

STEWARDING NATIVE LANDS ENVIRONMENTAL SCAN



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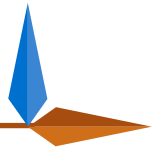
ABOUT THE AUTHORS

Mary Adelzadeh (Navajo) has extensive conservation experience working with tribal, federal, and state governments, as well as non-governmental organizations. Prior to joining First Nations, she was program director for the Blue Ridge-Berryessa Partnership in Northern California, where she focused on fostering collaborative strategies that impact conservation at a landscape-scale that established wildlife corridors between the coast and a 780,000-acre region in Northern California. In addition, Mary served as a project advisor to the Maidu Summit Consortium and Conservancy, where she supported their efforts to restore Maidu Traditional Ecological Knowledge and establish a Maidu Cultural Park in California. Also, she previously worked to protect tribal natural and cultural resources as the Environmental Director of the North Fork Mono Rancheria, a tribe located in the Southern Sierra Nevada, and prior to that, served as a liaison between the Bureau of Land Management Lake Havasu Field Office and nine tribes in western Arizona. Mary earned a Master of Science degree in Resource Policy and Behavior with a concentration in Conservation Biology from the University of Michigan. She also holds a Bachelor of Science in Environmental Biology and Management from the University of California, Davis.

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Brett Ramey (Iowa Tribe of Kansas and Nebraska) is a land-based educator and program designer working at the intersections of ecological, cultural, and community health. He serves as Climate Resilience Planner for the Ioway Tribe, which includes leading an internship program and co-designing a stewardship plan for Ioway Tribal National Park. Prior to moving to Dakota homelands in Minneapolis in January 2020, he served as Director of the Doris Duke Conservation Scholars Program at the University of Washington. He convenes a participatory grantmaking program through the Regenerative Agriculture Foundation in support of Black, Indigenous, and People of Color-led food and farming work, and serves on the Steering Committee for Castanea Fellowship, a program for established leaders working towards a racially just and culturally rooted food system.

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EXECUTIVE SUMMARY

First Nations Development Institute’s Stewarding Native Lands Environmental Scan provides a broad overview of the tribal lands and environmental justice landscape. Specifically, priority areas of Land Tenure, Tribal Conservation/Management, Environmental Justice, Climate Change, and Indigenous Ecological Knowledge and Cultural Practices were assessed to identify current and emerging issues and opportunities, leading organizations active in that space, opportunities for First Nations to partner and/or compete with those organizations, and funding opportunities.

All of these priority areas are interconnected. Conservation strategies in Indian Country often utilize Indigenous knowledges, and are ultimately about environmental justice in times of climate change. Traditional knowledges could be foundational to informing work in any of the other four Stewarding Native Lands priority areas. Land management aligns with food sovereignty, just as sacred site protection and language revitalization overlap.

Finding ways to smooth the edges between “separate” priority areas can help communicate to the broader philanthropic and environmental fields the ways that Indigenous land stewardship ethics are inherently about relationships and connection – rather than individuality and fragmentation.

With that as a guiding ethic, the Stewarding Native Lands program can meet goals of supporting Native ecological stewardship and improving Native control of, and access to, ancestral lands and resources, while also influencing and leading the broader environment space into more responsible and reciprocal relationships with our shared lands and waters.

The information gathered through this environmental scan helped to guide the 2022 strategic planning for the emerging Stewarding Native Lands program. This information is not exhaustive. Rather, it provides a robust sampling of the range and depth of work underway in Native lands stewardship.

A close-up photograph of a person's hands holding a small green seedling with soil. The hands are positioned to support the plant and the soil. The background is a soft-focus natural setting with trees and sunlight. The word "INTRODUCTION" is overlaid in white text on a dark orange background that spans across the middle of the image.

INTRODUCTION



INTRODUCTION

In a global context, Indigenous peoples are estimated to steward 80% of the world's biodiversity, despite only comprising 5% of the world's population¹. This points to the necessity of more land being under the stewardship of Indigenous peoples – whether through Tribes regaining and/or retaining legal title to more land to steward or through being able to influence management decisions in public and private land through government-to-government consultation and co-management arrangements.

Tribes and other frontline communities remain under ongoing threat from environmental injustice. These include immediate threats from continued construction of pipelines and point - source pollution from industry. It also includes looming and increasingly frequent threats from fossil fuel-induced climate change (e.g., droughts, floods, fires, etc.).

Mainstream conservation (both governmental and nonprofit organizations [NGOs]) is beginning to understand the need to be led by Indigenous peoples and practices. As such, Tribes and Native-led organizations have the opportunity to not only contribute to the conservation space as it exists, but Indigenize conservation to appropriately include traditional knowledges and worldviews at the foundation of conservation and stewardship practices on a large scale.

The launch of First Nations Development Institute's Stewarding Native Lands program comes in the wake of multiple compounding crises – notably the COVID-19 pandemic, uprisings for racial justice in response to the murder of George Floyd, and ongoing impacts of anthropogenic climate change. These compounding crises have revealed vulnerabilities and fragility of the economic and social systems on which we have become reliant.

Simultaneously, the past year has also opened opportunities to reimagine futures built on Indigenous practices, philosophies, and value systems grounded in healthy relationships to lands and waters. As much as any time in recent memory, we are in a moment of opportunity – if not responsibility – to build new worlds. The visions, practices, and prayers of tribes and Native-led organizations can guide the way.

¹ Biodiversity conservation and indigenous land management in the era of self-determination; <https://pubmed.ncbi.nlm.nih.gov/19508673/>

METHODOLOGY

This external scan was conducted using three independent consultants to triangulate the data to ensure a comprehensive assessment. Triangulation involves multiple perspectives (and methods) to see if data align so that findings are more valid. It also allows for more opportunities to catch gaps and outliers in the data.

Each researcher focused on five major areas:

- 1 Tribal Land Tenure
- 2 Tribal Conservation Management
- 3 Environmental Justice
- 4 Climate Change
- 5 Indigenous Ecological Knowledge and Cultural Practices

An “other” category allowed for any additional data collected.

For each focus area, researchers used the following two questions to frame their research and report presentation:

- 1 What are the current/emerging issues & opportunities?
- 2 What are the leading organizations active in the space?

Each of the researcher's methods included literature reviews, web-based searches, and in-depth interviews. Researchers coordinated the structure of their research and reporting to allow for easier analyses and editing into a comprehensive report. Lists developed by the three consultants were consolidated to prevent duplication. The consultants met to review the list and decide on five organizations to interview. To ensure the interviews represented the diversity of issues identified, one organization was selected from each of the categories identified by First Nations Development Institute.

Web-based searches involved the identification of Native-led conservation and environmental organizations serving Indian Country. Existing web pages for each organization on the list were reviewed to glean mission/goals, objectives, and activities. Because of the numerous organizations working in Indian Country, the search primarily focused on organizations that provide technical assistance and or funding support to Native conservation and environmental initiatives. Also, there was an interest in identifying non-Native organizations to understand their work with tribes and Native communities.

Stakeholder interviewees were selected from a list of external stakeholders that was compiled through literature, web-based research, and First Nations' and researchers' networks. The list of prospective interviewees was populated with organizations and individuals with ties to environmental/conservation work in Indian Country and/or those who have prior knowledge of First Nations. Prior to sending invitations to interviews, organizations were categorized into one of the five priority areas to ensure a breadth of expertise and perspective. Additionally, geographic distribution, a range of size and scope of organizations, and sectors represented was also prioritized. Geographic areas not well represented were: Oklahoma, Gulf Coast, Atlantic Coast, and Southeast. In addition to organizational affiliations, interviewees were selected based on their expertise beyond their current place of employment - which includes but is not limited to their roles as attorneys, builders, food sovereignty scholars, educators, language revitalization practitioners, fishers, gatherers, climate scientists, authors, funders, mothers, and grandfathers. Finally, individuals with whom a prior working relationship was already established were prioritized. Interview data is generally presented as quotes, paraphrases, and/or summaries.

TRIBAL LAND TENURE

POSTED

PRIVATE PROPERTY

**HUNTING, FISHING, TRAPPING OR
TRESPASSING FOR ANY PURPOSE
IS STRICTLY FORBIDDEN
VIOLATORS WILL BE PROSECUTED**

Name _____

Address/_____

Tribal control of land is fundamental to expressing sovereignty and provides *the* foundation for economic development, natural resource management, and human well-being. It is arguably the most foundational component of an SNL program area, for without land there is little opportunity for stewardship.

CURRENT/EMERGING ISSUES AND OPPORTUNITIES

Federal Buy-Back Program

The U.S. Department of the Interior's (DOI) Land Buy-Back Program for Tribal Nations implements the land consolidation component of the Cobell v. Salazar Settlement Agreement, which provided a \$1.9 billion Trust Land Consolidation Fund to purchase fractional interests in trust or restricted land from willing sellers at fair market value. As of June 7, 2021, nearly \$111 million remains, comprised of over \$50 million in the land purchase portion of the fund and more than \$60 million in the implementation portion of the fund. Consolidated interests are immediately restored to tribal trust ownership for uses benefiting the reservation community and tribal members.²

Buy-Back on Open Market

Tribes are also buying back Indigenous lands through the open market. However, once land is purchased by the tribe, the arduous process of moving the land into tribal trust must be accomplished.³ Examples:

- ▶ Alaska Native Regional Corporations – purchasing allotments and giving back to tribes.
- ▶ The Klamath Tribes' – recent purchase of real estate more than doubles their current holdings and extends their territory to the base of Yamsay Mountain, an important site for prayer and spiritual journeys for the community.
- ▶ Muckleshoot Tribe, Tomanamus Forest, WA – 97,000 acres of working forest purchased with a combination of tribal and philanthropic funds.⁴
- ▶ Prairie Island Indian Community, Tribal Historic Preservation Office – purchased several tracts of land on the bluffs above the Cannon River, upstream from their reservation. The land is home to ancestral village sites and a vast complex of mounds. Currently awaiting purchase and transfer of one last critical landholding that will give them ownership over the full village site.

² <https://www.doi.gov/buybackprogram>.

³ http://archive.boston.com/news/nation/articles/2009/12/27/indian_tribes_buy_back_thousands_of_acres_of_land/.

⁴ <https://www.seattletimes.com/business/muckleshoots-buy-huge-forestland-in-3-counties/>



- ▶ Yurok Tribe - Yurok has purchased more than 80,000 acres to add to their holdings, including 50,000 acres that were owned by a timber company⁵. The land surrounds four salmon-spawning streams that the Tribe now plans to restore. Funds used to purchase lands stem largely from participation in California's Cap-and-Trade carbon offset program.⁶
- ▶ Makoce Ikkicupi⁷, Upper Sioux, Minnesota – land purchased using donations.

Land Rematriation

In some cases, land is being given back to Native American tribes who commit to managing it for conservation and cultural preservation. Examples:

- ▶ Ekvv-Yefolecv⁸, Mississippi – Mvskoke ecovillage serves as an archetype for other Indigenous communities to model for Just Transition to more equitable and linguistically, culturally, and ecologically sustainable lifeways.
- ▶ Iowa Tribe of Kansas and Nebraska – The Nature Conservancy of Nebraska returned 444 acres of Missouri River bluff lands; the land is now the basis for Ioway Tribal National Park⁹.
- ▶ Kaw Nation, The City of Lawrence, Kansas – committed to rematriating 'zhúje 'waxóbe, a 23-ton sacred prayer rock, to the Kaw Nation. They are currently planning their move from a downtown Lawrence park to repurchased Kaw lands in the Flint Hills of Kansas.¹⁰
- ▶ Undisclosed Tribe, Arkansas – 160-acre family tract purchased by the Tribe using philanthropic funds, which they will put into trust.

Land Tax

Resource Generation is a nonprofit working toward an equitable distribution of wealth, including repatriation of land. This organization is tapping members of younger generations who have inherited wealth and are inclined to support repatriation. In addition, Resource Generation has a policy for staff to pay a land tax to the tribe whose ancestral lands they occupy and call on others to do the same. There are several models being followed,

5 <https://www.yuroktribe.org/post/nearly-2-500-acres-of-land-returned-to-the-yurok-tribe>

6 <https://indiancountrytoday.com/news/yurok-tribe-buying-back-traditional-territory>

7 <https://makoceikkicupi.com/our-first-village-2/>

8 <https://www.ekvn-yefolecv.org/our-story>

9 <https://www.nature.org/en-us/newsroom/nebraska-tribe-transfer/>

10 <https://www2.ljworld.com/news/2021/mar/16/lawrence-city-commission-approves-resolution-committing-to-unconditional-return-of-sacred-prayer-rock-to-kaw-nation/>

including Manna-Hatta Fund¹¹, Dewumish Real Rent¹², and Shuumi Land Tax¹³. The “land tax” helps to cover the cost of land stewardship. This model represents a growing opportunity that organizations may need help to establish.

Fractionated Ownership and Consolidation of Land

This issue is being addressed through programs, technical assistance (TA), and education. The BIA's Indian Land Consolidation Program authorized the Secretary of the Interior to acquire from willing sellers, and at fair market value, any fractional interest in trust or restricted land, to prevent further fractionation and consolidate fractional interests and ownership into usable parcels in the name of the tribe/band.¹⁴ The Indian Land Tenure Foundation provides resources to help Indian landowners address fractionation and consolidate lands.¹⁵

Land Leasing

Tribal councils need to address tribal lands that are leased to non-tribal members. “We need to put tribal lands into tribal hands.”¹⁶ Village Earth is a nonprofit that has collected a considerable amount of data for land consolidation and noted that 50% of tribal land leases are held by non-tribal members.

Too often, the price of tribal leases are out of reach to tribal members. For instance, on Pine Ridge Indian Reservation, ranchers must own a certain number of cattle or bison in order to acquire a lease – yet also have enough funds to secure a lease. These barriers make it difficult for new ranchers to get started. Also, the BIA has imposed antiquated policies such as offering lease agreements for a maximum of five years. However, if a rancher wants to restore bison on the land, the cost of fencing for bison is too expensive to recoup the investment in such a short period. Leases need to extend for at least 15 years to ensure a return fencing investment. There should be more incentive to encourage bison herds since it is a traditional food and would help restore bison populations . This example illustrates opportunities for innovation at several levels, including policy reform, training, and financial support, in coordination with federal agencies and nonprofit organizations.

Lower Brule Tribe has an excellent model that when leases of its tribal lands become available, instead of leasing them for grazing, the land is used for conservation purposes. These leases have been increased to 15-year terms to align with conservation goals. This

11 <https://mannahattafund.org/>

12 <https://www.realrentduwamish.org/>

13 <https://sogoreate-landtrust.com/shuumi-land-tax/>

14 <https://www.bia.gov/regional-offices/great-plains/indian-land-consolidation-program>.

15 For example, see: <https://iltf.org/faqs/what-can-i-do-to-prevent-the-further-fractionation-of-ownership-on-my-reservation/> and <https://iltf.org/special-initiatives/estate-planning/>.

16 Interview with Sean Malanovich, July 28, 2021

model could become a bigger movement among tribes with extensively leased lands, particularly when non-tribal member leases become available. Lower Brule Tribe staff members have been committed to their work for over 20 years; this allows them to progress and develop new initiatives. One way they achieved this was by investing in employee education.

The Helping Expedite and Advance Responsible Tribal Home Ownership Act of 2012 (the HEARTH Act) creates a voluntary, alternative land-leasing process available to tribes. Once their governing tribal leasing regulations have been submitted to and approved by the Secretary of the Interior, tribes are authorized to negotiate and enter into leases without further approvals by the Secretary. The most recent example of this power is the Standing Rock Sioux Leasing Ordinance passed on April 14, 2021.



TRENDS: Land Acknowledgements, Calls for Repatriation, and Land Re-Naming

There is also an increasing recognition and awareness of Indigenous lands as part of the general societal racial awakening from the murder of George Floyd in 2020 and the Black Lives Matter movement that followed. In addition, COVID-19 media coverage increased public attention about the dire economic conditions on reservations. The pandemic also brought on a renewed desire to reconnect to land, language, and traditions that strengthen the Land Back movement.

Land acknowledgments are becoming more commonplace during meetings/conferences and with institutions (for example, see: <https://landacknowledgment.colostate.edu/>). A recent bombshell report on the taken lands that supported the creation of the land grant system of higher education (see: <https://www.hcn.org/issues/52.4/Indigenous-affairs-education-land-grab-universities>) has spurred soul-searching and calls for reparation (for example: <https://u.osu.edu/landgranttruth/?bbeml=tp-pck9Q6QNPEiuBt3JmyTokQ.jrkA34r0mQ0ifsZTjJsj6Kw.r9kNHZNZ1iES6FKmRMWyOMw.lcpfNfzDk00-45Hj5EAXdXA>).

Land redesignation, re-naming/resurfacing Indigenous placenames examples:

- Bde Maka Ska – from “Lake Calhoun” in 2019, Minneapolis, Minnesota
- Denali – changed from Mt. McKinley in 2015, Denali National Park, Alaska
- Indian Mounds Park¹⁷ – Designation changed from City of St. Paul “park” to a “cemetery” May 2021, St Paul, Minnesota
- Ioway Creek – changed from “Squaw Creek” in 2021, Ames, Iowa

17 <https://indiancountrytoday.com/news/minnesota-park-recognized-as-historic-sacred-cemetery>

TRIBAL CONSERVATION / MANAGEMENT



CURRENT/EMERGING ISSUES AND OPPORTUNITIES

30x30 Initiatives

Federal 30x30 Initiative: The Biden Administration’s “America the Beautiful” initiative’s goal is to conserve 30% of lands and waters by 2030 (known as the 30x30 Initiative).¹⁸ That report includes a section on tribal lands (Principle 4: Honor Tribal Sovereignty and Support the Priorities of Tribal Nations). Executive Order 14008, Tackling the Climate Crisis at Home and Abroad, signed on January 27, 2021, calls for the Secretary of the Interior to submit recommendations to the National Climate Task Force on how the federal government can work with state, local, and tribal governments along with other key stakeholders to achieve the 30x30 goal.¹⁹ This initiative has an expectation that tribes, in addition to local communities, will have more involvement in the stewardship of public lands needed to meet this target. Of course, the current Secretary of the Interior, Deb Haaland, will support that initiative with a strong focus on tribal priorities. Many groups support this initiative²⁰, but some groups, particularly from the Western region, oppose the initiative.²¹

State of California 30x30 Initiative: California was the first state in the nation to commit to a 30x30 Initiative, even before the federal government. State planning for this initiative is underway, with special considerations for equity and climate change. Partnerships with tribes are expected to be a big part of this work, with funding already being obligated by the state to support cultural burning by tribes and other growing opportunities to access funding for stewardship. The state also has defined co-management and is considering it as part of its strategies. Co-management arrangements would allow tribes to access and steward lands for their own cultural values.

The Nature Conservancy’s 30x30 Initiative: The Wyss Foundation invested a billion dollars in The Nature Conservancy’s 30x30 Initiative, which calls for the protection of 30% of Earth by 2030.²² The initiative is driven to protect habitat, which in turn protects biodiversity and fosters climate resiliency.

Treaty Rights

18 <https://www.doi.gov/sites/doi.gov/files/report-conserving-and-restoring-america-the-beautiful-2021.pdf>.

19 <https://www.whitehouse.gov/briefing-room/presidential-actions/2021/01/27/executive-order-on-tackling-the-climate-crisis-at-home-and-abroad/>.

20 For example, see the Natural Resources Defense Council at: <https://www.nrdc.org/30x30-nrdcs-commitment-protect-nature-and-life-earth>.

21 <https://www.naco.org/blog/biden-administration-releases-report-their-goal-conserve-30-percent-lands-and-waters-2030>.

22 <https://www.nature.org/en-us/about-us/who-we-are/how-we-work/policy/saving-30-by-2030/>

The 2019 Supreme Court decision affirming the Crow Tribe’s treaty rights to hunt on federal public lands lays precedence for other tribes to exert their treaty rights. The Crow Tribe’s off-reservation treaty rights involve “grazing rights, hunting and fishing rights, gathering rights and interests, water rights, and subsistence rights.”²³ This decision could force the state of Wyoming to work closer with the tribe on wildlife and fish management issues, which would set an important precedent in ways similar to what the Boldt decisions did for co-management of fisheries in the Pacific Northwest. Many tribes in the Northwest have asserted off-reservation treaty rights in ways that promoted co-management arrangements.

Wildlife and Fire Management

Wildfire and Fire Management are top priorities in Western states and communities. Indigenous fire stewardship practices represent an opportunity for tribes to take a leadership position in forest management. In Northern California, the Karuk and Yurok Tribes have partnered with the U.S. Forest Service to manage land for traditional values and wildfire management.²⁴ A recent (2019) U.S. Forest Service paper provides an excellent overview of Indigenous fire stewardship.²⁵ Drought and water management is another critical issue facing the Western region. Water scarcity is placing states, landowners, environmentalists, and tribes into increasing conflict. There’s an increasing recognition that beyond honoring treaties, returning land- and water-management responsibilities to the tribes is smart policy because they are highly motivated to preserve the ecologies that make their homelands home — and they have access to millennia’s worth of detailed ecological knowledge to help them do just that.²⁶ Work by Karletta Chief at the University of Arizona (<https://environmentalscience.cals.arizona.edu/person/karletta-chief>) argues for the importance of engaging tribal participants in water-management discussions, particularly with pressing impacts in the Southwest.²⁷

First Nations’ Tribal Stewardship Northern Great Plains Initiative

First Nations’ Tribal Stewardship Northern Great Plains initiative was started in early 2015 with the aim of helping tribes achieve a balance between ecological stewardship and economic development. It aims to help tribes explore and inform ecological stewardship practices in the Great Plains of South Dakota and Montana by facilitating the dialogue around, and active implementation of, strategies that catalyze tribal-controlled ecological stewardship initiatives that are compatible with community tribal values and contribute to tribal economic and community development opportunities. Funding for this project was

23 <https://www.fs.fed.us/people/tribal/trib-2.pdf>

24 <https://www.npr.org/2020/08/24/899422710/to-manage-wildfire-california-looks-to-what-tribes-have-known-all-along>.

25 https://www.fs.fed.us/psw/publications/lake/psw_2019_lake001.pdf.

26 <https://www.theatlantic.com/science/archive/2021/06/oregon-water-drought-conflict/619109/>.

27 <https://www.mdpi.com/2073-4441/8/8/350/pdf>.

provided by Margaret A. Cargill Philanthropies.

Housing

The pandemic and subsequent recovery has put intense pressure on housing in rural communities. The median sale price for homes in rural areas nationwide has skyrocketed while the supply of housing has dropped significantly as home buyers seek less population-dense lifestyles.²⁸ The effect on tribal lands is unknown, but this certainly puts development pressure on lands surrounding reservations, as well as simple-fee lands within checkerboarded reservations, exasperating the affordable housing crisis already in many Native communities.

Domestic Tourism

Domestic Tourism is at an all-time high following the pandemic, and this is also putting environmental pressure on small towns, rural lands, and communities. A recent study finds that demand for Airbnb and VRBO bookings in small cities and rural areas is up 62% from the summer of 2019.²⁹ With increased tourism can come increased traffic, trash, and wear and tear on the environment. For Indian Country, those risks can be especially heightened because many visitor sites are not only historically significant, but also sacred. This makes the balance of protecting those places while sharing them with the public even more delicate.³⁰

New Appreciation for Indigenous Conservation Practices

Privileging Western science and worldview-based conservation has resulted in suppression of Indigenous management practices (e.g., cultural burning), and has had catastrophic effects on the health of ecosystems – both ecological and cultural³¹. Appreciation of the need for an Indigenized conservation is surfacing in philanthropy and in the broader conservation field focused programs. This is spurred, in part, by an increasing awareness that the foundations of national parks are grounded in dispossession and genocide of Indigenous peoples – especially in the Western United States³². This realization is often coupled with an understanding that the construct of “wilderness” put forward by heroes of mainstream environmentalism (e.g., John Muir) is a myth that serves to erase Indigenous peoples, worldviews, and land-stewardship practices³³. As we enter the “UN Decade on Ecosystem of

28 <https://www.prnewswire.com/news-releases/housing-supply-in-rural-areas-drops-a-record-44-helping-drive-the-overall-shortage-of-homes-for-sale-301217994.html>.

29 <https://www.forbes.com/sites/geoffwhitmore/2021/06/22/revenge-travel-and-where-americans-are-traveling/?sh=714b4ac63399>.

30 <https://www.afar.com/magazine/in-indian-country-the-perks-and-perils-of-a-growing-tourism-industry>.

31 <https://earth.stanford.edu/news/science-behind-west-coast-fires#gs.77wayk>

32 <https://www.culturalsurvival.org/publications/cultural-survival-quarterly/conservation-policy-and-indigenous-peoples>

33 <https://www.sierraclub.org/sierra/2021-2-march-april/feature/john-muir-native-america>

Restoration,³⁴ Indigenous-led conservation efforts will be poised to assume leadership to usher a “new” land-conservation paradigm forward.

Landscape-scale Collaborations and Issue-focused Networks

Landscape-scale collaborations and issue-focused networks continue to grow as an effective way to manage and protect fish and wildlife. As such, tribal involvement in landscape collaboratives continues to grow, allowing them to influence and participate in management of their off-reservation homelands. Consistent management across jurisdictional boundaries is a more efficient and effective for resource protection. Intertribal networks have also grown, particularly issue-specific ones, as they bring more focus and expertise to an issue. For instance, the Buffalo Nations Grasslands Alliance (BNGA) in the Northern Great Plains and the Indigenous People’s Burning Network are bringing tribal representatives together for collective action.

New Conservation Strategies Need to Be Developed

New conservation strategies need to be developed to meet tribal community needs, as often Western conservation strategies do not align with values and traditions. The Lower Brule Tribe has developed a conservation strategy to lease available tribal lands for conservation purposes. Many tribes are reluctant to designate conservation areas for fear it will limit economic opportunity. There is a need to identify and study such strategies to understand the true benefits and costs.

34 https://www.unep.org/news-and-stories/press-release/new-un-decade-ecosystem-restoration-offers-unparalleled-opportunity?_ga=2.114231879.1506182622.1627074210-520882672.1627074210

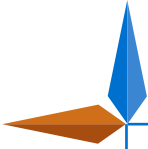
Summary of Opportunities/ Needs Identified by Interviewed Stakeholders

- ▶ Training and TA for tribal land managers
- ▶ Funding for developing long-term leases
- ▶ Community food hubs
- ▶ Marijuana as a revenue producer
- ▶ Tribal investments in tribal water compacts to create silent revenue generation
- ▶ Tribal food policy development
- ▶ Financing like NAAF's revolving loan fund
- ▶ Tribal groundwater rights
- ▶ Tribal seat on state committees for setting federal conservation cost-share rates
- ▶ Joint tribal land offices
- ▶ Tribal planning for conservation, range management, water use



A wide-angle photograph of a large-scale protest camp in winter. The ground is covered in snow, and many teepees and tents are visible. In the foreground, two large white teepees stand prominently. To the right, a banner with the word "WATER" is partially visible. The background shows a vast field of similar structures under a clear blue sky. A blue banner with the text "ENVIRONMENTAL JUSTICE" is overlaid on the top left of the image, framed by orange and white horizontal lines.

ENVIRONMENTAL JUSTICE



CURRENT/EMERGING ISSUES AND OPPORTUNITIES

Increased Public Awareness

The environmental disparity that Indigenous and other frontline communities face has become more visible since Standing Rock. High-profile Indigenous environmental justice issues have surfaced numerous times since then – including the struggle to protect Mauna Kea³⁵, the missing and murdered Indigenous women epidemic, connections with extractive industries³⁶, and the ongoing opposition to several new fossil fuel pipelines³⁷.

The uprisings in the wake of the murder of George Floyd brought a renewed lens to the disproportionate threats Black, Indigenous and other communities of color face daily. This is coupled with a growing sense of urgency to ensure that environmental injustices do not continue to disproportionately impact Indigenous and other minoritized communities. The opportunity, if not necessity, to organize multi-racial coalitions within and across differences has surfaced, and common visions and actionable steps are being sought³⁸.

35 <https://www.protectmaunakea.net/>

36 <https://www.greenpeace.org/usa/justice-for-missing-and-murdered-indigenous-women-will-move-us-closer-to-climate-justice/>

37 https://www.honorearth.org/stop_line_3

38 <https://www.culturalsurvival.org/news/native-solidarity-black-lives-matter-both-communities-confront-centuries-long-state-violence>



I WANT TO EMPHASIZE WHERE THESE **PIPELINES** ARE BEING PUT, FOR EXAMPLE LINE 3. IT IS REALLY GOING TO THREATEN SOURCES OF **FOOD**. THESE ARE ISSUES OF SELF-DETERMINATION AND **LAND RIGHTS**. WE DON'T LIVE IN A BUBBLE—THIS WILL AFFECT US ALL.

– STAKEHOLDER



Enbridge Line 3

Building upon the momentum of NO DAPL and the cancellation of Keystone XL, the creation of Enbridge's new Line 3 became a heated issue, which is an effort to build a new pipeline through tribal lands in Minnesota.³⁹ While there is widespread grassroots opposition to the pipeline⁴⁰, the pipeline corporation, Enbridge, has employed a strategy of co-opting tribal support, and so the situation is complicated. Company officials say "they have taken extensive input from tribal nations — including some directly impacted tribes who support the pipeline — and about 500 Native Americans have worked on the project."⁴¹ The Leech Lake Band of Ojibwe was not only against a new pipeline on its reservation, it wanted the old Line 3 gone. But when Enbridge agreed to remove the old pipe, Leech Lake didn't oppose the new pipeline when it was approved by the Minnesota Public Utilities Commission.⁴²

In 2018, in exchange for an extension of Enbridge's reservation easement through 2039 for the Line 3 project, Enbridge paid the Fond du Lac Band an undisclosed sum and agreed to offer contracting and job opportunities for members, according to news reports. Tribal members agreed not to publicly oppose the project. Details of the agreement are not public, but the Bemidji Pioneer reported that Enbridge agreed to a broad commitment with the Tribe to work on green energy projects. Neither Kellner, the communications specialist for Enbridge, nor Ben Benoit, environmental director for the Leech Lake Band, provided any specific examples of these green energy projects in response to questions by Indian Country Today.⁴³ Enbridge officials said that "one of the two companies involved in building the pump station that protesters occupied is Native American-owned. That company, Gordon Construction (<http://www.gcmahnommen.com/>), had "numerous employees who needed to be evacuated..." when the protest began, Eberth said.

Enbridge Line 5 Extractive Resources/Mining

The Line 5 pipeline is also an active issue. The Native American Rights Fund and Earthjustice have teamed up with the Bay Mills Indian Community to fight a proposed oil pipeline tunnel, which would impact communities, local businesses, and the environment. The proposed tunnel would encapsulate Enbridge's Line 5 pipeline under the Straits of Mackinac, purportedly to prevent another oil spill. Enbridge was responsible for the largest inland oil spill in 2010 in Michigan's Kalamazoo River, which resulted in nearly 1 million gallons of oil being released into Michigan's waterways.⁴⁴

39 <https://www.washingtonpost.com/climate-environment/2021/06/07/pipeline-protest-line-3-minnesota/>.

40 For example, see: <https://www.facebook.com/giniwcollective/>.

41 <https://indiancountrytoday.com/news/divided-by-pipelines>.

42 <https://www.startribune.com/enbridge-deal-making-over-line-3-divides-ojibwe-bands-in-minnesota/600028769/>.

43 <https://www.mprnews.org/story/2021/02/24/enbridge-line-3-divides-indigenous-lands-people>.

44 <https://www.narf.org/cases/enbridges-line-5-pipeline/>.

Extractive Resources/Mining

An emerging issue is lithium mining and rare earth metals. There have been big pushes in Nevada, Arizona, and Canada to find these minerals to support “green” energy.⁴⁵ The Indigenous Caucus of Western Mining Action (IC) rejects the false label in calling for sustainable development, responsible mining, and a transition away from mining to recycling, reuse, and conservation, including reclaiming materials from our landfills instead of creating new mines.

Need to Address the Impacts of Colonization and Native Peoples’ Relationship with Land

The Environmental Justice (EJ) movement needs substantial reform and growth to address the impacts of colonization on Indigenous peoples. Currently, it is concentrated predominately on impacts of pollution and other harmful industries, particularly in urban areas. Indigenous environmental justice requires more focus on the role of colonial invasion and land theft. The EJ movement must “recognize past and present colonial structures and acknowledge Indigenous people’s distinctive relationship with land.”⁴⁶

Climate Justice

Climate justice is a growing piece of the EJ movement, as Indigenous peoples face disproportionate impacts of climate change. This vulnerability stems from their forced relocation to marginal lands that constitute a fraction of their aboriginal territory, which limits adaptation and climate resiliency. In addition, “the environmental impacts of climate change and some of the proposed solutions threaten ways of life, subsistence, land rights, future growth, cultural survivability, and financial resources.”⁴⁷ Improved coordination between the EJ movement and climate movement is needed as mining contributes 30-40% of the emissions that are causing climate change.

“There are a lot of false solutions out there. For example, biomass energy production and tree plantation. GMO trees. These shouldn’t be used for large corporations to get a free pass to continue extraction. Carbon pricing is another example. You need to have caution before buying into these ideas.”

– Stakeholder

45 Sayokla Kindness Interview Response

46 <https://dailynorthwestern.com/2021/05/19/campus/indigenous-researcher-talks-decolonizing-environmental-justice/>

47 <https://www.nytimes.com/2021/06/27/climate/climate-Native-Americans.html>



CLIMATE CHANGE



CURRENT/EMERGING ISSUES AND OPPORTUNITIES

There is recognition that tribes and Native communities are facing disproportionate impacts of climate change as they were forced on small, fragmented, and often marginal lands⁴⁸, first by white settlers, then by the government. Now, parts of that marginal land are becoming uninhabitable due to a changing climate.⁴⁹ Federal neglect of infrastructure and housing compound the issue.

“We are seeing sea levels rise. We have several tribes that are located at or near sea level. Similarly, they are only a few acres or square miles of trust lands. If they are on or near water, water rise causes issues for livability. For example, Long Island has the Shinnecock Tribe on the peninsula. They are bounded by other towns and jurisdictions. We’ve explored the worst-case scenarios. How can they continue their community?”

– Stakeholder

Calls for an Indigenous Approach

The causes and effects of climate change are well-known by now. Much polluting activity is out of the control of tribes — for example, the burning of oil from tribal lands overseen by the U.S. government now produces greenhouse gases equivalent to about 12 million vehicles a year.⁵⁰ Nevertheless, many tribes are using traditional Indigenous management combined with Western scientific methods to combat and mitigate the effects of climate change on their lands. Fire stewardship and water management were some examples provided in the conservation section of this report.

There are calls for an Indigenous systems approach to the climate crisis by centering Indigenous communities who have been on the ground implementing regenerative solutions.⁵¹ Despite there being a lot of resources, there needs to be more investment in Traditional Ecological Knowledge to support climate change adaptation and resiliency.

48 <https://www.nytimes.com/2021/06/27/climate/climate-Native-Americans.html>

49 <https://www.nytimes.com/2021/06/27/climate/climate-Native-Americans.html?smid=em-share>.

50 <https://indiancountrytoday.com/news/tribal-oil-boom-versus-joe-bidens-climate-push>.

51 https://ssir.org/articles/entry/an_indigenous_systems_approach_to_the_climate_crisis.

Right now, the Klamath region is in crisis, with a self-imposed tribal moratorium on fishing to sustain dwindling populations in the face of extinction owing to the effects of dams and climate change.

Climate Adaptation Planning

Proposed solutions to the climate crisis must go beyond mitigation and begin planning for adaptation and resilience. This planning should consider best- and worst-case scenarios as projected by the most current science – both western and Indigenous. Support for designing systems and processes that lead to best implementation (for climate change plans) is desired. Tribes and Native-led orgs need seasoned individuals who do culturally-based master planning and development that can see the big picture. Having that structure in place creates a container for builders, farmers, etc. and others with expertise to thrive in the cultural ecosystem of the organization.

However, identifying and receiving funding for the implementation of climate adaptation plans is a challenge for Tribes who work through federal programs like the BIA Tribal Climate Resilience Program (ATNI conducted a study of Tribes with shovel-ready climate adaptation and mitigation plans - the amount needed to implement them totaled in the billions). Programs like the BIA's Tribal Climate Resilience Program don't provide funds for plan implementation, so Tribes have to seek funding for individual pieces of their plan independently (e.g., bird habitat protection through USFWS). Identifying resources that enable Tribes and Native-led organizations to implement resilience plans is a critical missing piece in building climate resilient communities.





**INDIGENOUS TRADITIONAL
ECOLOGICAL KNOWLEDGES
AND CULTURAL PRACTICES**

CURRENT/EMERGING ISSUES AND OPPORTUNITIES

New Interest in Traditional Ecological Knowledge (TEK)

There is new (and renewed) interest in Indigenous TEK to solve many of the pressing environmental problems of our time, including global food security, climate change, public health, and wellness.⁵² Scholars and activists in the field are advancing recognition of the validity and the relevance of Indigenous TEK for our times. There is also an acute understanding of the right of Indigenous peoples to be the holders of Indigenous TEK and to avoid misappropriation of that knowledge.⁵³ Some tribes are using traditional knowledge – from how to support wildlife to the use of prescribed fires – to protect their ancestral grounds.⁵⁴

Any solutions to the land stewardship challenges we face – and the health of humans and human communities broadly – are arguably held within Indigenous Traditional Ecological Knowledges (TEK) and associated Cultural Practices. The COVID-19 pandemic revealed the urgency of supporting intergenerational knowledge transmission – including language and TEK as it relates to land-based education.

Visibility for TEK is also increasing among Western science practitioners, Native and non-Native alike. Initiatives are being launched in government, academic, and NGO spaces to seek appropriate utilization and intersection of each approach. Secondary to efforts that immediately engage tribal communities, broader efforts to employ Traditional Ecological Knowledges beyond our immediate tribal communities are also needed to ensure cultural shifts on a scale needed to combat compounding ecological crises. Doing so in a way that retains sovereignty and safeguards against misappropriation is paramount to any efforts that offer TEK and associated practices to broader systems change.

The value of Indigenous knowledge is being recognized by the public and government agencies. This is particularly true in the West due to growing wildfires, which are not just a reflection of climate change, but also stem from the removal of cultural burning by Indigenous people. Media mentions about cultural burning have skyrocketed in recent years; meanwhile, the Cultural Fire Management Council and the Intertribal Indigenous Stewardship Project are examples of Indigenous-led efforts that are growing to support this work.

52 <https://blog.ucsusa.org/science-blogger/indigenous-and-western-scientists-and-knowledge-holders-partnering-for-the-public-good/>.

53 <http://djilp.org/the-misappropriation-of-traditional-knowledge/>.

54 <https://e360.yale.edu/features/how-returning-lands-to-native-tribes-is-helping-protect-nature>.

One interviewee noted, “What we really need is a ‘cultural climate change’” or paradigm shift, grounded in the worldviews of Indigenous peoples. This encompasses all aspects of value systems and education practices – especially land-based intergenerational knowledge transmission. As many communities face the loss of first-language speakers, which was compounded through COVID-19, supporting initiatives that ensure language and associated land-based knowledge transmission within communities is of utmost priority.

“Over the decades, people have learned from Natives, and they’re not compensated for what’s taken from them. That term, TEK, is not always correctly used. It’s been used to distract, or used falsely. People who are grounded in TEK need to be at the table. At the UN. With policymakers. Not second-hand knowledge people.”

– Stakeholder

Potential for Co-Opting by Mainstream NGOs

Many mainstream NGOs have become aware of tribal sovereignty and the importance of Indigenous knowledge and are understanding that they will not fulfill their mission without tribal involvement. With the increase in understanding of the necessity of traditional knowledge guidance and/or incorporation into decision-making comes an increase in the potential for it to be co-opted, appropriated, or otherwise engaged with inappropriately.

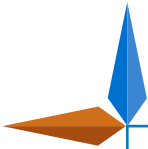
In recent years, new Indigenous-focused programming has been offered by mainstream environmental and conservation NGOs. For instance, The Nature Conservancy established an Indigenous Peoples Burning Network and developed key positions in the U.S. focused on working with Indigenous communities, even recently searching for a New Mexico Indigenous partnership director. The National Wildlife Federation is undertaking a National Tribal and Indigenous Partnership expansion strategy to engage tribes and Native communities. The mainstream NGOs have long-established relationships with funders and can raise funding to support this work, yet this work is focused on their own priorities rather than the priorities of the tribes or Native communities, and oftentimes with their own staff time being covered, but not the tribe’s or community members’ time. Also, despite being well-funded, these initiatives lack funding for project implementation, making it difficult to launch projects beyond the planning phase.

Additionally, there is a threat that non-Native organizations will move on the current interest in TEK to divert resources toward their initiatives that may include Native people in a small (i.e., “advisory”) capacity, rather than the majority going directly to tribes and Native-led organizations.





CONCLUSION



First Nations Development Institute would like to thank the researchers and staff who contributed to this informative, collaborative study that will serve as a valuable guide in further developing the [Stewarding Native Lands](#) program in the areas of Land Tenure, Tribal Conservation/Management, Environmental Justice, Climate Change, and Indigenous Ecological Knowledge and Cultural Practices. Through this signature project, First Nations aims to empower Native communities with the financial and technical resources to continue managing and protecting their ancestral lands. Reports, such as this one, reveal a more favorable environmental impact on lands stewarded and/or owned by Indigenous people.

“When we look at the practices of Indigenous communities throughout the world, they have been doing amazing work in preserving biodiversity and waters and lands and air in their territories very effectively,” says Mike Roberts, First Nations president and CEO. “There is a lot to be learned from the practices of what Indigenous peoples are doing throughout the world and the United States. If we were to adopt some of these practices, we could have benefits that extend beyond the territories that Indigenous people occupy.”

To learn more on how First Nations and its partners are supporting continued ecological stewardship on Native lands, or to access related webinars, please click [here](#).

APPENDIX

LIST OF ORGANIZATIONS BASED ON TOPIC AREA



Tribal Land Tenure

Amah Mutson Land Trust (<https://www.amahmutsunlandtrust.org/>): Conservation and protection of sacred and cultural sites.

Federal Programs: The U.S. Department of the Interior and BIA provide several programs, services, and assistance as mentioned above.

Indian Land Tenure Foundation (ILTF, <https://iltf.org/>) provides education, training, technical assistance and resources nationally to assist tribes and tribal landowners address fractionation and consolidate lands. ILTF's subsidiary, the National Tribal Land Association (<https://www.ntla.info/about/>), supports tribal land managers.

Indian Law Resource Center (<https://indianlaw.org/>) helps prevent destruction of cultures and homelands.

International Working Group on Indigenous Affairs (<https://www.iwgia.org/en/>) supports Indigenous peoples' right to territory, and control of land and resources, cultural integrity, and the right to development.

National Congress of American Indians (NCAI: <https://www.ncai.org/policy-issues/land-natural-resources>) addresses the relationship between tribes and their land and natural resources. NCAI's advocacy work focuses on the connection between Native people and their land and natural resources.

Native American Rights Fund's (NARF, <https://www.narf.org/>) work involves helping tribes to safeguard their land rights; water rights; hunting, fishing, and gathering rights; resource rights; and environmental rights. NARF cases, projects, and resources have included the Keystone XL Pipeline, Enbridge's Line 5 Pipeline, Pebble Mine – Bristol Bay Protections, Protecting Bears Ears National Monument, and more.

Native Land Trust Council (NLTC), funded by the Kalliopeia Foundation, emerged in response to the growth of Native American land trusts. NLTC is being established to "support, strengthen, and promote the cultural conservation and stewardship initiatives of Indigenous land trusts and conservancies that protect and preserve traditional resources and ways of life." There are five founding members: Amah Mutsun Land Trust, the Native Land Conservancy, the Kumeyaay Diegueño Land Conservancy, the Maidu Summit Consortium, and the Native American Land Conservancy. Native American land trusts are established based on a Western conservation model that grew in the 1960s. This model involves acquisition of land and conservation easements to protect conservation and cultural values in perpetuity. Conservation easements enable access to private lands for special uses like ceremony or gathering. Private landowners are typically compensated with cash for the lost property value, or through charitable donations. Special state and federal programs provide sources of funding to land trusts to compensate

property owners, or a campaign is created to generate enough donations.

NDN Collective (<https://ndncollective.org/>) is an Indigenous-led organization dedicated to building Indigenous power. Through organizing, activism, philanthropy, grantmaking, capacity-building, and narrative change, they are creating sustainable solutions on Indigenous terms. The organization maintains a LANDBACK Campaign, which is an activist/community organizing movement.

Sogorea Te' (<https://sogoreate-landtrust.org/return-land/>): Indigenous women-led urban land reclamation.

Tribal programs: Many tribes have their own land tenure and/or management programs (for example: <https://www.bbp.navajo-nsn.gov/>).

Trust for Public Land's (<https://www.tpl.org/tribal-native-lands-program>) Tribal Lands Program works to meet the land conservation and cultural preservation needs of American Indians by returning traditional Native lands to tribal ownership. The TPL features web resources, hundreds of local conservation success stories, along with information from TPL specialists in urban conservation, conservation funding, watershed conservation, the economic benefits of parks, and open space.

Village Earth (<https://villageearth.org/>) is a nonprofit that has collected a lot of data for land consolidation.

Tribal Conservation/Management

Bear Ears Inter-Tribal Coalition (<https://bearscoalition.org/>) was formed when the Trump Administration shrunk Bears Ears and other monuments. The Bear Ears Inter-Tribal Coalition consists of five Tribes: Navajo Nation, Ute Mountain Ute Tribe, Hopi Tribe, Ute Tribe, and Pueblo of Zuni. This coalition can serve as a model for other tribal responses to threats to their lands.

Black Mesa Water Coalition (<http://www.blackmesawatercoalition.org/>) works to protect Black Mesa through support and development of green jobs, sustainable communities, Indigenous peoples' cultures, leadership development, and decolonization.

Council of Energy Resource Tribes (CERT) is an Inter-tribal organization comprised of 54 U.S. tribes and four First Nation Treaty Tribes of Canada. It has entered into a long-term development agreement for up to \$3 billion in biofuels and bioenergy projects.

Cultural Fire Management Council (TEK in Land Stewardship): <http://culturalfire.org/>; facilitates the practice of cultural burning on the Yurok Reservation and ancestral lands, which will lead to a healthier ecosystem for all plants and animals, long-term fire protection for residents, and provide a platform that will in turn support the traditional hunting and gathering activities of the Yurok People.

Federal Programs: The U.S. Department of Agriculture's (USDA) Natural Resource Conservation Services' (NRCS) tribal program (<https://www.nrcs.usda.gov/wps/portal/nrcs/main/national/people/outreach/tribal/>)

APPENDIX CONTINUED

LIST OF ORGANIZATIONS BASED ON TOPIC AREA



provides conservation programs and technical services to American Indians, Alaska Natives, and tribal governments. This is done through 45 full-time and 30 part-time field offices on Indian lands and through numerous other field offices located off Indian lands. Working with the Intertribal Agricultural Council (IAC) and Indian Nations Conservation Alliance (INCA), NRCS has assisted with the establishment of 33 tribal conservation districts.

Forest Peoples Programme (<https://www.forestpeoples.org/>) advocates for an alternative vision of how forests should be managed and controlled, based on respect for the rights of the people who know them best. They work with forest peoples in South America, Central Africa, South and Southeast Asia, and Central Siberia to help these communities secure their rights, build up their own organizations, and negotiate with governments and companies as to how economic development and conservation is best achieved on their lands.

Great Lakes Fish and Wildlife Commission (Intertribal Natural Resources Management Organization): <https://glifwc.org/>; provides natural resource management expertise, conservation enforcement, legal and policy analysis, and public information services in support of the exercise of treaty rights during well-regulated, off-reservation seasons throughout the treaty-ceded territories.

Gwich'in Council International (International Engagement): <https://gwichincouncil.com/>; represents 9,000 Gwich'in in the Northwest Territories (NWT), Yukon, and Alaska as a permanent participant in the Arctic Council. It is the only international organization where Indigenous peoples have a seat at the decision-making table alongside national governments. GCI supports Gwich'in by amplifying their voice on sustainable development and the environment at the international level to support resilient and healthy communities.

Indian Nations Conservation Alliance (INCA--<https://inca-tcd.org/>) provides conservation outreach, technical assistance, and resources for Native farmers and ranchers, as well as tribes and tribal communities.

Indigenous Food and Agriculture Initiative at the University of Arkansas (<https://Indigenousfoodandag.com/>) works to enhance the health and wellness of tribal communities by advancing healthy food systems, diversified economic development, and cultural food traditions. It provides strategic legal analysis, policy research, and educational resources to empower Indian Country through food sovereignty, agriculture, and economic development.

Indigenous Seedkeepers Network: <https://nativefoodalliance.org/our-programs-2/Indigenous-seedkeepers-network/>; Seed Conservation

Institute for Tribal Environmental Professionals (ITEP): "Inhabitants" documentary (co-produced with

Namaste Foundation and Kalliopeia Foundation); <https://www.inhabitantsfilm.com/>

International Society of Ethnobiology (ISE--<http://www.ethnobiology.net/>) has promoted and supported the inextricable linkages between biological and cultural diversity and the vital role of Indigenous and local peoples in stewardship of biological diversity and cultural heritage, which includes recognition of land and resource rights, as well as rights and responsibilities over tangible and intangible cultural and intellectual properties. The ISE is committed to understanding the complex relationships which exist between human societies and their environments.

Intertribal Agriculture Council (IAC--<https://www.indianag.org/>) pursues and promotes the conservation, development, and use of our agricultural resources for the betterment of Native people. It provides a wide range of programs, including technical assistance, promotion of Native foods, Made by American Indian trademark, natural resource programming, youth development, resource management, market development, and federal promotion.

Intertribal Buffalo Council (<https://itbcbuffalonation.org/>) is a collection of 69 federally recognized tribes from 19 different states whose mission is to restore buffalo to Indian Country in order to preserve historical, cultural, traditional, and spiritual relationships for future generations.

Intertribal Timber Council (https://www.itcnet.org/about_us/) works cooperatively with the Bureau of Indian Affairs (BIA), private industry, and academia to explore issues and identify practical strategies and initiatives to promote social, economic, and ecological values while protecting and utilizing forests, soil, water, and wildlife.

Lower Phalen Creek (urban Native-led organization, <https://www.lowerphalencreek.org/>) is a Native-led, St. Paul, Minnesota-based urban environmental conservation nonprofit that honors natural places and the sacred sites from Lake Phalen to the Mississippi River.

National Association of Tribal Historic Preservation Officers (NATHPO) Sacred Site Protection: <https://www.nathpo.org/>. Additionally, there are many grassroots efforts to protect sacred sites – from Mauna Kea to the Everglades. Often utilizing an array of tactics including non-violent direct action, prayer, litigation, and coalition-building with diverse stakeholder groups, each strategy is unique to the cultural and topical context.

Native American Agriculture Fund (NAAF, <https://nativeamericanagriculturefund.org/>) provides grants for business assistance, agricultural education, technical support, and advocacy services to support Native farmers and ranchers. The charitable trust was created by the settlement of the landmark *Keepseagle v. Vilsack* class-action lawsuit. NAAF is the largest philanthropic organization devoted solely to serving the Native American farming and ranching communities.

Native American Fish and Wildlife Society (<https://www.nafws.org/>) is a national Native American nonprofit organization that serves as an informative communication network between tribal, federal, and state fish and wildlife management entities.

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LIST OF ORGANIZATIONS BASED ON TOPIC AREA



Native Movement offers trainings that, in part, discuss how the history of environmental conservation has mirrored colonial worldviews and forwards possible strategies to decolonize conservation. Their trainings are not exclusive to Indigenous peoples; rather, their leadership model is shaped from an Indigenous worldview.

Native Scholars also work on tribal conservation and management. For example, Professor Grace Bulltail (Crow) at the University of Wisconsin's Nelson Institute for Environmental Studies (<https://bse.wisc.edu/staff/bulltail-grace/>) has research interests on the interactions of land use and natural resource management in tribal communities, promoting capacity-building, and equity. Her research framework stresses that effective sovereignty is tied to overall resource management. She is also an advocate for Native American and Indigenous students as a STEM educator at the tribal college and university levels.

Native Waters on Arid Lands Project (<https://nativewaters-aridlands.com/>) is a seven-year (2015-2022) project that partners researchers and extension experts with tribal communities in the Great Basin and American Southwest to collaboratively understand the impacts of climate change, and to evaluate adaptation options for sustaining water resources and agriculture.

Nature Conservancy's Indigenous Peoples and Local Communities program works in partnership with Indigenous peoples and local communities to support their visions, learn from their stewardship experiences, and amplify their leadership in conserving lands, waters, and ways of life.

Skagit River System Cooperative (non-Native organization working on behalf of two tribes) <http://skagitcoop.org/>; provides natural-resource management services on behalf of the Sauk-Suiattle Indian Tribe and the Swinomish Indian Tribal Community. SRSC works to actively improve fisheries management within usual and accustomed fishing areas.

Tribal Colleges and Universities (www.aihec.org) otherwise known as 1994 land grant institutions, provide programming in food sovereignty, natural-resource management, environmental protection, wildlife management, and many other related areas.

Tribes work individually to promote conservation and land management. For example, the Oglala Sioux Tribe helped plan the first tribal national park within the National Park System.

Utah Diné Bikeyah (<https://utahdinebikeyah.org/>) preserves and protects the cultural and natural resources of ancestral Native American lands to benefit and bring healing to people and the Earth. Additional emphasis on conservation towards food sovereignty.

Environmental Justice

Akwesasne Cultural Restoration (ACR) Program (Indigenized “Natural Resource Damage Assessment”): <http://akwesasneeculturalcenter.org/blog/>; Cultural impacts associated with natural-resource contamination.

American Lands Alliance (<https://www.americanlands.org/>) is a broad coalition of activists and organizations dedicated to protecting forest heritage and restoring ecological integrity to the landscape, recognizing that America’s wildlife and wildlands continue to be threatened by logging, roadbuilding, grazing, off-road vehicles and mining.

Black Mesa Water Coalition (<http://www.blackmesawatercoalition.org/>) works to protect Black Mesa and all of Mother Earth through support and development of green jobs, sustainable communities, Indigenous peoples cultures, leadership development and decolonization.

Blue Lake Rancheria, Sustainability and Resilience (<https://bluelakerancheria-nsn.gov/initiatives/sustainabilityandresilience>): Just Transition; tribes need to be prepared to reject initiatives that threaten the long-term health of their lands and communities. Having just alternatives in place supports the ability to do so.

Center for Community Action and Environmental Justice (<https://www.ccaej.org/>) serves as a resource center for community groups working on environmental justice issues. It provides information and publications; direct assistance to groups; outreach, referral, and network development; and training and leadership development.

Climate Justice Alliance (<https://climatejusticealliance.org/>) opportunity for Black and Indigenous/cross-cultural solidarity.

Conversations with the Earth (CWE, <http://conversationsearth.org/>) is a collaboration between an international Indigenous-led advocate for the rights of Indigenous peoples. Conversations with the Earth works with a growing network of Indigenous groups and communities living in critical ecosystems around the world, from the Atlantic Rainforest to Central Asia, from the Philippines to the Andes, from the Arctic to Ethiopia. Through CWE, these Indigenous communities are able to share their story of climate change. Through the creation of sustainable, autonomous Indigenous media hubs in these regions, CWE fosters a long-term relationship with these communities, based on principles of local control and supporting Indigenous media capacity.

Cultural and Spiritual Value of Protected Areas (<https://csvpa.org/>) is a specialist group of the International Union for Conservation of Nature (IUCN) and the World Commission on Protected Areas (WCPA). The Task Force on the Cultural and Spiritual Values of Protected Areas was established in 1998. The WCPA has played an important role in bringing together and disseminating methodologies for the identification and quantification of the economic values of protected areas.

Cultural Conservancy (CC, <https://www.nativeland.org/>) is an Indigenous rights nonprofit organization dedicated to the preservation and restoration of Indigenous cultures and their ancestral lands. CC has

APPENDIX CONTINUED

LIST OF ORGANIZATIONS BASED ON TOPIC AREA



a 15-year history of working with Indigenous communities locally in California, nationally throughout North America, and internationally on environmental research and land protection, sacred-site preservation, cultural revitalization, public education, and community empowerment. Their mission statement is “to preserve the traditional cultures of Native peoples, empowering them in the direct application of their traditional beliefs and practices on their ancestral lands.”

Diné Citizens Against Ruining the Environment (<https://www.dine-care.org>) works with many Navajo communities affected by energy and environmental issues. Since the late 1980s, community people have stood up to demand environmental protection and sustainable development practices, bringing systemic changes in tribal politics and making the grassroots voices evident in the realm of energy development.

Earthjustice (<https://earthjustice.org/>) is a nonprofit public interest law firm dedicated to protecting the magnificent places, natural resources, and wildlife of the earth and to defending the right of all people to a healthy environment. They bring about far-reaching change by enforcing and strengthening environmental laws on behalf of hundreds of organizations and communities. Their Tribal Partnerships Program (<https://earthjustice.org/about/offices/tribal-partnerships>) fights to ensure their tribal and Indigenous clients’ natural and cultural resources are protected for future generations. They build alliances to elevate ability to be both proactive (litigate to disallow environmental injustices from beginning) and reactive (providing support to halt projects in progress).

EPA Environmental Justice for Tribes and Indigenous Peoples program (<https://www.epa.gov/environmentaljustice/environmental-justice-tribes-and-Indigenous-peoples>) focuses on helping federally recognized tribes develop their own environmental programs. EPA also works with other Indigenous peoples, including tribal members and grassroots organizations.

Friends of the Earth (FoEI--<https://www.foei.org/>) is a federation of non-governmental organizations from around the world. FoEI members campaign on the most urgent environmental and social issues of the day.

Gaia Foundation (<https://www.gaiafoundation.org/>) works in partnership with those who are committed to ecological governance through restoring cultural and biological diversity. It works with local and Indigenous communities.

Dina Gilio-Whitaker (<https://dgwconsulting.org/>) is an American Indian studies lecturer at California State University - San Marcos who is a published author and a nationally renowned

expert on environmental justice. Gilio-Whitaker owns a consulting business that specializes in environmental justice policy planning. In her 2019 book, “As Long as Grass Grows: The Indigenous Fight for Environmental Justice from Colonization to Standing Rock,” she argues that the traditional understanding of environmental justice is insufficient for American Indian communities.

Global Resource Action Center for the Environment (<https://foodprint.org/>) works to form new links with the research, policy, and grassroots communities to preserve the future of the planet and protect the quality of the environment. Two main campaigns seek to eliminate factory farming and nuclear weapons, another is developing a coalition called Water for All to resist the privatization of water.

Grand Canyon Trust (<https://www.grandcanyontrust.org/>) is dedicated to the conservation of the natural and cultural resources of the Colorado Plateau, and advocates for an ecologically responsible and sustainable balance between resource use and preservation, along with the protection of areas of beauty and solitude, where people may find relief from the pace of civilization.

Grassroots Global Justice (<https://ggjalliance.org/>) is an opportunity for Black and Indigenous/cross-cultural solidarity.

Great Plains Restoration Council (<http://gprc.org/>) is dedicated to building the Buffalo Commons step-by-step by bringing the wild buffalo back and restoring healthy, sustainable communities to the Great Plains. GPRC’s Million Acre Project is a national community effort to restore and protect a million connected acres as a prairie safe zone, and is the first step in establishing the coming Buffalo Commons.

Greenpeace (<https://www.greenpeace.org/international/>) has consistently focused on corporate polluters over the years, and recently published “The Bhopal Principles” on corporate accountability.

Haudenosaunee Environmental Task Force (<http://hetf.org/>): Cultural impacts associated with natural resource contamination.

Honor the Earth Campaign (<https://www.honorearth.org/>) creates awareness and support for Indigenous environmental issues and leverages needed financial and political resources for the survival of sustainable Indigenous communities. The campaign will develop these resources by utilizing music, the arts, media, and Indigenous wisdom to ask people to recognize our joint dependency on the Earth.

Indian Law Resource Center (<https://indianlaw.org/>) is devoted to helping Indian nations, tribes and other Indigenous peoples prevent destruction of their cultures and homelands, and thereby achieve equal status as members of the human family. Many irreplaceable Native cultures have already disappeared, and many others struggle on the verge of

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extinction. The Indian Law Resource Center seeks to overcome the devastating threats to Indigenous peoples by establishing national and international legal standards that uphold their human rights and dignity, protect Indian land and resources, and secure their authority for genuine self-government and sustainable futures.

Indigenous Environmental Network (IEN, <https://www.ienearth.org>) is an alliance of grassroots Indigenous peoples whose mission is to protect the sacredness of Mother Earth from contamination and exploitation by strengthening, maintaining, and respecting traditional teachings and natural laws. IEN supports the #ItTakesRoots to #GrowtheResistance, which came into being as a collaborative network in 2016 after years of relationship-building with the Climate Justice Alliance (CJA), Grassroots Global Justice Alliance (GGJ), and Right to the City Alliance (RTC), alongside the Center for Story-Based Strategy and The Ruckus Society.

Indigenous Peoples Power Project (IP3, <https://www.ip3action.org/>): Direct action training provided by and for Indigenous people. Fossil fuel extraction/direct defense of lands.

Mainstream Environmental Organizations: Mainstream organizations are being criticized for their legacy of racism and their role in the removal and exclusion of Native Americans from the aboriginal lands for conservation purposes. Sierra Club is one organization facing scrutiny.

Media/High Country News (HCN), a nonprofit publication that focuses on environmental and social issues in the West, established an Indigenous Affairs desk in 2017 with Native journalists. Since then, HCN has brought visibility to many Native environmental and conservation issues, including concerns about mainstream conservation organizations. A recent article focused on this issue noted, “It is well-documented, for example, that the conservation movement — historically the province of elites and white recreationists — has focused on protecting wilderness and public lands at the expense of environmental justice.”

Media and Storytelling: Last Real Indians; <https://lastrealindians.com/>

Media and Storytelling: Northwest Indian Storytellers Association; <https://wisdomoftheelders.org/nisa/>

Native Movement (<https://www.nativemovement.org/>) is dedicated to building people-power, rooted in an Indigenized worldview, toward healthy, sustainable, and just communities for ALL. Native Movement supports grassroots-led projects that align with its vision, that dismantle oppressive systems for all, and that endeavor to ensure social justice, Indigenous peoples’ rights, and the rights of Mother Earth.

Native Renewables (<https://www.nativerenewables.org/>): Just Transition; tribes need to be prepared to reject initiatives that threaten the long-term health of their lands and communities. Having just alternatives

in place supports the ability to do so.

NDN Collective: Direct-action support including creative messaging and communications support.

Nibi (Water) Walks (<http://www.nibiwalk.org/>): fossil fuel extraction/ceremonial protection.

Save Our Environment Action Center (<https://saveourenvironment.org/>) is a collaborative effort of the nation's most influential environmental advocacy organizations harnessing the power of the internet to increase public awareness and activism on today's most important issues.

Seventh Generation Fund: The Land Defenders and Water Protectors program (<https://7genfund.org/our-work/land-defenders-water-protectors/>) protects the Rights of Mother Earth through Indigenous stewardship and traditional knowledge while advancing Indigenous peoples' right of free, prior and informed consent. The right of free, prior and informed consent is more rigorous and protective than tribal consultation. Buffalo Nations (<https://www.buffalofieldcampaign.org/>) is an affiliate of the Seventh Generation Fund, and is directly affecting a change in current management practices of the sacred Yellowstone buffalo herd.

Water Protectors Legal Collective (<https://waterprotectorlegal.org/>): fossil fuel extraction/legal support.

Climate Change

Affiliated Tribes of Northwest Indians (ATNI, <https://atntribes.org/climatechange/>): Provides guidance in developing and implementing administrative and legislative actions related to Indigenous peoples and climate change.

BIA Climate Change Liaisons (<https://www.indianaffairs.gov/bia/ots/tribal-resilience-program/liaisons>) are a multi-regional support network to assist tribes in addressing science-based needs available at Department of the Interior's Climate Adaptation Science Centers, for improved climate adaptation planning efforts.

BIA Tribal Climate Resilience Program (TCRP, <https://www.bia.gov/bia/ots/tribal-climate-resilience-program>): Program for federally recognized tribes to conduct climate resilience plans. These are often administered through tribal environmental offices with some exceptions. Tribes with lower administrative and/or departmental capacity can receive smaller "scoping" grants within the TCRP to support preliminary engagement and dialogue to garner interest for more extensive planning.

Chief Seattle Club (<https://chiefseattleclub.org/>): Record-breaking heat and cold are increasingly common in Seattle. CSC provides protection from the elements for houseless relatives in Seattle.

Climate Justice Alliance and IEN developed the *Carbon Pricing Popular Education Toolkit*. Over 500 organizations across the United States and Canada are expressing deep concerns about the U.S. and Canadian governments' support for carbon capture and storage (CCS) technologies. Instead, they are

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calling to prioritize investments in safe and sustainable climate solutions and equitable and just transitioning of workers and communities to a fossil-free, clean-energy economy.

Climate Science Alliance out of San Diego has focused on building capacity through partnerships. As part of its work, it hosts the Southwest Tribal Climate Change Summit, “a biennial gathering to advance strategies and solutions that support tribal resilience in the face of climate change.”

Conversations With the Earth (CWE, <http://conversationearth.org/>) is a growing network of Indigenous groups and communities living in critical ecosystems around the world, from the Atlantic Rainforest to Central Asia, from the Philippines to the Andes, from the Arctic to Ethiopia. As part of CWE, the Indigenous communities are able to share their local stories of climate change – both impacts and response.

Great Plains Tribal Water Alliance (<https://www.tribalwateralliance.org/>): Advisory committee to Great Plains Tribal Chairman’s Association. Provides technical and policy recommendations and education on climate and drought issues.

Hopi Tutskwa Permaculture (<https://www.hopitutskwa.org/>): Offers culturally based training and education in home and community-scale food sovereignty and housing. Emphasis on traditional dryland practices.

Indigenous Environmental Network (IEN, <https://www.ienearth.org>) is an alliance of Indigenous peoples whose shared mission is to protect the sacredness of Earth Mother from contamination and exploitation by respecting and adhering to Indigenous knowledge and natural law. They have been a leader in confronting extractive industries and building alternatives grounded in Indigenous principles and values. IEN and Climate Justice Alliance developed the Carbon Pricing Popular Education Toolkit.

Institute for Tribal Environmental Professionals (ITEP, <https://www7.nau.edu/itep/main/about/>) acts as a catalyst among tribal governments, research and technical resources at Northern Arizona University (NAU), various federal, state and local governments, and the private sector, in support of environmental protection of Native American natural resources and climate adaptation/resiliency. ITEP has been coordinating and facilitating a range of national-focused climate and environment-related webinars and virtual trainings throughout the pandemic.

Just Transition Alaska Collective (<https://www.justtransitionak.org>). Just transition means a fair and equitable shift to an Indigenized regenerative economy — an economy that is in

alignment with what the earth can regenerate and that ensures equity, dignity, and justice for all.

National Indian Carbon Coalition (<https://www.indiancarbon.org/>) was formed by the Indian Land Tenure Foundation (ILTF) and the Intertribal Agriculture Council (IAC). It is a nonprofit program that helps tribal nations and individual Indian landowners develop carbon credits and enter environmental commodities markets through the creation of carbon sequestration projects. It provides education, training, and technical assistance to tribes and Indian landowners who are interested in entering the carbon credit market.

Native Renewables (<https://www.nativerenewables.org/>) is addressing energy access challenges by providing solar options to Native communities. To date, Native Renewables has helped install several off-grid solar PV systems ranging from 750 W to 7 kW capacity, and conducted outreach to hundreds of solar enthusiasts.

NDN Collective's Climate Justice Campaign (<https://ndncollective.org/campaigns/>) includes a position paper on "Mobilizing an Indigenous Green New Deal." NDN's campaigns appear to be advocacy and communications efforts.

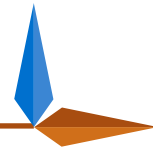
Networks: Key networks have been established to ensure that tribes have access to climate change resources and information. For instance, the **Pacific Northwest Tribal Climate Change Network** supports communication between tribes, agencies, and other entities about climate change policies and resources. **The Tribal Climate Change Project** began as a collaboration between USDA Forest Service Pacific Northwest Research Station and the University of Oregon and now involves the Bureau of Indian Affairs, the Affiliated Tribes of Northwest Indians, the Northwest Climate Change Adaptation Center, and the North Pacific Landscape Conservation Cooperative. The Project consistently updates a list of available resources, including funding. Likewise, the **Southwest Climate Change Adaptation Center** provides similar resources to tribes in California, Nevada, Arizona, Utah, and Arizona. These centers, under the U.S. Geological Survey, fund universities and Native American-serving institutions (such as the Institute for Tribal Environmental Professionals at Northern Arizona University and the United South and Eastern Tribes intertribal organization) to support climate change initiatives. As part of this growing initiative, the **BIA Tribal Resilience Program** is funding Tribal Climate Resilience Liaisons in Alaska, Northwest, and the Southwest.

Olohana Foundation (<http://olohana.org>): Provides training to empower communities to be able to respond to threats exacerbated by climate change – ranging from food and energy security to self-defense.

Quinault Indian Nation (<http://www.quinaultindiannation.com/planning/projectinfo.html>): The village of Tahola is vulnerable to tsunamis, storm surges, and riverine flooding. The tribe is currently implementing a relocation plan to move their village to higher ground.

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United South and Eastern Tribes (USET, <https://www.usetinc.org/departments/oerm/climate-change/climate-camp/>): The USET virtual climate camp provided region-specific content to inform community on current issues related to climate science.

USDA Climate Hubs (<https://www.climatehubs.usda.gov/>) are located at 10 regional locations and link USDA research and program agencies in their regional delivery of timely and authoritative tools and information to agricultural producers and professionals.

Indigenous TEK and Cultural Practices

The Association on American Indian Affairs (AAIA, <https://www.indian-affairs.org/>) promotes the welfare and cultural survival of American Indians, Aleuts, and Eskimos in the U.S. by protecting the constitutional rights of these groups, and focusing on health issues, economic development, and education. AAIA has worked on sacred-site protection since the 1920s and is currently involved in struggles at Devils Tower and the Medicine Wheel in Wyoming, and Bear Butte in South Dakota.

Cultural Conservancy (<https://www.nativeland.org/>): Mission is to protect and restore Indigenous cultures, empowering them in the direct application of traditional knowledge and practices on their ancestral lands.

Cultural Survival (<https://www.culturalsurvival.org/index.html>) is a nonprofit organization founded in 1972 to defend the human rights and cultural autonomy of Indigenous peoples and oppressed ethnic minorities. Through research and publications, it focuses attention on violations of those rights and advocates alternative policies that avoid genocide, ethnic conflict, and the destruction of other peoples' ways of life. Cultural Survival develops educational materials that promote tolerance and understanding of other cultures, and respect for Indigenous peoples.

Federal Programs: The U.S. Forest Service is undertaking a nationwide round of forest plan revisions that will guide management and uses on the forest in coming decades. As part of these revisions, areas of tribal importance, traditional knowledge, and other tribal values are increasingly being recognized. However, there is a need to further tribal involvement in planning and implementation to ensure tribal access and support for managing plants and wildlife in support of traditional uses.

Many tribes have sought opportunities to harvest and steward resources on public lands. In addition to the hunting and burning opportunities previously mentioned, tribes have established new mechanisms for gathering plant resources from areas where they were formerly excluded. For example, the Eastern Band of Cherokee Tribe leveraged a new plant-gathering rule that was published in August 2016 to establish a system for harvesting a traditional food, Sochan, in Great Smoky Mountains National Park for the first time in 85 years. A 2010 grant from the Cherokee Preservation Foundation, as well as collaboration with federal researchers, supported the new policy. The program has downstream benefits for the community,

as gatherers are required to share their harvest with other tribal members. One gatherer contributed his harvest to Cherokee Choices, a diabetes prevention program that promotes whole, traditional foods.

Indigenous Peoples Council on Biocolonialism (IPCB, <http://www.ipcb.org/>) is organized to assist Indigenous peoples in the protection of their genetic resources, Indigenous knowledge, cultural and human rights from the negative effects of biotechnology. The IPCB provides educational and technical support to Indigenous peoples in the protection of their biological resources, cultural integrity, knowledge and collective rights.

Indigenous STEAM Collaborative (<https://Indigenousteam.org/>) co-designs, implements, and shares land-based educational materials developed in collaboration with families, communities, educators, and research. They foreground Indigenous knowledge systems – roles, relations, responsibilities, and gifts between and within human and other-than-human communities – and intergenerational arrangements in teaching and learning.

Line in the Sand: Native American Cultural Property (<http://www.hanksville.org/sand/>) is a place where the debate over where to take a stand on the issues of cultural property, Native American sovereignty, Native American identity, ethnic stereotypes, the commodification of Native American culture, and all related issues, can take place.

Rising Voices Center for Indigenous and Earth Sciences (<https://risingvoices.ucar.edu/>) is a network of Indigenous, tribal, and community leaders, atmospheric, social, biological, and ecological scientists, students, educators, and other experts from across the United States and around the world. Their mission is to center Indigenous knowledge systems in the Earth sciences for more innovative responses to extreme weather and climate change. Housed in the National Center for Atmospheric Research (NCAR).

Sacred Sites International Foundation (<https://sacred-sites.org/>) is a nonprofit organization dedicated to the preservation of sacred sites and their traditional cultures. It supports grassroots preservation efforts with publicity in the Sacred Sites newsletter and the media; legal referrals; letter-writing campaigns; and fundraising for site and cultural preservation through our Study Tour Program.

Swinomish Indian Tribal Community; Indigenous Health Indicators (<https://swinomish-nsn.gov/ih2/index.html>) is a tool which incorporates connections to ecosystem health and social/cultural beliefs. Uses Coast Salish ways to better evaluate and manage public environmental health risks and impacts.

Tanan Ch'at'oh (<http://tananchatoh.com/>): Gwich'in language nest located in Fairbanks. Doing extensive documentation of place names used to demonstrate continuous habitation across their homelands, thereby seeking to reaffirm rights to land.

Terralingua (<https://terralingua.org/>) promotes the investigation of the links between

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biological, cultural, and linguistic diversity, as well as the adoption of an integrated biocultural perspective on the perpetuation, maintenance, and revitalization of diversity on Earth. A better understanding of diversity will be gained through interdisciplinary research and applied work involving people from a wide range of fields, backgrounds, and ethnic origins. Terralingua seeks to build bridges and synergies between groups and individuals working in support of the world's diverse peoples and their languages and cultures, and those working to conserve species and ecosystems.

Traditional Practitioners / Spiritual Leaders: Elders and spiritual leaders can sometimes be left out of conversations for a variety of reasons – because they are not part of an organizational infrastructure (NGO, university, etc.), have limited access or interest in utilizing communication technologies, or have language barriers. Supporting spiritual leaders and traditional practitioners to be with their families and/or communities, whether immediate or broader- reaching, should be prioritized.

Unrepresented Nations and Peoples Organization (<https://www.unpo.org/>) offers an international forum for occupied nations, Indigenous peoples, minorities, and even oppressed majorities who currently struggle to regain their lost countries, preserve their cultural identities, protect their basic human and economic rights, and safeguard the natural environment.



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