

**Tribal Science Council
Tribal Traditional Lifeways: Health and Well-being Workshop**

**Hosted by the
Pyramid Lake Paiute Tribe
May 13-15, 2003**

Workshop Summary

Attendees

See Attachment 1 for a complete list of attendees.

Tuesday May 13, 2003

Opening & Purpose

Gerry Emm from Pyramid Lake Paiute Tribe welcomed participants. Jim Ransom (Haudenashaunee Environmental Task Force, Mohawk Nation of Akwesasne) reviewed the purpose and ground rules for the meeting. Among the primary goals of the meeting were:

- to share the bigger picture of what was being done on the topic of Health & Well Being and traditional knowledge and science more generally;
- to explain the Health & Well Being Paradigm being developed by members of the National EPA-Tribal Science Council (TSC);
- share stories about health and well being topics and the use of traditional knowledge and science; and
- decide how to move forward with this effort and continue to involve participants in that process.

Claudia Walters (EPA, Office of Research & Development and Executive Secretary for the TSC) explained that this workshop was the first opportunity that members of the TSC have had to share the Health & Well Being Paradigm with a broader audience. She encouraged participants to continue to stay involved as the effort evolves.

The Big Picture – Setting the Stage to Discuss Health and Well Being

Jim Ransom then shared the bigger picture perspective on the Health and Well Being Paradigm. He began by providing background about the Mohawk Nation of Akwesasne and about himself. He explained that his observations and insights have been drawn from his over 25 years of experience working at the grass-roots level to develop traditionally based environmental programs. He noted that in his presentations, he would be focused at the societal level and not at the group or individual level.

Mr. Ransom encouraged participants to believe in themselves and not look to others for solutions to their environmental problems. This statement is based on his personal hypothesis that tribes as nations have not survived by chance – they have traditional teachings that guide them and form the foundation for how they have managed to get to

where they are today. These teachings include a respect for the natural world as being a part of tribal people.

Mr. Ransom then explained the significance of the two-row Wampum belt that has in the past represented Tribes in canoes and White men in ships traveling the same river but in separate vessels but who come together at times. In addition to the ship and the canoe, the belt also has beads that represent three principles: Peace, Good Mind, and Strength. Mr. Ransom indicated that this treaty represents a good analogy for how EPA (the ship) currently works with tribes (the canoe) on environmental issues. The two groups are coming together for a common purpose—to protect the environment; recognize that tribes have the right to manage their own programs; and EPA has agreed to help tribes assume these programs.

Tribes are frustrated because this relationship does not work all the time. This is often because of the cultural difference that exists between the ship and the canoe. Mr. Ransom then described his understanding of the components of all cultures, which include:

- Knowledge Systems
- Oral Traditions
- Family
- Land Ethic
- Language
- Government
- Principles
- Economy
- Education
- Art
- Health
- World View

Often, individuals aren't aware of the cultural bias they bring to a situation, and this can create misunderstanding and sometimes conflict. As an example, Mr. Ransom stated that sometimes EPA goes to tribes and presents an approach and gets silence in return. Often, the Agency interprets this silence as acceptance, when in fact this may not be the case. In a healthy relationship, Mr. Ransom indicated that both sides need to communicate when the other is making a mistake and work together to correct it.

Mr. Ransom expanded on one component of culture – knowledge systems. At EPA, the knowledge system is generally referred to as “western science.” Tribes generally operate from a different system, sometimes referred to as “traditional knowledge.” Some common themes of traditional knowledge are:

- A living knowledge constantly changing
- Collective in nature
- Transferred from one generation to the next
- Old science

- Still in use today

When compared side by side, western science and traditional knowledge are very different. For example:

- Traditional knowledge is holistic, stressing the importance of interactions; whereas, Western Science concentrates on breaking things into smaller pieces.
- Traditional knowledge is spiritually significant; whereas Western science is more concerned with the physical world.
- Traditional knowledge is qualitative versus the quantitative nature of Western science.
- Traditional knowledge is based on an ecosystem approach; whereas Western science looks at specific pieces of the ecosystem.

Internationally, the “ship” is recognizing the value of traditional knowledge.

Report from 1980 “”

Agenda 21 Cptr 26 talks about indigenous people.

Mr. Ransom then shared some examples of how traditional knowledge is working with Western science productively, including the use of traditional knowledge about deer mice that led to the “discovery” of the Hanta virus and the use of traditional knowledge about fish locations that aided scientists in conducting a fish study for mercury.

Mr. Ransom then introduced the concept of “cultural bias,” which is the view that one may have that their culture is somehow superior to another’s culture. He used the example of how some tribes are turning away from the use of the word “subsistence,” because of the negative connotation this word has taken on in the dominant American culture as a term that means “just barely surviving.”

Mr. Ransom raised the notion of natural laws versus “human” laws. He noted that he studied how Tribes across the country were developing their laws and regulations. He found that many were just adapting the “ship’s” laws, instead of referring to natural laws or laws that had been passed down in the “canoe.” As an example, he shared the law of hunting held by most Tribal communities, which is: 1) make an offering, 2) take what you need, and 3) use what you take.

Comments, Questions & Answers

- One participant raised the issue that often tribes are bound by other laws and agreements. Mr. Ransom encouraged participants not to be victims and to feel powerless. Rather, he suggested that there are ways to find victories.
- Another participant suggested that tribes need to be involved in laws that may be outside their jurisdiction but impact them. The more that tribes can become engaged in these conversations, people may start to perceive them differently.
- Some participants noted that EPA has a timeline for dealing with many of the issues that have been raised, but they need to recognize that tribes have to step

back and figure out just what people want, which may take more than 2 or 3 years.

- The more effective tribes are at working the system, the more assimilated they become, which can be a double edged sword. It becomes critical for tribes to retain their foundation as Indian people.
- Tribes need to remember that regardless of their government structures, the US Government has a trust responsibility.
- Even though tribes may not like things about the dominant culture, tribes need to learn how to deal with it. Participants recognized that it will be hard to help the environment given the prevailing attitudes in the dominant culture.

Mr. Ransom closed the discussion by relaying that the Haudenosaunee have prophecies that say a time will come when life will not exist as we know it. Some of the signs in the prophecy are that trees will die from the top down (as they are doing where acid rain is a problem) and water will catch on fire (as sometimes happens with oil and chemical spills). He emphasized the need for 200% education is needed – 100% from the canoe and 100% from the ship – if tribes are to make progress on the environment.

What Else is Happening – Building Momentum

Kesner Flores (Cortina Indian Rancheria) provided participants with an overview of how the health and well being topic evolved and what groups have been formed to address it or related issues. He noted that one of the underlying problems is that EPA has been structured into separate departments that look at different aspects of environmental problems – from a media or program perspective.

As tribes began to engage EPA environmental programs, one of the first areas they got involved in was risk assessment – evaluating the risk of contamination from specific events (e.g. Superfund site, leaking underground storage tank). Tribes tried to fit into the system that was created through laws and regulations. Although tribes worked to change the calculations that are associated with determining “acceptable” risk, they could not do it. In addition, tribes had difficulty in incorporating cultural concerns into the risk assessment process. Because many tribes had been experiencing these difficulties as a result of their involvement with the Superfund program, the National Tribal Environmental Council (NTEC) formed the Superfund Working Group.

Early discussions among the workgroup and among tribes in general focused on subsistence lifestyle issues. Examples included things like basket weavers who were being impacted by the spraying of herbicides to remove noxious weeds. Their activities were never taken into account in pesticide labeling and use regulations.

As a result of the important and significant impact of pesticides and other chemicals on tribal traditional practices, the Tribal Pesticides Program Council (TPPC), to get tribal input into specifically on pesticide issues. From this group emerged a subsistence

workgroup that focused on risk assessment values. Their focus on risk then led them to meet with Dr. Chris Chaisson who runs the Lifeline Project. Lifeline is a tool that can be used to analyze exposure data for communities.

During that same time, the State of Alaska recognized the importance of traditional practices in Alaska Native communities and funded the Alaska Native Science Council working with EPA to look at the impact of pollutants on traditional gathering practices on Alaska Natives. These activities spawned a meeting that took place in Choctaw.

In 2001, the Tribal Science Council formed. Each EPA Region with Federal recognized tribes has a tribal representative on the Council. They work together with representatives from EPA Regions and major Program Offices to address priority science issues of tribes. One of the reasons the group came about was to get the Agency to do more tribally driven science. At the Council's meeting in September of 2002, tribal representatives caucused and felt that not enough was happening in the area of risk assessment. Although many ideas had been generated as alternatives to the risk assessment process or risk models, many risk assessment parameters are embedded in legislation or regulations that are difficult to change. Alternatively, the group discussed a different focus – what it would take to make and maintain a healthy community and what that would look like. The group presented the concept to the rest of the Council. They recognized that it would take time, but both the tribal and Agency representatives on the Council felt it was an important effort. Jim Ransom later documented these initial thoughts on the concept. We knew that we would have to go out to communities and talk about what this is and where it needs to go. Although the end is important, the journey is also important.

Earlier this year, a meeting was held in San Francisco to plan for the Subsistence Summit that was being held in Alaska in April 2003. One of the things that was identified at this meeting was that it was important to involve tribes outside Alaska in the Subsistence Summit.

The Summit was held in Alaska and included over 60 participants from tribes across the country as well as some EPA staff. The group committed to continuing the efforts on the topic and developing a communication tool to keep everyone informed about progress. The group also recognized that it was important to put together background for meetings that come afterwards so that others would know where these ideas came from and how they developed.

At NTEC, organizers decided to have a meeting on the last day that involved leaders of a number of national tribal organizations, including the EPA Tribal Operations Committee, the National Congress of American Indians, Tribal Pesticides Program Council, American Indian Science & Engineering Society, etc. Each of the individuals at that meeting agreed to be contacts for their organizations and developed a draft strategy for communications. Of these national groups, representatives from the Superfund Working Group at NTEC, the TPPC Subsistence Working Group, and the TSC have decided to take the lead on the subsistence and traditional lifeways topic and communicate progress

regularly. NTEC also committed to posting information from these national organizations or links to their Web sites so that you can see what they are doing.

The conversations on the well being topic will continue at the Akwesasne Conference on Traditional Knowledge in May and later at the National Congress of American Indians meeting.

Mr. Flores closed by emphasizing that this is a grass roots effort to express the tribal perspective more clearly to EPA. Both tribes and EPA need to know more about the topic.

Introduction to Health and Well Being

Mr. Ransom provided an introduction to the Health and Well Being concept that has emerged from many of the discussions that Mr. Flores described in the previous section. He pointed out that the current risk assessment model is clearly from the “ship.” It is based on how much of a substance can you be exposed to before it causes illness, death, etc. In addition, it asks communities to change their behavior to avoid the exposure. Many parts of the risk assessment model also quantify quality of life, which is especially difficult for tribal communities. As mentioned previously, it does not take into consideration cultural impacts when tribal traditional lifeways are changed (words, ceremonies, relationships, etc.). Overall, it is a “ship” solution for a “canoe” issue.

The Health and Well Being Paradigm is an attempt to take a more positive approach to assessing the health of the world around us. If we are focused on a healthy environment, we should focus on what it takes to make the world healthy and make ourselves healthy. Mr. Ransom used the example of the number of picnics in a community. When it is sunny, there should be more picnics in a healthy community. When you have sun and few picnics, this could be a sign that the community is not healthy. If you have rain and picnics, that is an indicator of a very healthy community.

Mr. Ransom indicated that the next challenge is how to move the paradigm forward. He explained that, based on the “Cultural Ecosystem Stories” document developed by Terry Williams, the following model would apply:

- Start by getting individual accounts of what a healthy community looks like from members in the community
- Combine the accounts into a story
- Validate the story
- Analyze the story and extract information
- Restore the community

Mr. Ransom noted that aerial photographs of the community help to trigger the memories of the community members.

Introduction of Participants

Participants introduced themselves. A list of participants is included in Attachment 1.

Stories from the Canoe

Larry Campbell

Mr. Campbell's presentation focused on the connection between environmental problems and social problems and how to use science and the laws to heal the earth and heal the people. He acknowledged that tribes are at a disadvantage in this effort, because they often have to play by the "ship's" rules. Tribes need to be able to reformulate the questions and be able to go with their cultural strengths and be able to tap into their traditional laws, because this tempers the influence of the dominant culture. He emphasized the importance of bringing traditional worlds and the dominant worlds together rather than focusing on the conflict between them so that we can find solutions that satisfy all.

Mr. Campbell noted that there are 250 million Indians that have the right to be here in this country, and we need to let them know they also have a responsibility as Indian people, because they have been here since time immemorial. He noted that the most difficult thing that Indian people have to convey is what is sacred. We are still fine tuning the meaning, and to each, this meaning is different. We did not come here to conquer the earth but to work with nature and with the spirits. It is when we work against them that we have problems and we struggle.

We need to examine the timelines we have and the timelines that Federal agencies want us to work by. When they want us to move and we don't, it may mean it's not time yet – maybe there is some education that is needed, maybe there is something that needs to be done.

One of the things many tribes have been asked to do as a result of the Indian Reorganization Act is to form governments and develop constitutions. Although we elect government officials, we expect our officials at Swinomish to know our spiritual ways. In the area of funding, EPA has a lot of influence over what we do because of the grants we receive. However, we need to be creative and use our knowledge of traditional laws and spirituality that will allow us to meet our own needs as well as those of the government.

When we look at what we have as tribal people, it is time to share what we have. Our traditional people kept what they had to themselves because they wanted to preserve it in their purest forms and keep it alive until young people turned back to it. We never lose our culture, although we may turn our back to it from time to time. That is why in all of our communities there seem to be conflicted people that have taken the responsibility of preserving the traditional knowledge and waiting for the people to come back. If we record this knowledge, then young people and those that need the information go to books instead of going to the elders, and the elders will eventually forget things because they aren't asked.

Mr. Campbell relayed a story of a court case that impacted treaty rights to fish in the State of Washington. The tribes went back and forth to court for 15 years, until finally the governor and tribal leaders agreed to resolve their differences through negotiation.

As part of the agreement that was negotiated, the tribes were asked to go back and document the traditional use areas of the four tribes involved. As a result, although their reservation is only 7000 acres, they still have traditional use rights in ceded areas. It gives them influence over what happens there. The other part of the decision said that the tribes had the right to fish 50% of the salmon, which would lead to a debate between tribal scientists and western scientists. Because of the current activities, we have a way to bring these two ways of thinking together.

Mr. Campbell shared that many tribal communities are experiencing tremendous dysfunction and that the only way to deal with this dysfunction is to go back to the foundations that enabled their people to deal with complex problems. Our knowledge is different from what Western science has produced. Although some people believe that solutions are getting farther away, if you go back to your foundation, reframe the question, take what you have learned so far and then look again at the question, the answers may be clearer.

Mr. Campbell shared a book with the group entitled “A Gathering of Wisdom—Tribal Mental Health from a Cultural Perspective.” It was designed for mental health professionals that work in Indian communities. It addresses traditional knowledge and spiritual issues somewhat obliquely, but it provides enough information to help outsiders have a better understanding of what why they see things in a particular community. It helps mental health professionals alter their approaches to be more appropriate for Indian communities. This book serves as an example of how the “canoe” can make the “ship” more effective at providing assistance to the “ship” and how powerful the combination of the western medicine and the spirituality of traditional foundations can be.

Mr. Campbell closed by emphasizing the importance of identifying not just environmental law or family law or community law but, rather, universal law that brings us all together. We need to start to look at how we are all connected. We always have to remember who we are and where we come from – our foundation – especially when we interact across cultures. Only when we reframe the questions will we find the answers we need. The answers aren’t going to come today or tomorrow, but if we lay the right foundation, the answers will come.

May 14, 2003

Introduction:

Mr. Ransom began the second day of the workshop by recapping the first day’s discussion, emphasizing that participants should understand through such discussions that that they are not alone; that the concept of preserving health and well-being in tribal communities is part of an on-going discussion occurring throughout the country and that events such as this workshop represent the beginning of the journey. He noted that the focus of this workshop was to move away from focusing on EPA’s current risk assessment paradigm; to move the discussion into Indian Country to bring tribal

community members together to discuss the concept of health and well-being in their own words.

Stories from the Canoe (continued from Day 1)

Margaret Cook

In her presentation, Ms. Cook outlined the differences in tribal (subsistence) and what she termed “inside the beltway” (non-subsistence) values, noting that tribes need to educate the outside world as to the needs and values of native peoples. She highlighted values of particular importance to tribal communities, which included the following:

- *Pride* in who and what Tribal people are and in where they are from, which includes their knowledge of and respect for their lands and the environment;
- *Responsibility* to the land and to every living thing found there. Native American people take what they need from the land and take pride in not misusing what remains;
- *Generosity and Hospitality* for extended communities. Ms. Cook noted that tribal members have an extended family that can include not only their immediate family members, but also their tribe, other tribes, and other communities, and she explained the importance of extending generosity and hospitality to this extended community;
- *Personal Independence and Individual Strength*. Ms. Cook noted that it is these attributes which can make tribal communities distrustful of “distant rulers,” such as Federal agencies.

Ms. Cook compared these tribal values to those that she termed “inside the Beltway values,” which she noted were very self focused and tend to place highest value on pride in personal accomplishments and monetary worth when compared to the values of tribal communities, which are largely focused upon the tribe, family, and community.

Ms. Cook compared the market economies of tribal communities and communities “inside the Beltway.” She noted that tribal communities rely largely on resource-based market economies, which are holistic in nature, placing an emphasis on natural resources such as animals, plants, and land, and take into account the impacts to all aspects of the tribal lifestyle, not just the economy. She compared this with market economies utilized by non-tribal communities, which place a greater value on money and personal financial success. She observed that neither a market-based or resource-based economic view is necessarily more correct, but noted that care and respect is needed in acknowledging the differences in the two.

Ms. Cook later noted that regarding native subsistence values, tribal persons generally have a direct connection with the surrounding community and the environment and, therefore, are directly impacted by environmental, social, and economic issues. In comparison, non-tribal individuals are more likely to be more removed from their environment and surrounding community and, therefore, may not be as directly affected and may be less inclined to become involved in such issues, as there is a general tendency to avoid action in such circumstances.

Ms. Cook noted that indigenous communities world wide have conflicting values that can create problems with outside cultures. Such communities tend to have limited resources, which provide the perception that tribal groups are not as important and valued as other groups, creating conflict. She emphasized that education is needed to provide better understand of the differing value systems. In educating outside groups and communities on tribal values, she observed that outside individuals need to understand that the underlying philosophy for all values in Indian Country rely on (1) reason and (2) respect. To better facilitate communication between tribal and non-tribal communities, Ms. Cook recommended that goals be established to achieve reason and respect by working toward the following goals:

- *Developing Partnerships* – Partnerships are needed to aid in educating outside groups;
- *Co-managing Resources in Indian Country* – Because tribal lands are often limited in size, tribal communities are often dependent upon outside resources and, therefore, must focus on co-management issues;
- *Setting Achievable Goals* – Tribal communities should focus on achievable goals such as developing and improving tribal environmental offices, creating programs that bring in elders and youth, and developing public education campaigns.
- *Developing a Vision* – Tribal communities should identify the community's commonly held values and develop objectives to achieve and sustain those values.

Jim Ransom

Mr. Ransom provided a discussion of the experiences of the St. Regis Mohawk Tribe in dealing with the impacts of environmental contamination on their lands. He began his presentation by providing background on history of the environmental problems facing the St. Regis Mohawk community. The environmental issues facing the Mohawk community can be traced back to the 1950s and the creation of the St. Lawrence – FDR Hydropower Project, which brought large-scale industry into the area. Following development of the power project, three companies, Reynolds Metals, General Motors, and Aluminum Company of America, either opened or expanded facilities in the area. By the 1960s, health impacts from PCBs, fluoride, and other industrial pollutants were being observed within the Mohawk community. In 1963, samples of fish from the area demonstrated that PCBs had left local fish populations unfit for human consumption. As a result, the Tribe consulted with the New York Department of Environmental Conservation (NYDEC), which recommended issuing a fish advisory against consuming fish from the St. Lawrence River area. At the time, given the available science, the tribe considered this as the best option for controlling the health impacts from the contamination.

After the fish advisory was issued, later studies indicated that St. Regis Mohawk community was complying with the advisories and reducing the amount of local fish that they consumed. However, a number of unintended impacts to the Mohawk community were realized as a result of the fish advisories. In retrospect, the tribe feels that, while at the time, it had made the right decision for the right reasons, the decision to issue the fish advisory was based upon advice provide from outside the tribal community and,

therefore, did not take tribal values and lifestyle into consideration, causing unintended impacts.

Because the St. Regis Mohawk Tribe relied so heavily upon the surrounding environment for their livelihood and well-being, the impacts of the fish advisories were widespread, affecting many aspects of the tribal community, including:

- *Community Lifestyle* – The community was largely composed of hunters, fishers, cattlemen, and farmers, who derived their living and way of life from the lands, which were severely impacted by the issuance of the fish advisories;
- *Language* – The language and culture of the community is dependent upon cultural activities connected to the lands and the subsistence hunting, fishing, and farming practices that occurred. As the activities have ceased with the resulting fish advisories, the tribe fears that it will lose the language and culture associated with these activities;
- *Tribal Economy and Governance* – As the tribe lost its traditional subsistence economic base, it sought out alternative economic opportunities and was often sought out by outside entities looking to take advantage of its tribal sovereignty to develop such enterprises such as gas stations, bingo halls, casinos, cigarette shops, and cross border smuggling activities;
- *Tribal Worldview* – As a subsistence community heavily reliant upon fishing for economic and social base, the tribe's value system has been heavily impacted by the rise in non-traditional economic activities (i.e., smoke shops, casinos, and smuggling operations) that have impacted the community, splitting it along value lines;
- *Tribal Health* – As the tribe was no longer able to follow its traditional lifestyle and diet, tribal members have begun showing increased health impacts (i.e., diabetes, upper respiratory diseases, and thyroid disorders).

Mr. Ransom identified a number of lessons learned from the tribe's experiences with industrial environmental pollution, fish advisories, and the resulting impacts to the health and well-being of the St. Regis Mohawk tribal community, which included the following:

- Money drives a number of issues, but it is actually just a tool to get you where you want to go; and
- While it is easy for a community to take on the role of the victim, this cannot be an acceptable response by tribal communities, as they have a responsibility to future generations and the natural world.

He noted that the St. Regis Mohawk community has been able to achieve a number of victories by not assuming the role of victim and continuing their fight for the environment and the health and well-being of the tribe. Thus far, the tribe has succeeded in forcing industry to pay for \$500 million in cleanup, install fluoride scrubbers in emissions stacks, and remove PCBs from river sediments. In addition, the tribe has been successful in fostering alternative sources of traditional tribal resources, which have included exploring aquaculture and deer farming options, reestablishing black ash groves for traditional basket making, promoting and planting heirloom plant species in the area, developing a traditional tribal food guide by the Haudenosaunee Environmental task

force, and petitioning the local school board to include Mohawk curricula into the public school program.

Discussion

Mr. Ransom discussed the need to develop a common vision of tribal health and well-being. While differences exist among all tribal communities, it is necessary to identify key components of health and well-being and build from these.

Ms. Cook cautioned that social impacts, such as domestic violence and substance abuse, result from trauma experienced by a community. Therefore, cultural considerations are needed when developing environmental programs. Care should be taken when developing the health and well-being paradigm to ensure that planned actions will not result in increased trauma to tribal communities.

There was subsequent discussion over how best to get EPA and other Federal agencies to understand a community's particular environmental and cultural needs. It was observed that information sharing of grassroots activities and ideas through workshops and meetings were valuable in this respect.

Some concern was expressed over the current structuring of focused grant programs, which participants felt are often overly focused on funding requirements, leaving tribes little leeway to address specific community needs that may exist. It was later noted that health care and environmental programs must often cobble together various grants to fund their programs, which makes development of a holistic program difficult. There was consensus that additional funding to identify community needs within Indian Country is needed.

Mr. Flores noted that a key part of developing a tribal health and well-being paradigm will rely on identifying how to evaluate the health of tribal communities. Tools are needed to evaluate and gauge what values and resources are important in Indian Country as well as to identify what is needed to get the community back to a healthy, functioning state.

There was general consensus that tribal communities need to be involved in educating EPA on tribal values and in changing Agency culture to allow for tribal issues and concerns to be recognized and incorporated into policy decisions. It was noted that additional education of tribal communities is needed to teach tribes of the need that exists and the opportunities that are available for tribes to provide input on social and cultural issues in ongoing dialog with the Agency. There was recognition that the development of a health and well-being paradigm and the requests by EPA for information related to tribal needs and values represents an opportunity for Tribes to provide input.

Some concern was expressed over the best method for holding discussions related toward development of the health and well-being paradigm, ensuring that tribes across the nation have an opportunity to provide input and comment while also developing an organized means of collecting the various comments and input to pass on to wider individuals and

organizations for review and comment. Mr. Ransom noted that in the past, problems have existed with tribes not wanting to provide information to government agencies and outside organizations due to prior misuse of information. He cautioned that care must be taken to ensure that appropriate knowledge sharing occurs, with care taken in choosing partnering organizations.

There was discussion over the inadequacy of the term “subsistence” in describing tribes and traditional lifeways. Mr. Ransom stated that tribal communities will need to provide EPA a better word describing and communicating tribal lifeways to the Agency.

There was discussion over the type of paradigm, or model, to be developed. It was noted that any model developed should be able to measure values common to all indigenous communities, taking into account for things such as self esteem, pride, cultural knowledge, and tribal heritage. It was noted that tribal communities understand the linkages between the environment and people and would be able to use a model developed on tribal understanding as a starting point to communicate ideas and evaluate cultural and social aspects of an issue and communicate these issues to outside groups.

Ms. Cook observed that consideration is needed regarding the tools that could be employed to accomplish the goals established by a tribal health and well-being paradigm. She noted that measures must be established to justify any funding provided by EPA. She also recommended that tribes consider various data gathering tools, such as modeling and databases to gather information. She noted that many tribal communities are wary of such tools but suggested that they should be considered for information collection.

The participants discussed the need to improve and preserve communication between elders and youth within tribal communities. This was seen as a vital part of tribal health and well-being. Mr. Ransom observed the need for tribal communities to focus their efforts on preserving and improving the environment and their communities for the next seven generations and the need for educating tribal youth on their history and heritage.

It was noted that any given model will not fit all tribes and that the paradigm developed must be dynamic and adaptable over time. It was noted that risk assessment is simply a tool utilized by policy makers in making decisions. Therefore, tribes should focus on developing a general “tribal” model developed on common tribal values and concerns, which can then be adapted and applied to tribal communities. In developing such a model, input is needed from grassroots community members. Mr. Flores encouraged those present to become involved in the development of a new tribal health and well-being paradigm, noting that a paradigm is being developed and if those present do not participate and provide input, others will.

Breakout Sessions: Cultural and Community Health Indicators and How to Value Them:

Participants then broke into two groups to identify potential cultural and community health indicators and discuss methods for valuing them. Following the breakout sessions, the groups met to discuss the results of the discussions. The indicators identified were

grouped into various categories (i.e., cultural, health, community, and natural resource indicators) and are outlined below. During the discussion of potential indicators, it was noted that proprietary information may become an issue, but that reporting approximations should reduce some of these concerns.

Cultural Indicators

Ceremonial indicators should look at whether traditional ceremonies and gatherings are still occurring, whether they are well attended and whether tribal members, rather than outside observers, are participating. Indicators may include the following: the number of ceremonies/gathering per unit of time, the number of tribal people participating, gender-based and age-based data, and measurement of the impact of cultural practices on resources and resource capability as well as the impact of outside entities and events on tribal resources. The following categories of cultural indicators and examples were identified:

Gatherings Activities

- Funerals
- Spiritual Gatherings
- Seasonal Gatherings
- Marriages
- Coming of age/Puberty ceremonies
- Big Time/Pow Wow/Fandango
- Dances
- Pilgrimages
- Gathering Practices (animal, plant, water)
- Leadership activities (e.g. inauguration)

Ceremonies

- Sweats
- Births
- Doctoring/Healing
- Dances
- Clan ceremony
- Blessings
- Purification

Cultural Activities

- Language -- Whether traditional languages are still practiced and whether classes on traditional languages are being offered and, if so, the attendance rates. Are home visits being offered to provide language classes?
- Songs & Art
- Basket making -- The number of basket makers and baskets made in a community
- The number of people growing traditional crops and foods and/or gathering traditional medicines

- Attendance at classes teaching cultural traditions, such as beading and basket making, as a measure to determine whether cultural traditions are being passed down to future generations
- Measuring whether there has been a change in the level of understanding/use by tribal peoples of natural resources (i.e., local game, fish, basket materials) if a contaminant is identified
- The creation use of cultural libraries by native communities
- Change in cultural/subsistence practices (i.e., going to the grocery store instead of planting, hunting, gathering; whether large hunting parties that include extended families still being held; and whether families continue participating in traditional gathering activities)
- Tribal rules and regulations – Whether they promote or inhibit traditional lifestyles

Health Indicators

Various measures of community health were identified, while both positive and negative measures of health were identified by participants (as identified below), Mr. Ransom encouraged the group to concentrate on identifying and promoting positive measures of community health.

Negative Indicators

- Suicide
- Substance abuse
- Child/Elder abuse
- Mortality rates/Birth rates
- Birth defects
- Cancers
- Mental health
- Fetal alcohol syndrome/Fetal alcohol effects
- Addictive behaviors
- Behaviors/mannerisms (e.g., withdrawal, treatment of elders, rage management)
- Lead and mercury levels in people
- Increases in disease (diabetes, asthma, etc.)

Positive Indicators

- Decreases in disease (diabetes, asthma, etc.)
- Family integrity
 - Teenage pregnancy/number of youth utilizing birth control
 - Young men & young women – identity
 - Genetics
- Nutrition
 - Education
 - Knowledge of traditional foods
 - Obesity
 - Counseling/Medical services

Community Indicators

In discussing measures of community health and well-being, tribes noted the importance of extended family ties to tribal communities, which was identified as a key indicator of community health and well-being. In a related discussion, some participants expressed frustration over the Federal government's mandate that tribal members who are members of different tribes choose to register and affiliate themselves with one tribe. Tribes voiced the need to acknowledge and maintain ties to all tribes with which they might be affiliated. A summary of the community indicators identified are listed below.

- Incarceration Rates
- The number of visits to drug court and tribal courts
- The numbers of individuals involved in foster programs
- Vandalism
- Gangs & Drug dealers/Meth labs
- Domestic violence
- Family – Indicators may include measurement of the perception/definition of who family is by tribal peoples. How well the community is reflected in the extended family? Where do people live? Are family members living close to each other and maintaining a sense of family? Is the community family oriented? When there is an emergency, how does the community respond? Does everyone chip in? Is there sharing of cultural practices within the family group?
- Whether a community has an elder center and, if so, what the attendance rate is
- The number of youth completing schooling
- The number of youth participating in boys and girls club activities
- Day Care
- Whether community members are provided time off from work, school, and other activities to participate in cultural ceremonies
- Availability of emergency and disaster preparedness services
- Communication
 - Elders-Youth, Youth-Elders – Etiquette
 - Trans-gender
 - Government-Tribe (Traditional/cultural)
 - Government-Departments

Natural Resource Indicators

It was noted that when developing information for natural resource indicators, those doing the monitoring and measuring should possess substantial knowledge of the local environment and traditional practices in question, as planting/harvesting/gathering cycles can vary widely and in some cases may occur sporadically. The natural resource indicators identified participants are listed below.

- Tracking of historical land uses -- to determine whether traditional activities are still being practiced (i.e., utilizing vegetation surveys to identify whether native vegetation is still available to a community)

- Programs and projects being implemented by tribal communities to restore, rehabilitate, and enhance their local environments. Measurement of appreciation/media coverage of such activities by outside entities was recommended as a potential indicator measurement
- Reintroduction of native species
- Reintroduction of native fish species (salmon in creeks in California)
- Presence of a fisheries department. The number and type of fish being caught by community members. It was noted that this would be problematic if baseline data is insufficient or lacking
- Quantification of wetland restoration activities (i.e., Ak Chin, Campo, and Potawatami)
- The availability of natural resources to continue traditional practices (i.e., sweet grass, clays, paints, and berries) and whether these resources are being impacted by contamination
- Roadside spraying and its impact on the ability of tribal communities to continue traditional practices
- Measurement of the stability of the acreage where traditional activities are practiced---is it growing, shrinking, or staying the same?
- The number of people utilizing walking trails, tribal cultural sites, and other natural resources
- Whether tribal practices are being impacted by outside groups competing for the same resources or through destruction of habitat through other purposes
- Availability of water – both in respect to water quality and quantity

May 15, 2003

Introduction:

Participants spent the remainder of the workshop reviewing and commenting on the outline for protection of traditional and tribal lifeways developed during the Subsistence Technical/Planning Meeting for the Protection of Traditional and Tribal Lifeways held in Anchorage, Alaska on April 12-16, 2003.

Draft Outline for Protection of Traditional and Tribal Lifeways:

While reviewing the outline, participants identified the need to develop a mission statement. Participants formulated the following draft mission statement “*Mission: Protect and enhance Tribal traditional life ways and subsistence through effective, Tribally self-determined environmental protection programs in Indian Country, where environment is defined broadly as the web of life.*” They acknowledged that the proposed mission statement should be modified through discussions by future groups regarding the health and well-being paradigm.

There was continued discussion over the inadequacy of the use of the word “subsistence” in describing tribes and tribal lifeways. There was general agreement that discussions by tribal representatives over the term “subsistence” will continue. A number of tribal organizations, including the Tribal Science Council, the Tribal pesticide Prevention Council, and the National Tribal Environmental Council’s Superfund Workgroup are

currently discussing the issue. It was noted that the onus on coming to resolution on the issue and providing a term that better describes tribes and tribal lifestyles rests on tribal communities.

The participants then completed a line-by-line review of the existing outline and provided comments and added additional ideas, which were then incorporated into the working outline. A copy of the working outline is included in Attachment 2 and things that were added since the Alaska meeting are noted in bold, italic text.

**Attachment 2
Tribal Science Council
Tribal Traditional Lifeways: Health and Well-being Workshop
May 13-15, 2003**

Attendee List

Participants

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Paula Allen	United Indian Health Services, Inc.	paula.allen@mail.ihs.gov
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Speakers

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Attachment 2
Subsistence Technical / Planning Meeting
For the Protection of Traditional & Tribal Lifeways

Anchorage
April 13-15, 2003

Working Outline

Mandate from San Francisco Planning meeting:

Purpose:

- Identify issues and concerns regarding contaminants in Traditional Foods
- Discuss issues, resources, gaps regarding contaminants and how they affect tribal ways
- Share stories, information, and knowledge to develop process and structure to protect traditional ways of life

Mission

Protect and enhance Tribal traditional life ways and subsistence through effective, Tribally self-determined environmental protection programs in Indian Country, where environment is defined broadly as the web of life.

Goals:

- Develop recommendations
- Develop process for understanding, naming, defining a tribal way of life / traditional lifeways/ subsistence, **sustainability** or finding appropriate term to ID issue
- Determine need for and plan for future tribal gatherings
- **Find ways to collect, store, house data (need to be creative to avoid FOIA requirements associated with government funding – maybe use private foundation funding)**
- **Educate and increase the awareness of state and federal agencies and private organizations about the importance of the tribal way of life (e.g., create commercials, PR campaign, create a communication plan-ACTION, etc.)**

Expectations:

- Effect change within agency and tribes
- Share stories, information and knowledge
- Develop recommendations
- Develop process for understanding, naming and defining the issue
- Begin to plan for National gathering in 2004
- To better understand national tribal concerns
- Improve communications between all the tribes, agencies and organizations working on the issue
- **Have meetings/gatherings outside or other culturally appropriate venues**

Recommendations for Future Workshops

- Need to give background information to be read by participants prior to start of meeting;
- Need to look at mission statement that started;
- Need to have flip chart papers to write down concerns;
- Need to have place where concerns not in line with topic issues can go;
- Need to send on concerns to appropriate national work groups of that area;
- Need to have someone responsible to do follow through;
- Need to keep individuals who were involved posted with up-to-date information and changes to process
- Should have a report written from each meeting
- Brief presenters on where the issue has been, is at now, and why they are here;
- Need a protocol for communication with Tribes;
- Need a task force / contacts for follow-up
- Inter-agency workgroup (USFS, USFWS, BIA, EPA, IHS, BLM, State Dept., UN, Customs, Border, DOD, DOI, Army Corps, etc.)
- **Have meetings/gatherings outside or other culturally appropriate venues**
- **Make presentation to the “national cultural resources organization” (need name) and NCAI**
- **Need steering committee from major organizations to coordinate activities and communicate**
- **Need multi-agency steering committee**

Summary of Concerns and Issues Raised in Opening Discussion

Physical Environmental Concerns

- Contaminated grounds and leaching from old military sites
- Air Force fuel dumps contaminating plants; hazardous waste from plane crashes
- '50s and '60s radar bases' contaminants on Blackfeet reservation
- Storage tanks – leakage (above and underground)
- Seal and seal oil contaminated
- Superfund sites: in tribal sense human risk and ecological risk are one and the same
 - Incorporate traditional values in superfund ranking system
 - Remediation level
- Power dams and hydro-power created major industries
- contaminated plants: from refineries, coal and paper mills in area
- chemicals in everyday products like soaps
- trans-boundary contaminants
- Maine rivers polluted by paper mills, logging, damming of rivers, dioxins and heavy metals in river; although cleaner, people still don't eat fish.
- **Tribal lands that have contamination (e.g. Pueblo of Laguna land contamination—uranium deposits, water contamination to sheep)**
- boundary connection to Mexico – people, vehicles and misuse of land and problems dealing with traffic

- carbon monoxide present in homes
- open dumps
- mining contaminants issues
- abandoned mines; residual pathways into traditional foods
- DOD bombing ranges
- sediment in lakes
- food sources of moose
- species loss of diversity, quality and quantity
- drought problems – fish disappearing
- cruise ships during seal pup time dumping waste
- lead shot problems – geese – hunting area destroyed
- what does acceptable level of contaminants mean? Is there such a thing as an “acceptable” level
- drilling rigs in Cook Inlet – drilling fluids (muds & polymers)
- contaminants on and around islands – NE Cape
- Abalone shells breaking – pulp mill contamination
- WWII lead communication cable decaying in SE between islands
- Endocrine disruptors going into the environment
- Pharmaceutical traces – no monitoring
- EVOS impacted lives (***need definition for EVOS***)
- Radioactivity in Aleutians from Amchitka
- WWII dumping sites of hazardous waste materials in the water
- Fire suppression; plants not getting water needed; subsequent fires devastating
- ***Our support of tribes in Alaska to prevent drilling in ANWAR***
- ***Environmental and health impacts of fly zones over tribal communities***
- ***Illegal dumping***
- ***Contaminant plumes (Tuba City-TCE, Las Vegas)***
- ***Pesticides***
- ***Persistent Organic Pollutants (POPs) – Grasshopper effect in Alaska***
- ***Golf Courses (water diversion, chemical use/runoff)***
- ***Contamination of food sources (e.g., fish)***
- ***Agricultural runoff (e.g., vineyards)***
- ***Transportation of radioactive or hazardous materials across reservations***
- ***Impacts from mining operations, quarries***
- ***Pollution from mobile sources***
- ***Impacts of timber harvest plans***
- ***Impacts of herbicide application in forests***
- ***Invasive plants***
- ***Air pollution impacting cactus in Arizona***
- ***Transporting used radioactive cores for disposal through tribal lands (accidents may impact entire nations)***
-

Physical/Environmental Concerns - Consequences

- Contamination of drinking water
- Potato roots have holes
- Sourdock leaves turning yellow
- Contaminants being passed on to nursing children
- Cadmium in moose liver
- Contaminated groundwater, air and soil
- Contamination of basket-weaver materials
- mercury in fish
 - Threatens populations of loon, otter and mink (and man!)
- Arctic--a sink for contaminants
- **Introduction of foreign species that take over native plants and destroying natural habitat**
- **Vineyard practices depleting groundwater that have impact on streams, groundwater and other habitat**
- **Loss of native species**

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Spiritual/Traditional/Environmental Concerns

- Need to respect plants and earth "take only what you need; use all of what you take; and respect what you take"
- Important to bring Native tradition message and not just science
- Important to use traditional knowledge and elders' knowledge
- We need patience **and organization** in teaching our children and grandchildren **ancient stories because of their lessons about how to live/survive**
- Health of the people depends on the health of the culture and spirituality
- We are only as healthy as our mother earth
- Teaching kids difficult, but need to maintain oral tradition
- We are our ancestors
- Who are our real heroes?
- **(Counter-culture)** Religion changed who we are
- Conflict avoidance agreement – oil company and whalers
- Critical habitat; good neighbor policy
- Circle of life: includes all plants, animals, fish, birds, insects, humans: the only aspect of circle not essential to life is the human aspect
- **Recognize traditional ecological knowledge as a science**
- **Preservation of sacred sites/places and sites/places currently being used**
- **Need to preserve or protect areas that have cultural importance but may not be formally designated as such and may move**

Recommendations/Actions

- Use term "customary and traditional use" instead of subsistence
- Sanctity of traditional ceremonies being compromised by contaminated elements
- Remember the 7th generation in assessment of environmental **and community** impacts
- Seed banks – seeds are a tangible connection to our ancestors
- Litigation regarding clean water act

- Tribal commitment to their community and also to educate agencies
- IGAP grants are critical
- Lands for example, Los Alamos, need to be on a priority list for superfund sites
- Incorporating traditional knowledge into hazard rating
- Precautionary principle: err on the side of caution
- EPA could be used more like “638” funds
- Remember the smaller tribes and include their voices
- Rewriting history of California Indians and what TK used today
- Toxic cleanup air quality power plants
- Using environmental enforcement officers
- Hard to fight federal policy
- Harbor seal project; biosampling project
- QAPPs – not standard among agencies
- Propose bill to Congress “Native American traditional and wild food security act”
- **Develop a resource database of people and organizations that can help achieve goals**
- **Figure out how to do consultation with tribes (sometimes councils don’t make decisions, community does) – tribes include governments, youth, elders, etc.**
- **Enlist strong individuals within agencies**
- **In future meetings, have one day where tribes and agencies meet separately first and then come together and have opportunities to caucus as the meeting goes on**
-

Working Groups: 1) Discussion of Capacity Building / Tribal Coordination/Organization; 2) Discussion of Communication / Education / Outreach

Summary of Capacity Building / Tribal Coordination / Organization Workgroup

CAPACITY BUILDING (4 tribes)

- Training
- Information clearing house (**what’s been done, what is currently being done, where the gaps are, contact information**) – use tribes that have established capability for **network exchange**
- Laboratory
- Form coalition with other tribal organizations and environmental organizations both national and international
- Legislative amendment §106
- QAPP - (www.Nativeknowledge.org - Resource Guide)
- ID future resources
- Budget
 - Research
 - 'Natural resource' database
- Legislative analysis
- Using national organizations as vehicle to motivate interest (i.e. federal registrar)
- Build stronger government-to-government relations

- More substantial consultation and process to protect tribal interests
- **Find out what others have done successfully**
- **Use tribes with existing capabilities/equipment as opposed to or before looking at non-tribal resources**
- **Have NTEC pull together all QAPPs done by tribes – develop QAPP database**
- **Look at links (e.g., IndianZ.com hosted by Pochanga, USGS Website-projects with tribes)**
- **Figure out ways to make responding to grants easier and faster (maybe through EPA Tribal Portal under development)**
- **Find ways to inform other tribes about local issues tribes face and what support they need**

AGENCY

- Intra-agency communication using American Indian Environmental Office as lead
- Resources from various agencies
- Educating agency regarding national tribal workgroup, projects that are addressing "lifeways"
- Immersion / educating Deputy Regional Administrators and Deputy Assistant Administrators and HQ decision makers that deal with tribes to travel to Indian country to see "lifeways"
- Letters of appreciation for workgroup participation and support
- **Need to update the Working Effectively with Tribal Governments course – provide opportunity for tribal input early in the update process**
- **Need multi-agency acronym list**

OTHER

- Structure to provide substance for task force goals

ORGANIZATION

- Task Team (Bumblebee)
 - Communication
 - Meetings and participation
 - Provide continuity for goals and objectives
 - Keep tribal leadership informed
 - Tribal member participation
- Letter of appreciation for workgroup
- National meeting for sharing with agency workgroups

Summary of Communication/Education/Outreach Workgroup

COMMUNICATION:

- Raise awareness
 - Tribal Communication
 - Use existing regional groups (e.g. USET)
 - Native American Fish and Wildlife Service regional meetings

- Newsletters / Radio
- Communication between tribes and state, federal **and international** agencies
 - Issue-specific email lists
 - Establish an OMB Native liaison
 - Tribes and United Nations
 - Permanent Forum, Working Group on Indigenous Populations
 - **Create Communications plan**
- Establish communications network
 - Interactive website
 - ANHB and other Indian health boards
 - National health groups
 - Indian Health Service
 - American Indian Physicians Association
 - Nationals
 - Water, contaminants, food, and high cancer rates
 - Needs paper
 - EPA - Gov. Whitman
 - NCAI
 - Policy makers
 - **UN, indigenous representatives and other international groups (e.g., International Indigenous Survival, Inuit Circumpolar Organization)**
 - Precautionary principle (**look into this**)
 - **Tribal Operations Committee and Regional TOCs**
- Publicize issues (**NAGPRA and international issues –e.g., Peabody museum**)
 - Use the media
 - Develop PSA's for radio and TV
 - Link problems to issues that NGO's and we care about
 - Produce video of health resources and health of people
 - Produce video on subsistence with EPA
 - Develop program to bring Native people into the media and connect with existing resources like Alaska Native Media Institute
 - Use public education channels within schools
 - Develop public relations with organizations, for instance NCAI to carry the message
 - **Needs to be ongoing – monthly, Web site updates, etc.**

EDUCATION

- Educate all worlds
 - How to reach and educate rural communities and tribes
 - Scholastic magazine
 - Develop local curricula for schools: respect, sharing, values and relationship to environment and world
- Use and value western and traditional cultural ways.
 - OMB Cost benefit analysis - look at educating the right people: e.g. policy makers, legislators etc.

- Establish that traditional knowledge equals and exceeds scientific knowledge
- Solicit and leverage resources for example, funds, staff
 - Solicit casinos and other Native organizations and corporations
 - Department of Justice - social issues
- Protect, restore and enhance tribal life ways
 - Protect tribes from exploitation by pharmaceutical companies
 - Protect information from FOIA
 - Show the connection of **sustainable practices(look at mission)** as a way of life
- **Establish network with educational tribal groups and look at credentialing and curriculum development (e.g., academic credit for doing youth programs, ceremonies) – should not be penalized for practicing their culture (look at what other ethnic groups have done). Check out goals/outcomes for specific curricula and contact individuals teaching those curricula. Also contact school districts and Dept. of Ed.**
- **Need to request EPA to put together all information/materials produced by tribes under grants**

OUTREACH

- Identify levels of outreach, for example tribes, universities, agencies
- Develop information action plan
- Use existing resources to disseminate information
 - Newsletters
 - Nature Conservancy
 - Toxic Action Committee
 - CLF
 - Audubon Society
 - Coalition for Tribal Sovereignty - Maine
 - Peace and Justice
 - Environmental Defense
 - USNGO's -
 - Rural development leadership network
 - NARF
 - Universities
 - Indian Law Alliance
 - Arctic Council
 - Native NGO's
 - International Indian Treaty Council
 - International Indian Law Alliance
 - Inuit Circumpolar Conference
 - **Assembly of First Nations**
 - Indigenous Council on Biocolonialism
 - ICES (International Council for Exploration of the Seas)
- Establish Native liaisons in government
 - Identify all Native people in all agencies
 - Identify people we need to influence including staffers and key policy makers--and President's tribal person (**is there one? Who is it?**)

- Bring them to villages
- To use culturally appropriate methods and protocols
- Educate tribal members and non-Natives about what is happening in the environment and environmental impacts
- Outreach coordination with everyone in village / on reservation
- Take advantage of museum to bring environmental issues to forefront

Discussion of Terminology Suggestions Offered

Subsistence?

"Customary and traditional use / lifeways"

"Traditional life ways"

"Reverence and caring for the land"

"Acknowledgement of the complex interrelations of the web of life"

"Sustenance for body, mind and spirit"

"Native life ways"

"Living"

"Protecting cultural resources"

Create a "New Word" or Symbol

Tribal traditional ecological science

Sustainable practices

Traditional life ways and subsistence

Subsistence is a belief system related to more than just the land, water, animals and plants we utilize during our ceremonies, it's a dynamic religion, so the word doesn't fit in the Koyukuk River Valley, to me the thing you're talking about is "Native Religion" (Orville Huntington).

Agree that we should use "traditional life ways," "sustainability," "living off the land" as opposed to "subsistence" until we come up with a more acceptable term.

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Next Steps

- ◆ Pull together lists from Alaska, Choctaw, SF, Reno for distributing material (Karen, Lela, Lillian-Choctaw, Pat Chochran, Lisa Gover-SF)
- ◆ Develop summary and distribute (MNG/EPA)
- ◆ Notify people in your communities about what you heard and invite them to get involved
- ◆ Provide summary to folks in Akwesasne (summary from Reno and Alaska notebook)
- ◆ Share information with National Workgroups/Organizations on outcomes from meetings
- ◆ Use current workgroups from TPPC, NTEC SF WG, and TSC as an interim steering committee working with TOC and other orgs until other steering committee members identified
- ◆ Need list of people who have attended meetings from the beginning and recognize their contributions
- ◆ Present topic at NCAI (in June) and develop as needed resolutions (in Fall) and Regional Tribal Operations conferences

- ◆ Contact AIEO and inform them about meeting outcomes – Ask if they will take a leadership role with the Federal agencies