

Environmental Justice Webinar Series for Tribes and
Indigenous Peoples

Traditional Knowledge – Federal Agencies' Consideration

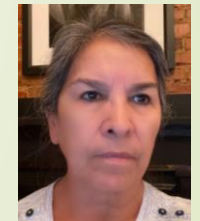
September 15, 2021

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Please note that this webinar will be recorded and posted
on EPA's webpage for the webinar series

Presenters

- Reno Keoni Franklin, Chairman Emeritus of the Kashia Band of Pomo Indians, Indian Member, Advisory Council on Historic Preservation
- Danny Gogal, Tribal and Indigenous Peoples Program Manager, Office of Environmental Justice, U.S. EPA (Facilitator & Presenter)
- Ira Matt, Senior Program Analyst, Office of Native American Affairs, Advisory Council on Historic Preservation
- Dorothy FireCloud, J.D., Native American Affairs Liaison, Assistant to the Director, Office of Native American Affairs, National Park Service, Department of Interior
- Chris Koeppel, Assistant Director, Office of Tribal Relations, U.S. Forest Service, Department of Agriculture
- Hillary Renick, Tribal Liaison Coordinator, Bureau of Ocean Energy Management, Department of Interior



Tribal Perspective on Federal Agencies' Consideration of TK

- Reno Keoni Franklin, Chairman Emeritus of the Kashia Band of Pomo Indians



Environmental Protection Agency

Danny Gogal

Tribal and Indigenous Peoples Program Manager

Office of Environmental Justice

US Environmental Protection Agency (EPA)

Environmental Justice and Traditional Ecological Knowledge (TEK)

EPA Definition of EJ and Relationship to TEK

- ▶ “Environmental justice” is the fair treatment and meaningful involvement of all people regardless of race, color, national origin, or income with respect to the development, implementation, and enforcement of environmental laws, regulations, and policies.
- ▶ To achieve the goal of environmental justice (EJ), the EPA seeks to protect the environment and health of vulnerable, underserved and overburdened communities and provide them access to the Agency’s decision-making processes, so that everyone has a safe and healthy environment in which to live, learn, work, play and pray.
- ▶ Important to consider TEK through engagement with tribes and indigenous peoples to achieve EJ...”fair treatment and meaningful involvement...in EPA decision-making processes.

Definition of Traditional Ecological Knowledge (TEK)

TEK Definition – National Park Service

- ▶ Also called by other names including Indigenous Knowledge or Native Science, (hereafter, TEK) refers to the evolving knowledge acquired by indigenous and local peoples over hundreds or thousands of years through direct contact with the environment. This knowledge is specific to a location and includes the relationships between plants, animals, natural phenomena, landscapes and timing of events that are used for lifeways, including but not limited to hunting, fishing, trapping, agriculture, and forestry. TEK is an accumulating body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationship of living beings (human and non-human) with one another and with the environment. It encompasses the world view of indigenous people which includes ecology, spirituality, human and animal relationships, and more.

Another Definition for Traditional Ecological Knowledge (TEK)

Definition Used by EPA's National Environmental Justice Advisory Council (NEJAC)

- Indigenous peoples have a historical continuity, knowledge and relationship with the land, air, rivers and sea, which pre-dates the establishment of the United States. Traditional Ecological Knowledge and Wisdom (TEKW) is a term that recognizes the accumulated Indigenous knowledge and understanding of place in relation to the world in both an ecological and spiritual sense. The rediscovery by scientists of ecosystem-like concepts among traditional peoples has been important for the appreciation of Indigenous knowledge in the science of ecology. In traditional knowledge, the unit of nature is often defined in terms of a geographical boundary, such as a watershed, and all of the abiotic components, plants, animals, and humans within this unit are considered to be interlinked. Ecosystems are viewed as unpredictable, uncontrollable, and full of surprises, requiring wisdom for responding to ecosystem change. However, the language of TEKW is different from scientific language. The language of traditional ecology usually includes metaphorical imagery and spiritual expression, differing from scientific language in context, motive, and conceptual framework. Hindelang M., 2006, Berkes et al., 2000.

TEK Raised within an EJ Context

National Environmental Justice Advisory Council (NEJAC) Recommendations, 2014 – [Proposed Advice and Recommendations on Implementation of the EPA Policy on Environmental Justice for Tribes and Indigenous Peoples](#)

- ▶ EPA should adopt the Indigenous notion of Traditional Ecological Knowledge and Wisdom (TEKW) to inform EPA policy, making explicit reference to a “holistic” approach.
- ▶ EPA should help other federal agencies and interagency work groups develop an understanding and comprehension of EJ as it pertains to federally recognized tribal governments and indigenous peoples, recognizing the relationship to each other, distinction from each other, and necessity for separate engagement and responsibilities to each.
- ▶ Elevate tribal government leaders, tribal or indigenous elders, and other community identified leader to increase tribal government and indigenous peoples visibility through collaboration/co-management/joint learning between tribes, federal agencies, states and non-profit organizations working within tribal or indigenous communities.

EPA Policies Pertaining to TEK

- ▶ EPA Policy on Environmental Justice for Working with Federally Recognized Tribes and Indigenous Peoples (2014)
- ▶ Office of Land and Emergency Management (OLEM) Memorandum - Considering Traditional Ecological Knowledge during the Cleanup Process (January 3, 2017), Interim Approach (September 2016)
- ▶ EPA Region 10 and Tribes TEK Working Group – Principles (March 2018)
- ▶ Since 2014 and working through the Commission on Environmental Cooperation (CEC), EPA works to ensure that traditional knowledge and practices of local indigenous communities are considered alongside science to improve our understanding of ecological processes in North America.

EPA's EJ Tribal & Indigenous Peoples Policy

- ▶ Overarching Principle - The EPA recognizes the importance of the United Nations Declaration on the Rights of Indigenous Peoples and the principles that are consistent with the mission and authorities of the Agency.
 - ▶ Articles 11 & 12 of the UNDRIP have a focus on traditional knowledge
- ▶ Consists of 17 principles, 2 which speak to Traditional Ecological Knowledge.
 - ▶ Principle 6. The EPA encourages, as appropriate and to the extent practicable and permitted by law, the integration of Traditional Ecological Knowledge into the Agency's environmental science, policy, and decision-making processes, to understand and address environmental justice concerns and facilitate program implementation.
 - ▶ Principle 7. The EPA considers confidentiality concerns regarding information on sacred sites, cultural resources, and other traditional knowledge, as permitted by law. The EPA acknowledges that unique situations and relationships may exist in regard to sacred sites and cultural resources information for federally recognized tribes and indigenous peoples.

EPA Office of Land and Emergency Management (OLEM) TEK Memorandum (2017)

- seeks to improve the decision-making process as it relates to site assessment, characterization, and cleanup activities, to ensure we are considering TEK when tribes willingly provide this information to EPA.
- Consideration of TEK offers a way of bridging gaps in perspective and understanding, especially when used in conjunction with knowledge derived from the scientific method.
- Includes Questions to Consider Asking When a Tribe Chooses to Discuss TEK:
 - What TEK, if any, does a tribe want to share?
 - Should we be aware of any tribal laws or policies established regarding the use of TEK?
 - How will the tribal government or their duly designated representative(s) transmit the information?
 - Have you informed the tribes that there are limitations on the agency's ability to protect TEK from public disclosure, which is a potential risks of sharing TEK with the agency?
 - What implications can TEK have on the decision?

OLEM TEK Memo - Continued

- ▶ Staff should employ caution and prudence when undertaking these discussions as they are likely to touch on issues of unique tribal sensitivity, such as cultural practices, environmental resource use, and locations of cultural resources.
- ▶ EPA staff should coordinate with management, as well as the OLEM Tribal Program Coordinators and/or Regional Tribal Program Coordinators if they have any questions about TEK, how to discuss this topic with tribes, and/or how it can be considered during the cleanup process, including that TEK is not the only factor the EPA will utilize in the decision-making.
- ▶ Additionally, tribes may elect to provide select, not all, TEK relevant to the decision.

EPA Region 10 TEK Working Principles – Key Messages

- ▶ EPA staff should be prepared to appropriately work with TEK, and honestly and transparently communicate potential risks and benefits of a tribe choosing to offer TEK.
- ▶ All tribes are sovereign and unique, and will, therefore, approach the subject of sharing TEK differently.
- ▶ Whether or not a tribe chooses to share TEK with the EPA is the decision of the individual tribe.
- ▶ Important to understand how and if TEK may inform a decision or action, and that, generally, EPA is unable to protect TEK information from public disclosure.
- ▶ If there are differing opinions amongst tribes whether specific TEK related information should be shared with EPA R10, the most conservative approach should be sought.

TEK & EPA's National Tribal Science Council (TSC) Tribal Science Policy - Report

- ▶ [Final June 2011 report](#), Integration of Traditional Ecological Knowledge (TEK) in Environmental Science, Policy and Decision-Making.

- ▶ The Report proposes several implementation strategies, including:
 - ▶ (a) Expand tribes and indigenous peoples' eligibility to build and implement TEK activities under existing EPA programs (such as language fluency);
 - ▶ (b) Increase tribes and indigenous peoples' ability to use EPA resources for both TEK and western science;
 - ▶ (d) Coordinate with tribes and indigenous peoples to develop TEK awareness, understanding and applicability training for EPA personnel;
 - ▶ (e) Support tribes and indigenous peoples to host student internships in which tribal and indigenous youth can bring their science/TEK training and education to bear on critical tribes and indigenous peoples environmental justice issues;

TEK Training Workshop held June 18-20, 2013, in Syracuse, NY

- Workshop was co-hosted by the Onondaga Nation and the State University of New York, College.
- Presentations and discussions by tribes, tribal elders, federal agencies, and Tribal Colleges and Universities provided examples and overviews of uses of TEK (focused on climate change, environmental decision-making, and tribal agriculture and subsistence practices).
- Workshop was attended by approximately 50 people.
- EPA Tribal Science Council (TSC) facilitated the Workshop.
- TSC provided a [Report Out](#) on the Workshop, using their Final Summary Report.

TSC TEK Workshop Report Out

Key Questions Raised During the Workshop

- ▶ Are there steps that EPA can take to incorporate the more holistic view of environmental issues reflected in TEK into our regulatory processes?
- ▶ How do tribal regulations, on reservation lands, that use TEK affect entities outside of reservation lands (e.g., point sources of air and water pollution)?
- ▶ Could the use of TEK provide advantageous solutions in adversarial environmental regulatory situations?
- ▶ How do the FOIA and intellectual property rights rules affect the use of TEK in environmental decision making processes?
- ▶ How feasible is it to try and integrate TEK into federal legal and regulatory processes, knowing there are documentation and proprietary data, issues and questions that are unresolved?

TSC TEK Workshop Report Out - Continued

Proposed Next Steps and Key Recommendations (relevant to ACHP and EPA Discussion)

Next Steps (Samples)

- Continue to draft key messages and questions for internal use and education to EPA management and staff.
- Commit to work with other Federal Agencies in the preparation of TEK communication mechanisms.

Key Recommendations (Samples)

- It was suggested that the EPA should not attempt to interpret or use traditional knowledge without the leadership and guidance of tribal officials.
- When information sharing takes place between the tribes and EPA, it is important to produce a collective method of decision-making, analysis and evaluation.

UN Permanent Forum on Indigenous Issues – 2019 Theme on Traditional Knowledge

- ▶ Examples of Key Recommendations Received During USG Side Event on TK – 3/24/19
 - ▶ Traditional Knowledge (TK) is not static and therefore needs to be understood as including Indigenous Knowledge and Local Knowledge to more accurately describe this knowledge.
 - ▶ TK pertains to how tribes and indigenous peoples make decisions.
 - Generally, if there is substantial or potential danger in an action, and it can't be avoided, then it's not pursued. This is known as exercising the “precautionary principle”.
 - ▶ Important to consider TK in federal decision-making processes, in consultation with tribes and indigenous peoples and as they determine to be appropriate.
 - How can the framework of tribal & indigenous customary laws and TK be brought into the decision-making processes of federal agencies...what are the opportunities to do so?

Advisory Council on Historic Preservation

- ▶ Ira Matt, Senior Program Analyst, Office of Native American Affairs, Advisory Council on Historic Preservation



TRADITIONAL KNOWLEDGE

Information Paper

(Photo: Bob Wick, BLM)



ADVISORY COUNCIL ON HISTORIC PRESERVATION
Preserving America's Heritage

EJ WEBINAR SERIES SEPT 2021

WHAT IS THE PAPER?



(Photo: Wyoming, BLM)

- It is an **information paper, not official guidance**, about TK in the Section 106 process
- It was developed **in collaboration with Indian tribes, Native Hawaiian organizations, and Native organizations.**

WHY IS ACHP FOCUSING ON TK?

- ⊕ Started in response to UN Permanent Forum on Indigenous Issues (UN PFII) 18th session
- ⊕ Identified need to educate Section 106 participants about the importance of tribal and Native Hawaiian knowledge to the process

WHAT ARE THE MAIN MESSAGES?

- ✦ Respect for traditional knowledge is required in Section 106 process
- ✦ Designated Tribal and Native Hawaiian representatives are the experts



INDIAN TRIBES AND NATIVE HAWAIIAN ORGANIZATIONS IN THE SECTION 106 PROCESS

- ✚ Federal agencies **shall consult** with Indian tribes or Native Hawaiian organizations when an undertaking might affect **properties of traditional religious and cultural importance**.

§ 302706. Eligibility for inclusion on National Register

(a) IN GENERAL.—Property of traditional religious and cultural importance to an Indian tribe or Native Hawaiian organization may be determined to be eligible for inclusion on the National Register.

(b) CONSULTATION.—In carrying out its responsibilities under section 306108 of this title, a Federal agency shall consult with any Indian tribe or Native Hawaiian organization that attaches religious and cultural significance to property described in subsection (a).

(c) HAWAII.—In carrying out responsibilities under section 302303 of this title, the State Historic Preservation Officer for Hawaii shall—

ACKNOWLEDGING SPECIAL EXPERTISE

≠ The agency official shall acknowledge that Indian tribes and Native Hawaiian organizations possess **special expertise** in assessing the eligibility of historic properties that may possess religious and cultural significance to them.

≠ Indigenous Science

≠ Traditional Knowledge

(36 CFR 800.4(c)(1))

“We’ve made assertions that have been accepted, that the best available data includes traditional knowledge, includes indigenous science... It’s really revolutionizing the way in which decisions are made and who gets a seat at the table, and creating a space for indigenous knowledge holders to be respected in these governing processes.”

*Kelsey Leonard, Shinnecock Nation
Mid-Atlantic Regional Planning
Body*

RELEVANCE TO SECTION 106 PROCESS

- ⊕ “Special expertise” means “traditional knowledge”
- ⊕ Agencies must acknowledge and consider TK
- ⊕ Information paper seeks to raise awareness; first step in education of federal agencies and others

KEY TAKEAWAYS IN THE PAPER

- ACHP is not defining TK
- TK is the knowledge brought by tribal & NHO reps
- TK is information, not myths, legends, storytelling
- Tribes & NHOs are the experts about their cultures, histories, beliefs



KEEP IN MIND



- Sharing TK may take time
- TK is generally confidential
- TK is essential to identify & evaluate properties of religious & cultural significance

KEEP IN MIND

- Permission is need to gather & use TK
- There may be different views (TK) on a property; each is valid
- TK is a valid, accepted form of information in federal processes



AGENCIES ALREADY INCORPORATING TK

- EPA
- BOEM
- FWS
- NRCS
- NPS
- USFS



Department of Interior

- ▶ Dorothy FireCloud, J.D., Native American Affairs Liaison, Assistant to the Director, Office of Native American Affairs, National Park Service, Department of Interior

Wabanaki Plant Gathering in Acadia NP:

Weaving Traditional Ecological Knowledge and Scientific Knowledge to
Restore Sweetgrass Harvesting



Suzanne Greenlaw, University of Maine
Michelle Baumflek, USFS

Wabanaki Harvesting Challenges

Reduced access to traditional sweet grass areas:

- * Change in Maine's open land use practices;
- * Private property ownership change;
- * Verbal assault, threat of use of guns;

NPS begins consultations on draft Plant Gathering Regulations; 70 plant species identified.

Keep out signage:



Sweetgrass Project Objectives

- Assess abundance and distribution of sweetgrass within Acadia National Park
- Document Traditional Ecological Knowledge (TEK) of Wabanaki sweet grass gatherers
- Generate data for an Environmental Assessment, which is required for harvesting within national parks
- Facilitate permit process and develop co-management strategy



Participatory Research Methodology

- Addresses real life problems;
 - Participants are agents capable of participating in all aspects of the research process;
 - Involves participants and researchers in collaborative processes for generating knowledge;
 - Iterative Process
- Kindin, Pain, and Kesby 2008



2016: Wabanaki Gatherers

Seven gatherers

Three tribes

2016: Salt Marsh Inventories

Methods

Botanist:

Harvest within predetermined 25 m²

Random sampling with (4) 1 meter plots

Measure stem counts of pre and post harvest

Wabanaki Gatherers:

Harvesting technique

Spiritual significance

Cultural significance





Findings

Location preferences

Length preference

Harvesting is good for the plant

Amount harvested

~250 grams sweetgrass (270 blades)

Reflection

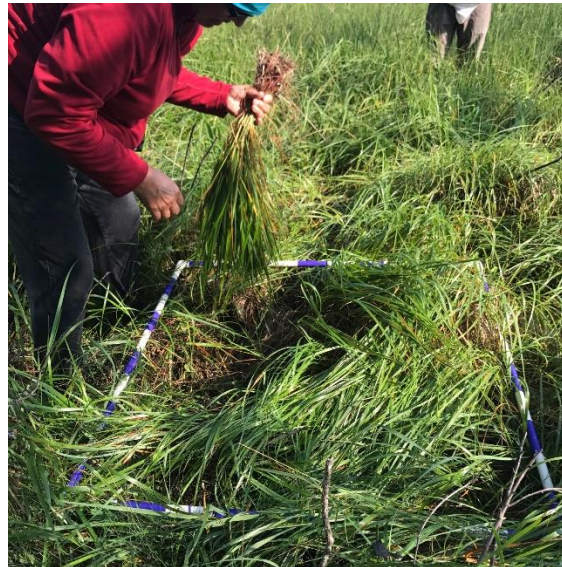
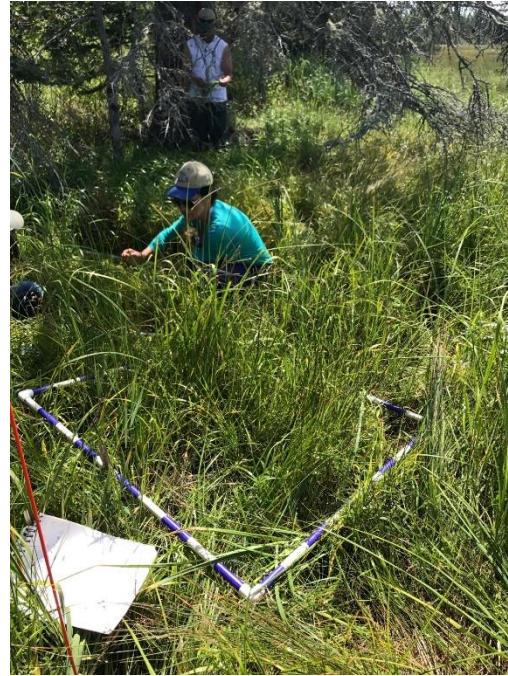
Differences in
botanist/gatherers assessment

- Methods were too controlled
- Random assessment didn't capture sweet grass response to harvesting

2017 Methods

Indigenous Led

- Harvester chooses location
- Stem count within 1 meter plot after harvest
- Count and weight harvested amount
- Revisit plots each year
- Established Control plots near harvested plots



2017: Wabanaki Gatherers

- 14 gatherers
- 4 tribes
- Gender/age
- Semi-structured interviews
 - Document TEK
 - Relationship between park and gatherers
 - Permit Process
 - Interpretation

Allowed to express breadth and depth of their knowledge



Indigenous knowledge

- Variation in practice
- Variation in types of knowledge
- Location preference
- Length preference
- Harvest Strategies
- Weather
- Meaning
- Significance
- Harvesting is good



Indigenous Stewardship

•2017 Stem Count	% Harvested	2018 Stem Count	% Change
•366	45.7%	590	62% increase
•330	37.6%	414	25% increase
•97	41.2%	184	90% increase
•76	65.8%	72	5 % decrease
•59	49.1%	51	13% decrease

Developing Formal Agreement

Annual meeting

Research Update

Established Working
Group- struggle with
permit process

Collaborative writing

Development of
appropriate
interpretation



Broader Significance



- A tool for Decolonization
“I didn’t know, what I know”
- Co-management of cultural resources

Lessons?



- Who are the experts?
- Consultation
 - Issue came from within the community
- Methodology
 - Empowered Wabanaki people within science
- Methods
 - Supported indigenous knowledge

Additional Information on TEK (collaborative collection):
<https://www.nps.gov/subjects/tek/index.htm>



Department of Agriculture

- Chris Koeppel, Assistant Director, Office of Tribal Relations, U.S. Forest Service, Department of Agriculture

Traditional Knowledge in the USDA Forest Service

- ▶ The FS works with sovereign Tribal Nations and Alaskan Native Communities in collaborative projects to incorporate traditional knowledge to land management decisions and actions, to benefit both the Agency and tribal communities.
- ▶ The Collaborative projects include:
 - ▶ Management of tribally important flora and fauna,
 - ▶ Management of invasive species,
 - ▶ Fire response and treatment,
 - ▶ Research

Traditional Knowledge in the USDA Forest Service

- ▶ Tribal relations and traditional knowledge rooted in FS policy, that encourage incorporation and consideration of traditional knowledge in land management decisions, while respecting that traditional knowledge is also sensitive indigenous information.
 - ▶ FS Tribal Relations Directives institutionalize and tailor the agency-wide practices of tribal consultation and engagement. Perhaps the most significant aspect of the Directives is the clear emphasis that every part of the FS involves tribal relations, and working with Tribes is part of every employee's job.
- ▶ The Cultural Heritage Cooperative Authority (CHCA) (Section 8105 of the 2008 Farm Bill), authorizes the FS to provide Indian tribes with trees, portions of trees, or forest products free of charge for traditional and cultural purposes. **The CHCA also allows the FS to keep TEK confidential.**
- ▶ The FS Tribal Relations Program Strategic Plan, 2019-2022, encourages partnerships with tribal nations to incorporate TEK into FS planning in a manner that benefits both the tribes and the FS mission. Tribes have thousands of years of locally-relevant experience managing natural resources, and offer a great opportunity to better understand the management of complex ecosystems, for the benefit of Tribes and society as a whole.



Forest Service Policy on TEK

- ▶ 2012 Planning Rule
 - ▶ Native knowledge: a way of knowing or understanding the world, including traditional ecological and social knowledge of the environment derived from multiple generations of indigenous peoples' interactions, observations, and experiences with their ecological systems. Native knowledge is place-based and culture-based knowledge in which people learn to live in and adapt to their own environment through interactions, observations, and experiences with their ecological system.
 - ▶ “As part of tribal participation and consultation as set forth in paragraphs (a)(1)(v) and (a)(2) of this section, the responsible official shall request information about native knowledge, land ethics, cultural issues, and sacred and culturally significant sites.”
- ▶ 2016 Tribal Relations Directives
 - ▶ TEK: cumulative body of knowledge, practice and belief, evolving by adaptive processes and handed down through generations by cultural transmission about the relationship between living beings (including humans) with one another and with their forest environment.
 - ▶ “Fairly consider tribal concerns, including traditional ecological knowledge and sacred sites, in Forest Service decision-making.”

Northern Region: Forest Service Funds Traditional Ecological Knowledge Program

- In 2010, the Forest Service Rocky Mountain Research Station, the Joint Fire Science Council, the Northern Rockies Fire Science Network, Salish Kootenai College, University of Idaho, University of Washington, and the Confederated Salish and Kootenai Tribes sponsored a workshop called "Returning Fire to The Land - Celebrating Traditional Knowledge and Fire." Attendees discussed how fire maintains important landscapes supporting natural and cultural resources.
- The Forest Service Rocky Mountain Research Station then sponsored development of a three part video series by Salish Kootenai College entitled "Braids of Truth." This video series incorporated footage from the 2010 meeting as well as other workshops and interviews with tribal members to cover traditional and scientific aspects of fire and forest management, climate change, and collaboration challenges.
- [Braids of Truth: Introduction](#) (2:51)
- [Braids of Truth Part 1: Fire and Forest Management](#) (20:33)
- [Braids of Truth Part 2: Climate Change](#) (20:33)
- [Braids of Truth Part 3: Collaboration Challenges](#) (22:02)

USFS partnership with the Central Council Tlingit and Haida Tribes of Alaska: Indigenous Guardians Program

- ▶ Recently, the Central Council of Tlingit & Haida Indian Tribes of Alaska and USDA Forest Service signed a long-term partnership agreement supporting the creation of an Indigenous Guardians program for Southeast Alaska.
- ▶ The five-year agreement awards up to \$300,000 of federal funding and, through collaboration, will support a variety of projects and programs connecting community-led indigenous stewardship, technical knowledge, conservation science and natural resource management of the National Forest System and adjacent lands throughout Southeast Alaska.
- ▶ The Forest Service, Tlingit & Haida and the Indigenous Guardians partners look forward to working together to further integrate tribal input and perspectives into land management priorities and activities.

Karuk Tribe and Six Rivers National Forest Partner to Return Fire to the Landscape

- ▶ The ongoing wildfires in the western US have highlighted the flaws of strict fire suppression policy and drawn attention to the efforts to restore fire to the landscape, as practiced by Indigenous peoples since time immemorial.
- ▶ The Six Rivers and Klamath National Forests, and the Karuk Tribe are collaborating through the Western Klamath Restoration Partnership to design and implement projects that revitalize the Karuk Tribe's culture and sovereignty on their aboriginal territory while incorporating TEK.
- ▶ The Karuk Tribe's traditional knowledge drives this strategy, intentionally favoring culturally important species and patterns of trees.
- ▶ Cultural burning and thinning helps preclude severe, catastrophic wildfire by creating a landscape where more low-intensity beneficial fire can occur

Traditional Knowledge in the USDA Forest Service

- ▶ Other Examples include:
 - ▶ Hopi Tribe/Kaibab National Forest Springs Restoration Project, which restored a sacred site and provided a setting for the sharing of traditional ecological knowledge between tribal elders, tribal youth and FS staff.
 - ▶ Partnership with the Yurok Tribe to inventory Yurok traditional food plants in the FS Redwood Experimental Forest, to suggest cultural management practices to enhance the yield of traditional foods.
 - ▶ Incorporating traditional knowledge in an agroforestry context has allowed tribal communities to restore forest biodiversity and wildlife habitat in northern California.
 - ▶ The Concow Maidu Tribe of Mooretown Rancheria and the Plumas National Forest have conducted hazardous fuels treatments that protect the community from wildfire and restore culturally important habitats.
 - ▶ The FS has been working with the Wabanaki peoples of Maine and other state partners to slow the spread of the invasive insects. Following discussions with indigenous basket makers concerned about inadvertently transporting the ash borer beetle to new areas.

Bureau of Ocean Energy Management, Department of the Interior

- ▶ Hillary Renick, Tribal Liaison Coordinator, Bureau of Ocean Energy Management, Department of Interior



BOEM Bureau of
Ocean Energy Management

Traditional Ecological Knowledge in Decision Making

Part of Implementing Executive Order 13175

September 15, 2021

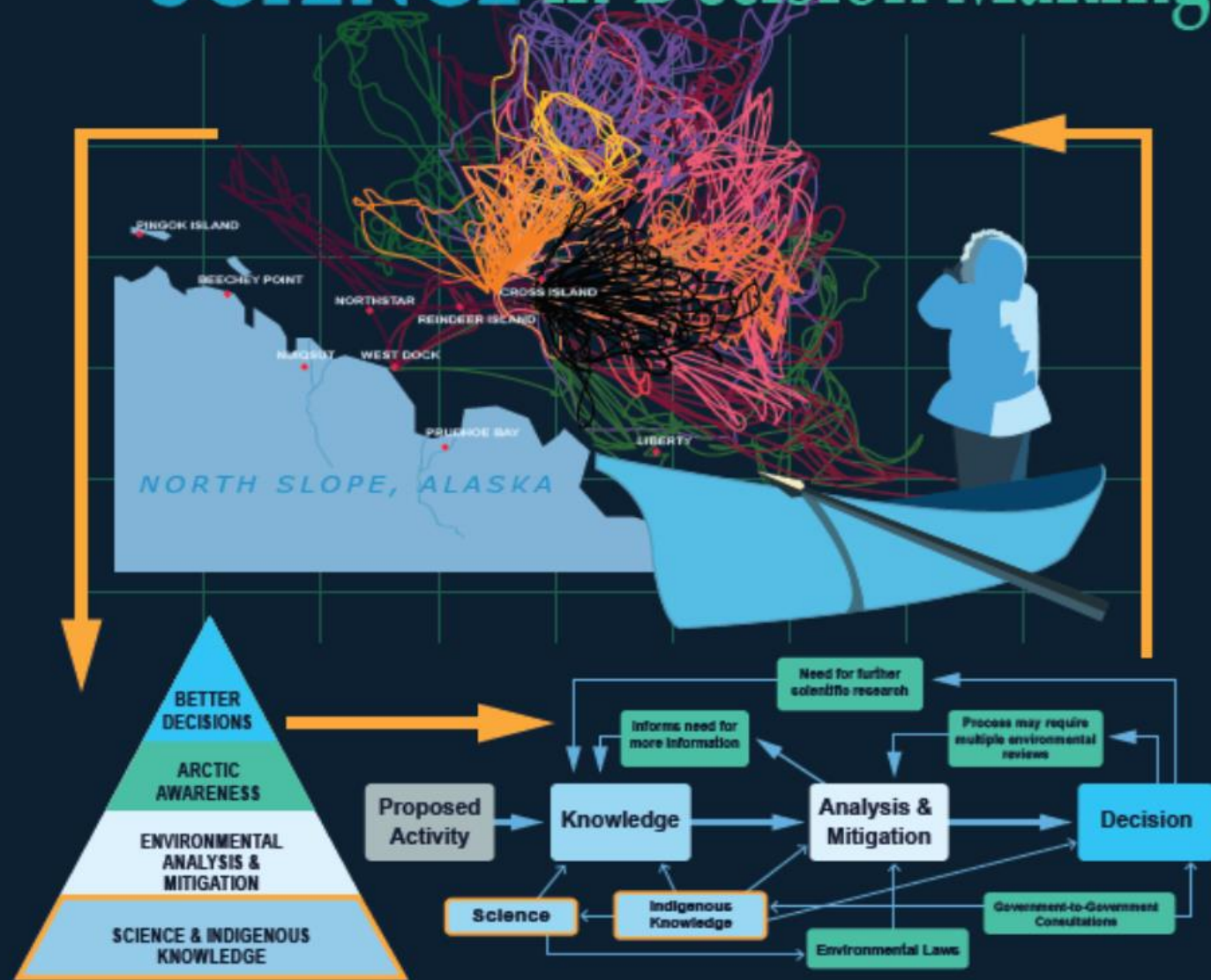
Hillary Renick | EJ Webinar Series for Tribes and Indigenous Peoples

Background

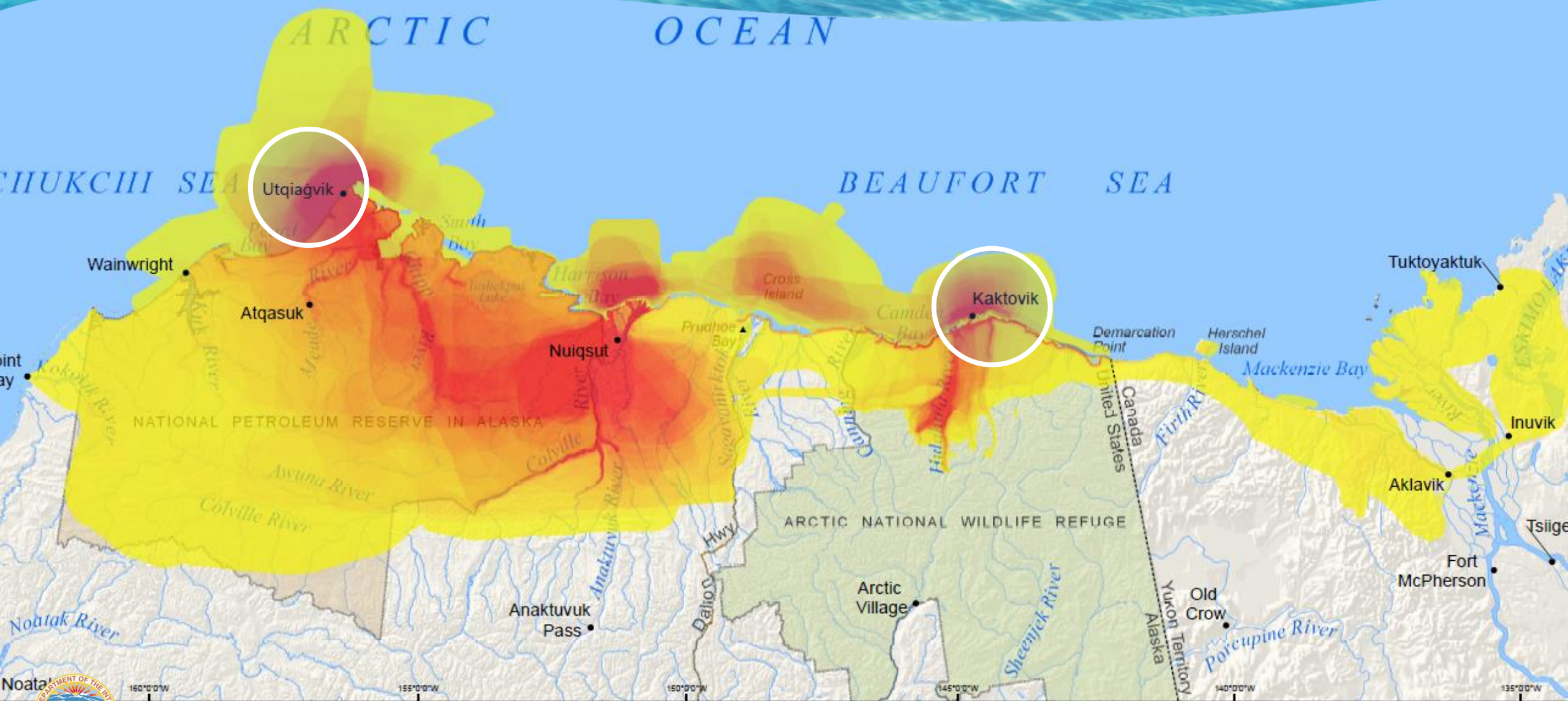
- BOEM actively seeks Traditional Ecological Knowledge to complement its use of Western science to make better decisions
- The OCS is a vital national resource reserve held by the federal government for the public, which should be made available for expeditious and orderly development, subject to environmental safeguards, in a manner which is consistent with the maintenance of competition and other national needs.” Outer Continental Shelf Lands Act (OCSLA) | Sec 3(3)



TRADITIONAL KNOWLEDGE & SCIENCE in Decision Making

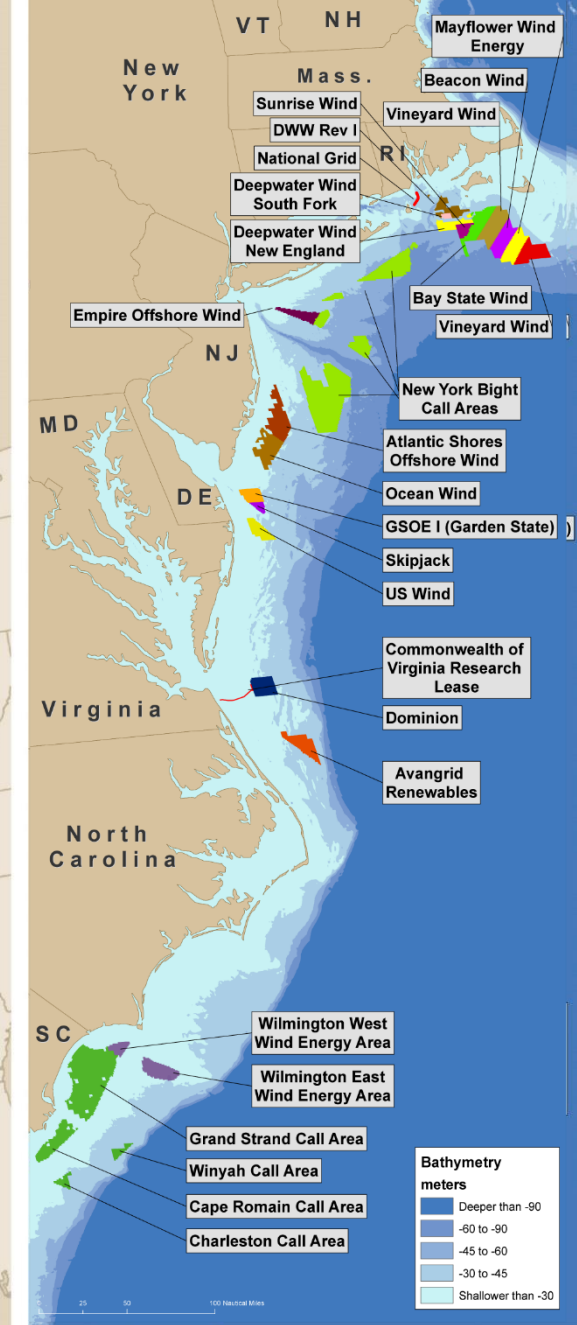


Chukchi/Beaufort Sea Iñupiat Subsistence Whaling Area

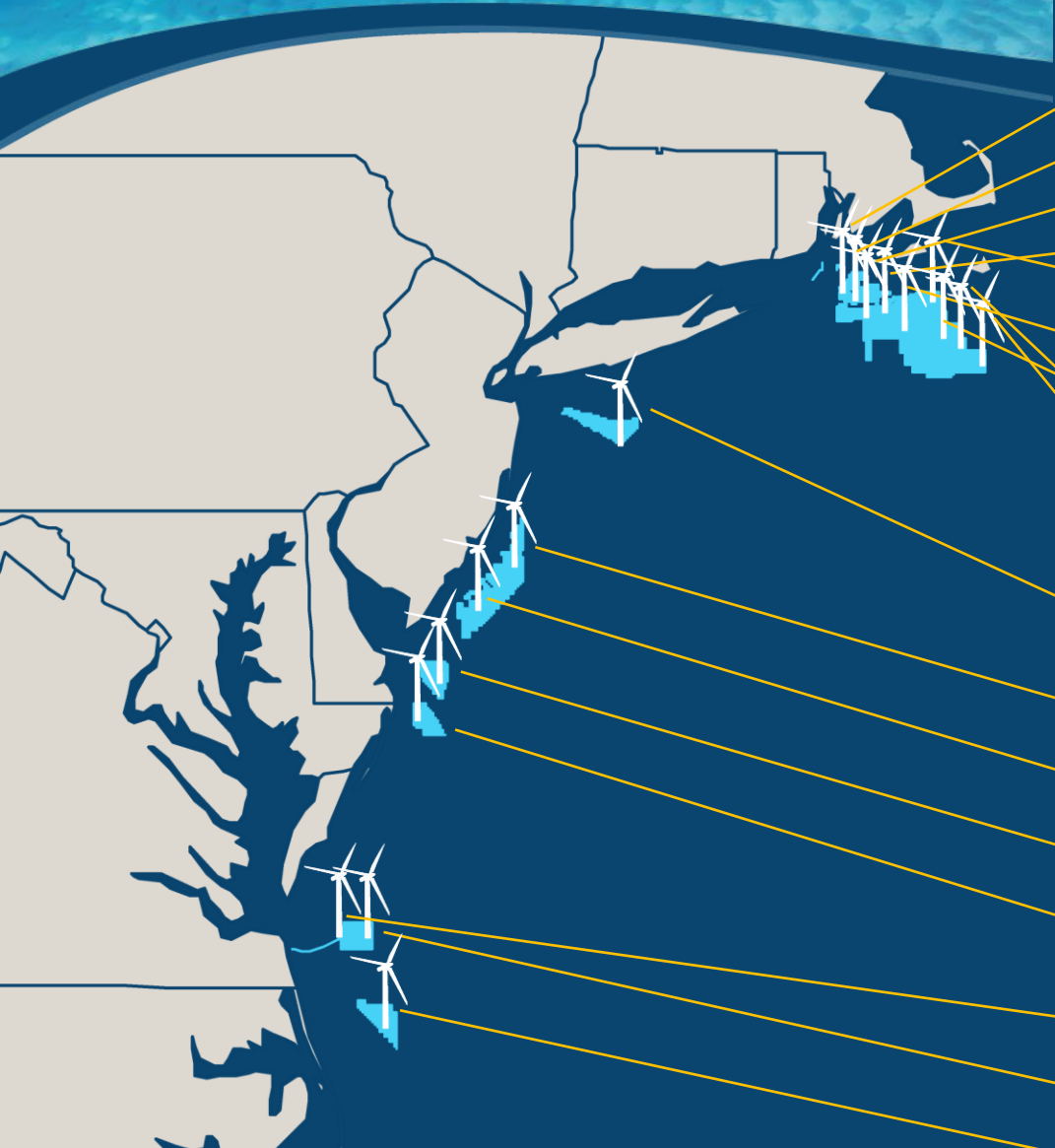




Renewable Energy Program by the Numbers



Atlantic OCS Renewable Energy: Projects North to South



Project	Company
Revolution Wind	DEEPWATERWIND
South Fork	DEEPWATERWIND
Sunrise Wind	Ørsted EVERSOURCE
Bay State Wind	Bay State Wind An Ørsted & Eversource Initiative
Vineyard Wind I	VINEYARD WIND
Park City Wind	PARK CITY WIND
Beacon Wind	equinor
Mayflower Wind	MAYFLOWER WIND A Shell and EDP Renewables Joint Venture
Liberty Wind	VINEYARD WIND
Empire Wind	equinor
Atlantic Shores	ATLANTIC SHORES offshore wind
Ocean Wind	Ørsted
Skipjack Windfarm	DEEPWATERWIND
U.S. Wind	US Wind
Coastal Virginia Offshore Wind Pilot	Dominion Energy JME Ørsted
Coastal Virginia Offshore Wind Commercial	Dominion Energy
Kitty Hawk	AVANGRID



Aquinnah and Mashpee Wampanoag TCP



Name and Locality	Year	Length	Beam	Depth	Remarks
Fuller's Bay 1st Vessel	1841	100	10	10	...
Fuller's Bay 2nd Vessel	1841	100	10	10	...
Fuller's Bay 3rd Vessel	1841	100	10	10	...

Locality	Year	Length	Beam	Depth	Remarks
Mashpee Vessel	1841	100	10	10	...
Mashpee Vessel	1841	100	10	10	...

Locality	Year	Length	Beam	Depth	Remarks
Mashpee Vessel	1841	100	10	10	...
Mashpee Vessel	1841	100	10	10	...

Consultation Authorities

- [Outer Continental Shelf Lands \("SLA"\), as amended, \(43 U.S.C. §§ 1331 et seq.\).](#)
- [Consolidated Appropriations Act, 2004, Pub. L. No. 108-199, Div. II. § 161, 118 Stat. 3, 452 \(2004\) as amended by Consolidated Appropriations Act, 2005, Pub. L. No. 108-447, Div. H., Title V. §518, 118 Stat. 2809, 3267 \(2004\).](#)
- [Executive Order 13175 of November 6, 2000. Consultation and Coordination with Indian Tribal Governments. 65 Fed. Reg. 67249 \(November 9, 2000\).](#)
- [Department of the Interior Policy on Consultation with Indian Tribes \(December 1, 2011\).](#)
- [Department of the Interior Policy on Consultation with Alaska Native Claims Settlement Act \(ANCSA\) Corporations \(August 10, 2012\).](#)
- [512 DM 4, Departmental Manual, Department of the Interior, effective November 9, 2015.](#)
- [512 DM 5, Departmental Manual, Department of the Interior, effective November 9, 2015.](#)
- [Secretarial Order 3342, Identifying Opportunities for Cooperative and Collaborative Partnerships with Federally Recognized Indian Tribes in the Management of Federal Lands and Resources \(October 16, 2016\).](#)
- [White House Memorandum on Tribal Consultation and Strengthening Nation-to-Nation Relationships, January 26, 2021.](#)

Additional Resources

- <https://marinecadastre.gov/>
- <https://www.doi.gov/priorities/tribal-consultation>





Questions and Answers

**Please complete the online Webinar
Evaluation by clicking on this link:**

<https://forms.gle/3pqhvDzkrQTYLpAX6>

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