is due in our office by 12/31/2022.

Equipment means tangible personal property (including information technology systems) having a useful life of more than one year and a per-unit acquisition cost which equals or exceeds \$5000.

ORGANIZATION: University of Minnesota Office of Cost Analysis

AGREEMENT DATE: 5/13/2022

SECTION III: GENERAL

A. LIMITATIONS:

The rates in this Agreement are subject to any statutory or administrative limitations and apply to a given grant, contract or other agreement only to the extent that funds are available. Acceptance of the rates is subject to the following conditions: (1) Only costs incurred by the organization were included in its facilities and administrative cost pools as finally accepted; such costs are legal obligations of the organization and are allowable under the governing cost principles; (2) The same costs that have been treated as facilities and administrative costs are not claimed as direct costs; (3) Similar types of costs have been accorded consistent accounting treatment; and (4) The information provided by the organization which was used to establish the rates is not later found to be materially incomplete or inaccurate by the Federal Government. In such situations the rate(s) would be subject to renegotiation at the discretion of the Federal Government.

B. ACCOUNTING CHANGES:

This Agreement is based on the accounting system purported by the organization to be in effect during the Agreement period. Changes to the method of accounting for costs which affect the amount of reimbursement resulting from the use of this Agreement require prior approval of the authorized representative of the cognizant agency. Such changes include, but are not limited to, changes in the charging of a particular type of cost from facilities and administrative to direct. Failure to obtain approval may result in cost disallowances.

C. FIXED RATES:

If a fixed rate is in this Agreement, it is based on an estimate of the costs for the period covered by the rate. When the actual costs for this period are determined, an adjustment will be made to a rate of a future year(s) to compensate for the difference between the costs used to establish the fixed rate and actual costs.

D. USE BY OTHER FEDERAL AGENCIES:

The rates in this Agreement were approved in accordance with the authority in Title 2 of the Code of Federal Regulations, Part 200 (2 CFR 200), and should be applied to grants, contracts and other agreements covered by 2 CFR 200, subject to any limitations in A above. The organization may provide copies of the Agreement to other Federal Agencies to give them early notification of the Agreement.

E. OTHER:

If any Federal contract, grant or other agreement is reimbursing facilities and administrative costs by a means other than the approved rate(s) in this Agreement, the organization should (1) credit such costs to the affected programs, and (2) apply the approved rate(s) to the appropriate base to identify the proper amount of facilities and administrative costs allocable to these programs.

BY THE INSTITUTION:

University of Minnesota Office of Cost Analysis

(INSTITUTION)

(SIGNATURE)

(NAME)

(TITLE)

(DATE)

ON BEHALF OF THE FEDERAL GOVERNMENT:

DEPARTMENT OF HEALTH AND HUMAN SERVICES

(AGENCY)

Arif M. Karim -S
Digitally signed by Arif M. Karim
-S
Date: 2022.05.17 07:55:12 -05'00'

(SIGNATURE)

Arif Karim

(NAME)

Director, Cost Allocation Services

(TITLE)

5/13/2022

(DATE) 7079

HHS REPRESENTATIVE: Ernest Kinneer

Telephone: (214) 767-3261

RESEARCH & RELATED BUDGET - Budget Period 1

OMB Number: 4040-0001

Expiration Date: 12/31/2022

UEI: (b) (4)

Enter name of Organization: Regents of the University of Minnesota

Budget Type: ☒ Project ☐ Subaward/Consortium

Budget Period: 1 Start Date: 01/01/2024 End Date: 12/31/2024

A. Senior/Key Person

Prefix	First	Middle	Last	Suffix	Base Salary (\$)	Months			Requested Salary (\$)	Fringe Benefits (\$)	Funds Requested (\$)
						Cal.	Acad.	Sum.			
	Katie		Johnston-Goodstar	Ph.D.			1.35		(b) (6)	(b) (6)	(b) (6)

Project Role: PD/PI

	Christine		DeLisle	Ph.D.			0.90		(b) (6)	(b) (6)	(b) (6)
--	-----------	--	---------	-------	--	--	------	--	---------	---------	---------

Project Role: Co-Principal Investigator

Additional Senior Key Persons: Total Funds requested for all Senior Key Persons in the attached file

Total Senior/Key Person

B. Other Personnel

Number of Personnel	Project Role	Months			Requested Salary (\$)	Fringe Benefits (\$)	Funds Requested (\$)	
		Cal.	Acad.	Sum.				
<input type="text"/>	Post Doctoral Associates	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	
<input type="text"/>	Graduate Students	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	
<input type="text"/>	Undergraduate Students	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	
<input type="text"/>	Secretarial/Clerical	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	
<input type="text"/>	Total Number Other Personnel						Total Other Personnel	<input type="text"/>
Total Salary, Wages and Fringe Benefits (A+B)							<input type="text" value="35,638.00"/>	

C. Equipment Description

List items and dollar amount for each item exceeding \$5,000

Equipment item	Funds Requested (\$)
<input type="text"/>	<input type="text"/>
Additional Equipment: <input type="text"/>	<div><div>Add Attachment</div><div>Delete Attachment</div><div>View Attachment</div></div>
Total funds requested for all equipment listed in the attached file	<input type="text"/>
Total Equipment	<input type="text"/>

D. Travel

	Funds Requested (\$)
1. Domestic Travel Costs (Incl. Canada, Mexico and U.S. Possessions)	<input type="text" value="3,616.00"/>
2. Foreign Travel Costs	<input type="text"/>
Total Travel Cost	<input type="text" value="3,616.00"/>

E. Participant/Trainee Support Costs

	Funds Requested (\$)
1. Tuition/Fees/Health Insurance	<input type="text"/>
2. Stipends	<input type="text" value="1,000.00"/>
3. Travel	<input type="text"/>
4. Subsistence	<input type="text"/>
5. Other <input type="text"/>	<input type="text"/>
<input type="text"/> Number of Participants/Trainees	
Total Participant/Trainee Support Costs	<input type="text" value="1,000.00"/>

F. Other Direct Costs		Funds Requested (\$)
1. Materials and Supplies		1,000.00
2. Publication Costs		
3. Consultant Services		13,000.00
4. ADP/Computer Services		
5. Subawards/Consortium/Contractual Costs		
6. Equipment or Facility Rental/User Fees		
7. Alterations and Renovations		
8. Transcription Costs		750.00
9.		
10.		
11.		
12.		
13.		
14.		
15.		
16.		
17.		
Total Other Direct Costs		14,750.00

G. Direct Costs	Funds Requested (\$)
Total Direct Costs (A thru F)	55,004.00

H. Indirect Costs			
Indirect Cost Type	Indirect Cost Rate (%)	Indirect Cost Base (\$)	Funds Requested (\$)
Modified Total Direct Costs	35.00	54,003.00	18,901.00
Total Indirect Costs			18,901.00

Cognizant Federal Agency (Agency Name, POC Name, and POC Phone Number)	DHHS Division of Cost Allocation - Central States Contact: Arif Karim Phone: (214) 767-3600
------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------

I. Total Direct and Indirect Costs	Funds Requested (\$)
Total Direct and Indirect Institutional Costs (G + H)	73,905.00

J. Fee	Funds Requested (\$)

K. Total Costs and Fee	Funds Requested (\$)
Total Costs and Fee (I + J)	73,905.00

L. Budget Justification	
(Only attach one file.)	<div>1241-UMN budget justification.pdf</div> <div>Add Attachment</div> <div>Delete Attachment</div> <div>View Attachment</div>

RESEARCH & RELATED BUDGET - Budget Period 2

OMB Number: 4040-0001

Expiration Date: 12/31/2022

UEI: (b) (4)

Enter name of Organization: Regents of the University of Minnesota

Budget Type: ☒ Project ☐ Subaward/Consortium

Budget Period: 2 Start Date: 01/01/2024 End Date: 12/31/2024

A. Senior/Key Person

Prefix	First	Middle	Last	Suffix	Base Salary (\$)	Months			Requested Salary (\$)	Fringe Benefits (\$)	Funds Requested (\$)
						Cal.	Acad.	Sum.			
	Katie		Johnston-Goodstar	Ph.D.			1.35		(b) (6)	(b) (6)	(b) (6)

Project Role: PD/PI

	Christine		DeLisle	Ph.D.			0.90		(b) (6)	(b) (6)	(b) (6)
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Project Role: Co-Principal Investigator

Additional Senior Key Persons: Total Funds requested for all Senior Key Persons in the attached file

Total Senior/Key Person

B. Other Personnel

Number of Personnel	Project Role	Months			Requested Salary (\$)	Fringe Benefits (\$)	Funds Requested (\$)
		Cal.	Acad.	Sum.			
<input type="text"/>	Post Doctoral Associates	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	Graduate Students	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	Undergraduate Students	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	Secretarial/Clerical	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>
<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>	<input type="text"/>

Total Number Other Personnel

Total Salary, Wages and Fringe Benefits (A+B)

C. Equipment Description

List items and dollar amount for each item exceeding \$5,000

Equipment item	Funds Requested (\$)
<input type="text"/>	<input type="text"/>
Additional Equipment: <input type="text"/>	<div><div>Add Attachment</div><div>Delete Attachment</div><div>View Attachment</div></div>
Total funds requested for all equipment listed in the attached file	<input type="text"/>
Total Equipment	<input type="text"/>

D. Travel

	Funds Requested (\$)
1. Domestic Travel Costs (Incl. Canada, Mexico and U.S. Possessions)	<input type="text" value="4,950.00"/>
2. Foreign Travel Costs	<input type="text"/>
Total Travel Cost	<input type="text" value="4,950.00"/>

E. Participant/Trainee Support Costs

	Funds Requested (\$)
1. Tuition/Fees/Health Insurance	<input type="text"/>
2. Stipends	<input type="text" value="5,000.00"/>
3. Travel	<input type="text"/>
4. Subsistence	<input type="text"/>
5. Other <input type="text"/>	<input type="text"/>
<input type="text"/> Number of Participants/Trainees	
Total Participant/Trainee Support Costs	<input type="text" value="5,000.00"/>

F. Other Direct Costs		Funds Requested (\$)
1. Materials and Supplies		1,000.00
2. Publication Costs		
3. Consultant Services		10,000.00
4. ADP/Computer Services		
5. Subawards/Consortium/Contractual Costs		
6. Equipment or Facility Rental/User Fees		
7. Alterations and Renovations		
8.		
9.		
10.		
11.		
12.		
13.		
14.		
15.		
16.		
17.		
Total Other Direct Costs		11,000.00

G. Direct Costs	Funds Requested (\$)
Total Direct Costs (A thru F)	57,656.00

H. Indirect Costs			
Indirect Cost Type	Indirect Cost Rate (%)	Indirect Cost Base (\$)	Funds Requested (\$)
Modified Total Direct Costs	35.00	52,657.00	18,430.00
Total Indirect Costs			18,430.00

Cognizant Federal Agency (Agency Name, POC Name, and POC Phone Number)	DHHS Division of Cost Allocation - Central States Contact: Arif Karim Phone: (214) 767-3600
------------------------------------------------------------------------------	------------------------------------------------------------------------------------------------------

I. Total Direct and Indirect Costs	Funds Requested (\$)
Total Direct and Indirect Institutional Costs (G + H)	76,086.00

J. Fee	Funds Requested (\$)

K. Total Costs and Fee	Funds Requested (\$)
Total Costs and Fee (I + J)	76,086.00

L. Budget Justification			
(Only attach one file.)	1241-UMN budget justification.pdf	Add Attachment	Delete Attachment
			View Attachment

RESEARCH & RELATED BUDGET - Cumulative Budget

		Totals (\$)
Section A, Senior/Key Person		72,344.00
Section B, Other Personnel		
Total Number Other Personnel		
Total Salary, Wages and Fringe Benefits (A+B)		72,344.00
Section C, Equipment		
Section D, Travel		8,566.00
1. Domestic	8,566.00	
2. Foreign		
Section E, Participant/Trainee Support Costs		6,000.00
1. Tuition/Fees/Health Insurance		
2. Stipends	6,000.00	
3. Travel		
4. Subsistence		
5. Other		
6. Number of Participants/Trainees		
Section F, Other Direct Costs		25,750.00
1. Materials and Supplies	2,000.00	
2. Publication Costs		
3. Consultant Services	23,000.00	
4. ADP/Computer Services		
5. Subawards/Consortium/Contractual Costs		
6. Equipment or Facility Rental/User Fees		
7. Alterations and Renovations		
8. Other 1	750.00	
9. Other 2		
10. Other 3		
11. Other 4		
12. Other 5		
13. Other 6		
14. Other 7		
15. Other 8		
16. Other 9		
17. Other 10		

Section G, Direct Costs (A thru F)

112,660.00

Section H, Indirect Costs

37,331.00

Section I, Total Direct and Indirect Costs (G + H)

149,991.00

Section J, Fee

Section K, Total Costs and Fee (I + J)

149,991.00

Budget Justification

A. Senior/Key Personnel

Katie Johnston-Goodstar, Associate Professor in the School of Social Work, will serve as Co-Principal Investigator. She will serve as the fiscal lead, she will manage budget and accounts, Institutional Review Board procedures and NEH project reports. She will co-lead qualitative design, development of procedures, data collection and management, facilitate data analysis and co-produce project deliverables. Dr. Johnston-Goodstar will dedicate approximately 15% of her academic year effort (1.35 months) to the project.

Christine DesLisle, Associate Professor of American Indian Studies, will serve as Co-Principal Investigator. will assist with Institutional Review Board procedures and NEH project reports. She will co-lead qualitative design, development of procedures, data collection and management, facilitate data analysis and co-produce project deliverables. Dr. DeLisle will dedicate approximately 10% of her academic year effort (0.9 months) to the project.

Fringe benefits are calculated using the University of Minnesota's federally-approved fringe benefit rates. The current rate for faculty and academic staff is 36.8%.

D. Travel

Two project team members will attend a two-day NEH meeting in Washington, DC, in May 2025, as required by the RFP. Total costs of \$2,458 are calculated as follows, using GSA rates:

- RT airfare = \$400 x 2 travelers = \$800
- Lodging = \$266 x 2 nights x 2 travelers = \$1,064
- Meals & incidentals = 2 partial days at \$59.25 + 1 full day at \$79 = \$197.50 x 2 travelers = \$395
- Ground transportation = \$100 x 2 travelers = \$200

Dr. DeLisle will travel to Guam in Year 1 in collect data for phase 1 of the project. Total costs of \$3,616 are calculated as follows, using DoD rates for travel to US territories and possessions:

- RT airfare = \$2000
- Lodging = \$159 x 6 nights = \$954
- Meals = 2 partial days at \$47 + 5 full days at \$77 = \$479
- Incidentals = 7 days at \$19 = \$133
- Ground transportation = \$50

Three CHamoru midwives will travel to Minneapolis in participate in the intertribal Indigenous Reproductive Health and Justice participatory climate change assessment and mitigation planning sessions. We plan on combining this with a time when the midwives are already in Los Angeles in order to save on airfare. Total costs of \$2,493 are calculated as follows, using GSA rates:

- RT airfare, LAX to MSP = \$400 x 3 travelers = \$1200
- Lodging = \$300 x 2 nights = \$600 (We anticipate renting an AirBnB or suite for the travelers to share)
- Meals & Incidentals = 2 partial days at \$59.25 + 1 full day at \$79 = \$197.50 x 3 travelers = \$592.50

- Ground transportation = \$100 (shared car to and from the airport)

E. Participant Support Costs

In appreciation for their time and willingness to share knowledge related to Indigenous reproductive health, ten elders/knowledge keepers will receive a \$100 honorarium. (\$100 x 10 interviews = \$1,000 Year 1)

Gift cards will be given to participant birthkeepers in appreciation for their involvement in various project activities, such as attending community conversations, co-generating and revitalizing Indigenous reproductive health knowledge and practices, and to participating in a climate change assessment and mitigation planning process. Gift card amounts will vary depending on activity, but we anticipate that a total of 100 participants will receive a total of \$50 each. (\$5,000 Year 2)

F1. Materials & Supplies

Funds are requested to offset the costs of hosting four community conversations and one climate change assessment planning session. Phase 2 of the project will include participatory knowledge revitalization sessions held in conjunction with the research team and community birthkeepers (and elder/knowledge holders from phase 1 if they desire) to apply, co-generate and revitalize Indigenous reproductive health knowledge utilizing a land-based grounded normativity process. Phase 2 sessions will likely occur at the end of year 1 and through completion of the project; they will involve field work, cultural artifact work and land-based education on relevant plant, animal and other IRH/RJ resources. Depending on the identified locations, we will require permit, space rental, cultural supplies. Costs will also include refreshments to encourage attendance, flip charts, markers, nametags, and other meeting supplies. It is estimated that these sessions will cost \$1,000 total per year.

F3. Consultant Services

Dr. Roxanne Gould will serve as a Community PI. As such, she will assist in the identification of relevant knowledge holders, research design and methods consultation, co-facilitation of PAR sessions, data analysis and co-produce project deliverables. Dr. Gould will receive a \$5,000 consulting fee in each project year. (\$5,000 Year 1, \$5,000 Year 2 = \$10,000 total)

Autumn Cavendar Wilson will serve as a Community PI. As such, she will assist with identification of relevant knowledge holders, research design and methods consultation, co-facilitation of PAR sessions, data analysis and co-produce project deliverables. She will receive a \$5,000 consulting fee in each project year. (\$5,000 Year 1, \$5,000 Year 2 = \$10,000 total)

Three experienced group facilitators will lead Community Conversations in Year 1. (Project staff will lead the other planned events.) Each will receive a \$1,000 fee in exchange for their work and expertise. (\$3,000 Year 1 only)

F8. Other Direct Costs

Funds are requested to support the transcription of phase 1 conversational interviews with elders/knowledge holders. We will hire a transcriptionist with linguistic and cultural capabilities in alignment with the knowledge holder and interviewer in order to achieve robust transcription.

H. Indirect Costs

Indirect costs are calculated using the University of Minnesota's federally-negotiated rate for non-research "other sponsored projects" of 35% MTDC. For the purposes of this project, the MTDC base excludes participant support costs.