

Environmental Justice Webinar Series for Tribes and Indigenous Peoples

Advancing Traditional Knowledge in Federal Decision-Making

March 23, 2022

***Please note that this webinar will be recorded and posted on EPA's webpage for public access.**

Panelists

- Natalie Solares, Pacific Region Technical Assistance Specialist, Intertribal Agriculture Council
- Demarus Tevuk (Inupiaq), Lead Researcher, Native Neighborhood Community Study; Research Contractor and Co-facilitator for Tribal Water Security Project Webinar Series
- Clarita Lefthand-Begay, Assistant Professor, Information School, Director of the Tribal Water Security Project, University of Washington
- Gretchen Goldman, Assistant Director for Environmental Science, Engineering, Policy, and Justice, White House Office of Science and Technology Policy
- Wenona Wilson, Senior Tribal Policy Advisor, Region 10, U.S. EPA
- Danny Gogal, Tribal and Indigenous Peoples Program Manager, Office of Environmental Justice, U.S. EPA (Facilitator)

Advancing TEK in California for Traditional Land Management

Natalie Solares

Pacific Region Technical Assistance Specialist

Intertribal Agriculture Council

www.Indianag.org



The Intertribal Agriculture Council

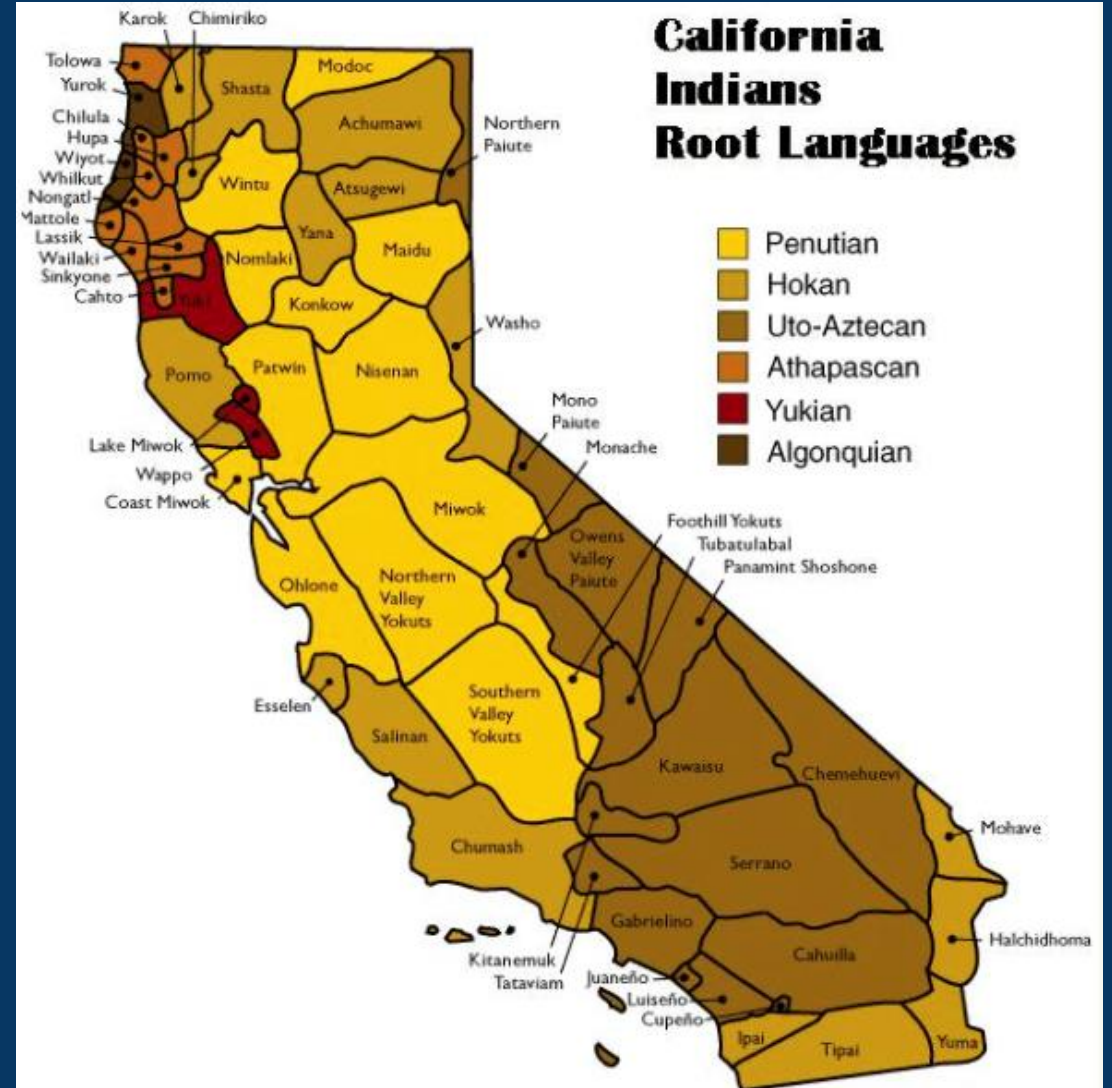
About Us: Founded in 1987, the IAC is a national 501c3 that supports all 574 federally recognized Native American Tribes and Alaska Native Villages.

Our Mission: To to pursue and promote the conservation, development and use of our agricultural resources for the betterment of our people.



California Tribes

109 Federally recognized Tribes
 ~80 Unrecognized California Tribes



Source: Hinton, Leanne. *Flutes of Fire: Essays on California Indian Languages*. Berkeley, CA: Heyday Books, 1994.

California Native History



POWER

- NATIVE AMERICANS EVERYWHERE ARE RESILIENT!
- CALIFORNIA NATIVE AMERICANS HAVE SURVIVED COLONIZATION AND ASSIMILATION BY THE SPANISH MISSION SYSTEM AND AMERICAN GOVERNMENT. DESPITE THE GENOCIDE THAT THEY HAVE BEEN THROUGH, THEY HAVE KEPT THEIR CULTURE AND RELIGIONS ALIVE.
- RECOGNIZE NATIVE AMERICAN PEOPLES AS RESILIENT AND RESISTANT AS BOTH THEIR PEOPLE AND CULTURE HAVE SURVIVED AGAINST ALL ODDS.



IAC & California NRCS



The IAC and California NRCS have a unique relationship and partnership

The State Conservationist and Agency in CA have Tribal priorities at the top of their list and are responsive to bettering their delivery of services to Tribes

Tribal Advisory Committee is essential



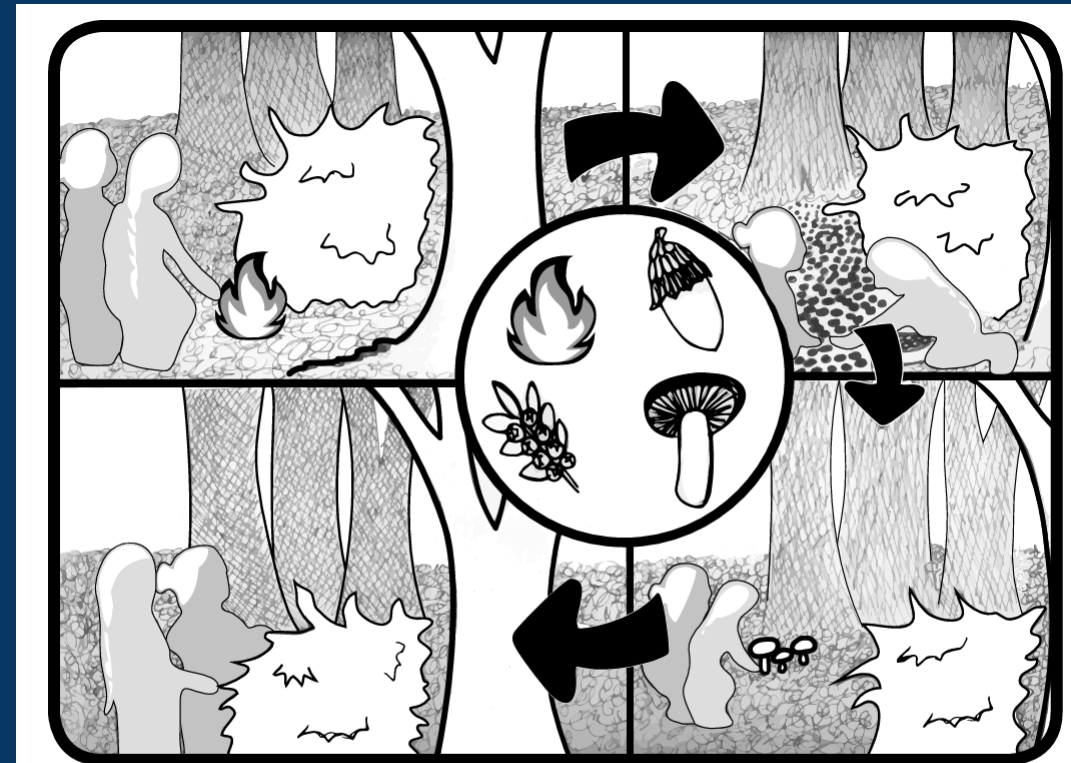
Using Existing Programs for TEK



Forests as a garden

Understanding the programs the Agency has to offer and using the malleability to address traditional foods and plant management Tribal needs

IAC & NRCS formed an agreement to explore the applicability of conservation planning within traditional plant management scenarios



This image is based on the traditional agroforestry systems of Northern California tribes who use fire, pruning, and other management practices to produce acorns, huckleberries, mushrooms, and more for both people and wildlife. Illustration by Colleen Rossier.

Cultural Burning in California



California Tribes adapted to live with naturally occurring wildfires but have shaped their landscape through cultural burning practices

The ecosystems and tribes evolved to rely upon fire and have developed through natural and empirical observations a set of cultural practices surrounding its use.

The last century of fire suppression has threatened the landscape with devastating high severity fires that have drastically increased in frequency in recent years



Source: Good Fire Current Barriers to the Expansion of Cultural Burning and Prescribed Fire in California and Recommended Solutions. Sara A. Clark, Andrew Miller, Don L. Hankins.



Source: USAToday

Cultural Burning in California



The benefits of cultural burning to the landscape long known by tribes, have been documented using the best available science and are shown to be an essential component in reducing the risk of high severity wildfires as well as generating benefits throughout the ecosystem, given that they are performed with awareness of the relevant cultural competencies including seasonality, vegetation, and indicator species.

To best benefit the ecosystems and uphold Trust Responsibility to tribes, federal, state, and other governments and agencies should seek to integrate, facilitate, promote, consult, and pay for cultural burning practices and cultural fire practitioners whenever possible



Danny Manning (Greenville Rancheria Tribe Member and Assistant Fire Chief)

Traditional Knowledge: Ethics, Protocol & Context

Demarus Tevuk, Iñupiaq

Lead Researcher, Native Neighborhood Community Study

Research Contractor and Co-facilitator for Tribal Water Security Project Webinar Series

Knowledge is a Journey

- Inupiat “Real People”
- Traditional Values
- Practice sustainability during plant harvest



Photo by J. Bohne

OUR INUPIAT VALUES

AVOIDANCE OF CONFLICT PAAQLAKTAUTAIRĪŪ	HUMILITY QIRUIĪŪ
COMPASSION NAGLIKTUUTIGAĪŪ	HUMOR QUVIANĪŪ
COOPERATION PAAMMAĪŪ	HUNTING TRADITIONS ANUNIALLANĪ
FAMILY & KINSHIP ILAGĪŪ	KNOWLEDGE OF OUR LANGUAGE INUPIURAALLANĪ
SHARING AVIKTUAGATIGĪŪ	SPIRITUALITY UKPIGUTIGAĪŪ
RESPECT FOR NATURE QIKSIKRAUTIGAĪŪ INUNIAĪVIŪMUN	
LOVE AND RESPECT FOR OUR ELDER AND ONE ANOTHER PIPAKUTIGAĪŪ SULI QIKSIKRAUTIGAĪŪ UTUQANANUN ALLANULLU	

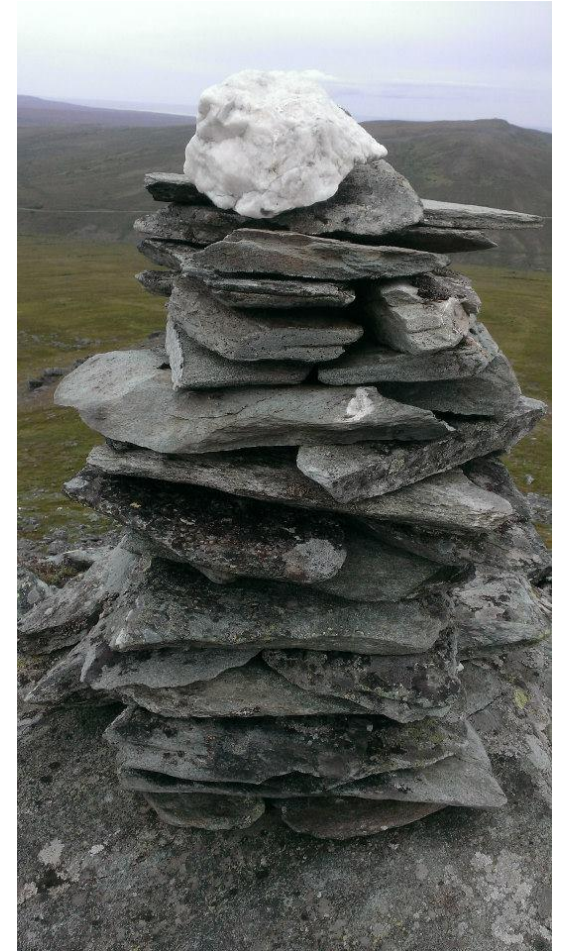


North Slope Borough Healthy Communities Initiative
Nunangiat Sanyagikisilugit



Avoiding Cultural Appropriation

- Unfortunately, rely on generalizations
- Appropriation occurs when cultural elements are removed from their cultural context
 - Key differences between Indigenous culture and Western/European cultures
- Keep the original cultural context intact
- **Include AND PAY traditional knowledge holders** in every step of the process: evaluation, research, analysis, implementation, and maintenance



Context of Knowledge Systems

Traditional Knowledge (TK)	Scientific Ecological Knowledge (SEK)
Abstract	Concrete
Qualitative	Quantitative
Inclusive	Exclusive
Intuitive	Intellectual
Holistic	Reductionist
Spiritual (social values)	Clinical (value free)
Coexistence	Control
Diachronic (long time series and place oriented)	Synchronic (short time series and broad generalities)
People are part of nature (reciprocity)	People apart from nature (competition)
Communal knowledge based on insights collected by practitioners (transferred generation to generation)	Individual knowledge data collected by specialists/ researchers (shared by publication)
Action	Content

Source: Mason et al. 2012. "Listening and learning from traditional knowledge and western science: A dialogue on contemporary challenges of forest health and wildfire." *Journal of Forestry*.

Western Science, Scientific Ecological Knowledge (SEK)

Characteristics of SEK:

- Clinical: value-free, culture-free
- Individual/institution own information
- Reductionist: components, removed from system
- Quantitative, intellectual data

Nothing exists in a culture-free bubble:

- Ideas that are actually culturally-linked are presented as fact/theory but they have not been scientifically tested
 - IE nature as competitive, mystery of altruism

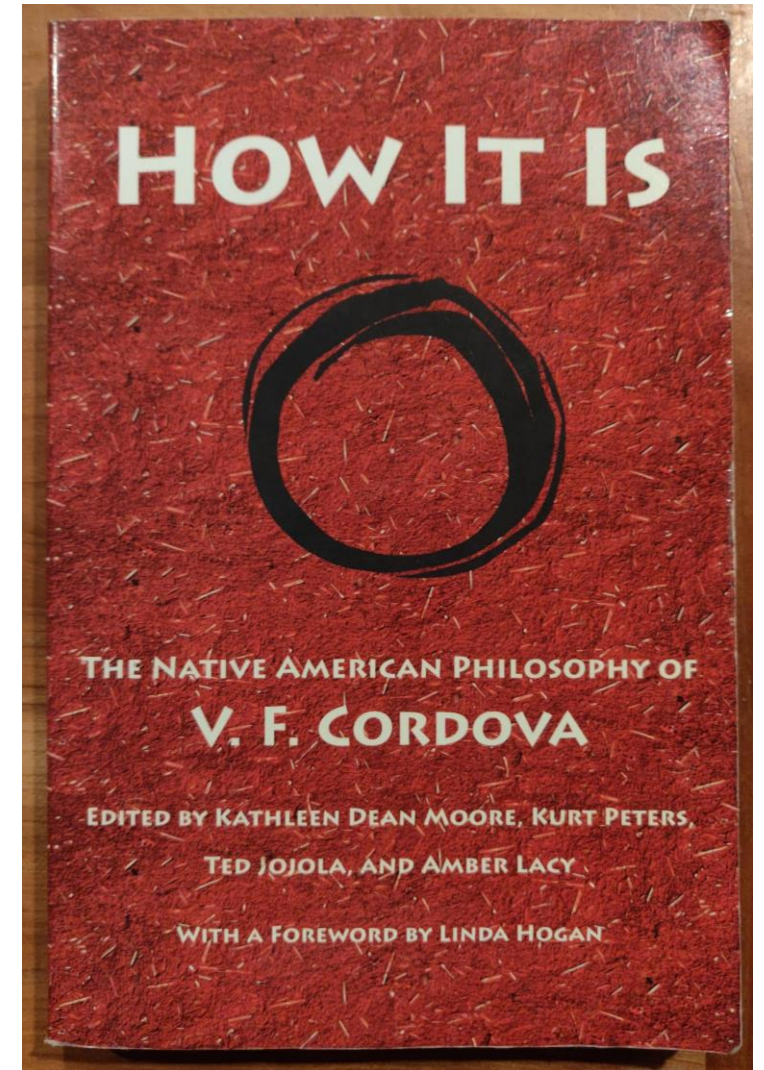
Native American Philosophy

Native Worldview

- Humans a key part of nature
- Nature is abundant, changing & giving
- Every person, creature has a role to play
- Space is spherical
- Time is cyclical

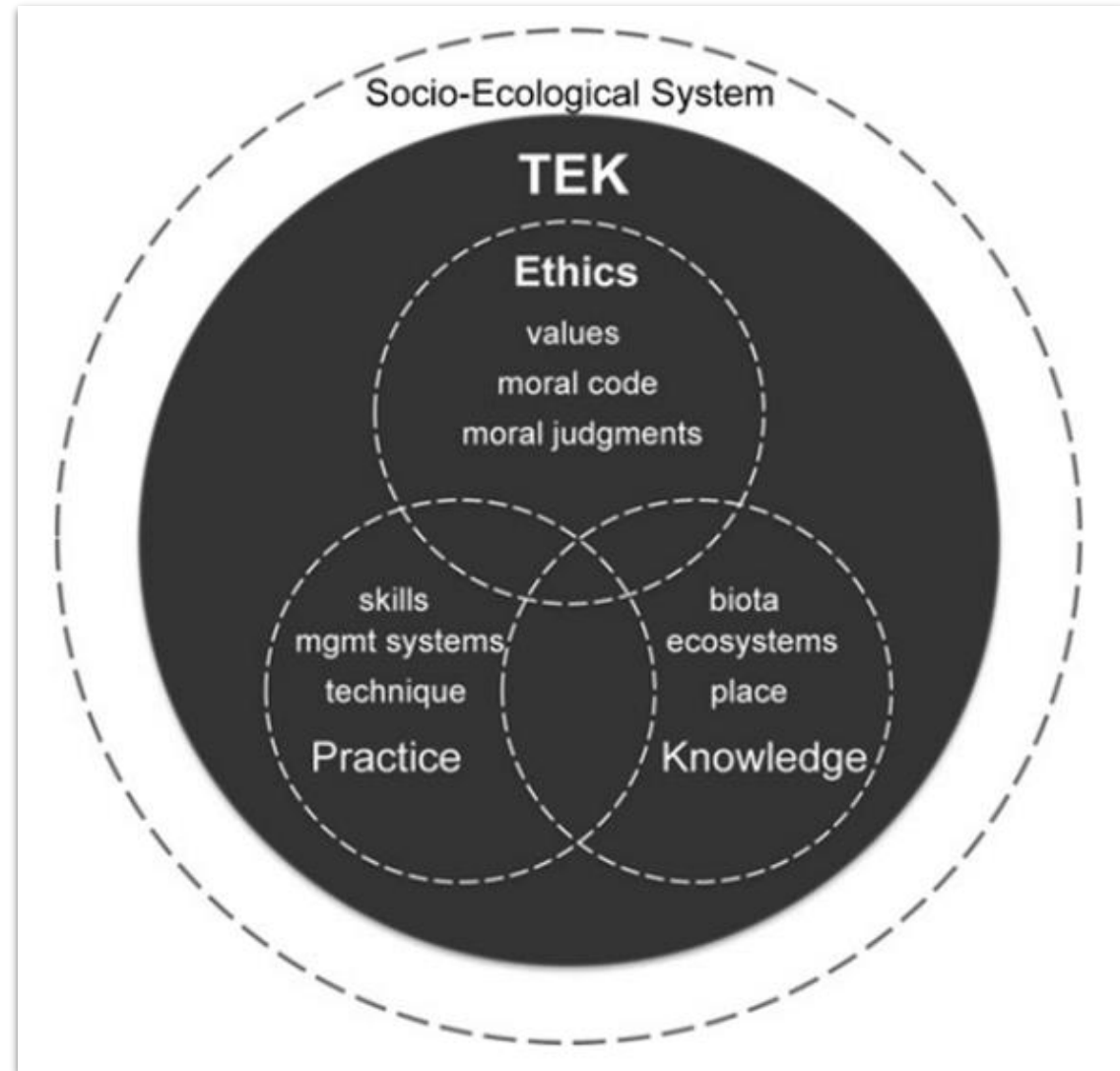
Western Worldview

- Humans apart from nature
- Nature is static & constrained
- Hierarchy determines role
- Space is linear
- Time is sequential



Traditional Knowledge Components

- Action is the objective
- Values, context, protocol
- Ethical science



Native Science, Traditional Ecological Knowledge (TEK)

Characteristics of TEK:

- Value-informed, culture context
- Community-owned, prove right to information
- Holistic, intact systems thinking, relationality
- Qualitative, intuitive data

Highly contextual, complex responses:

- Knowledge holders ask further questions: who's asking, why, when, where, family
- Information only applicable for each condition

Views of Sustainability

System	Objective	Knowledge	Sustainability
Western Science	Clinical	Content	Goal
Native Science	Ethical	Action	Path

- Equal and complementary knowledge systems
- Western science's culture focuses on innovation, view of sustainability is an unknown future state
- Native science states that sustainability is an ancient concept, knowledge system includes the guidance to practice sustainability

Traditional Sustainable Values

- Relationship-building
- Respect
- Responsibility
- Reciprocity (sharing)
- Appreciation
- Low Consumption
 - “Accept only what you need”



How Values are Shared, Reinforced

- Values are taught to the younger generation
- Creation Stories
- Lead by action
- Social norms
- Ceremony



Traditional Sustainable Values Guide Us to Sustainability

**Creating abundance & stability in nature for
the health of ourselves and our animal and
plant relatives**

Sustainable Seattle: We define sustainability as the ancient and enduring practice of creating richness in natural resources, attuning to nature's environmental indicators, and providing equitable access to health, food, shelter, and economic wealth for all people.

How *do* we incorporate TEK into federal decision- making?

Clarita Lefthand-Begay, PhD

Clarita@uw.edu

Assistant Professor

University of Washington

March 22, 2022

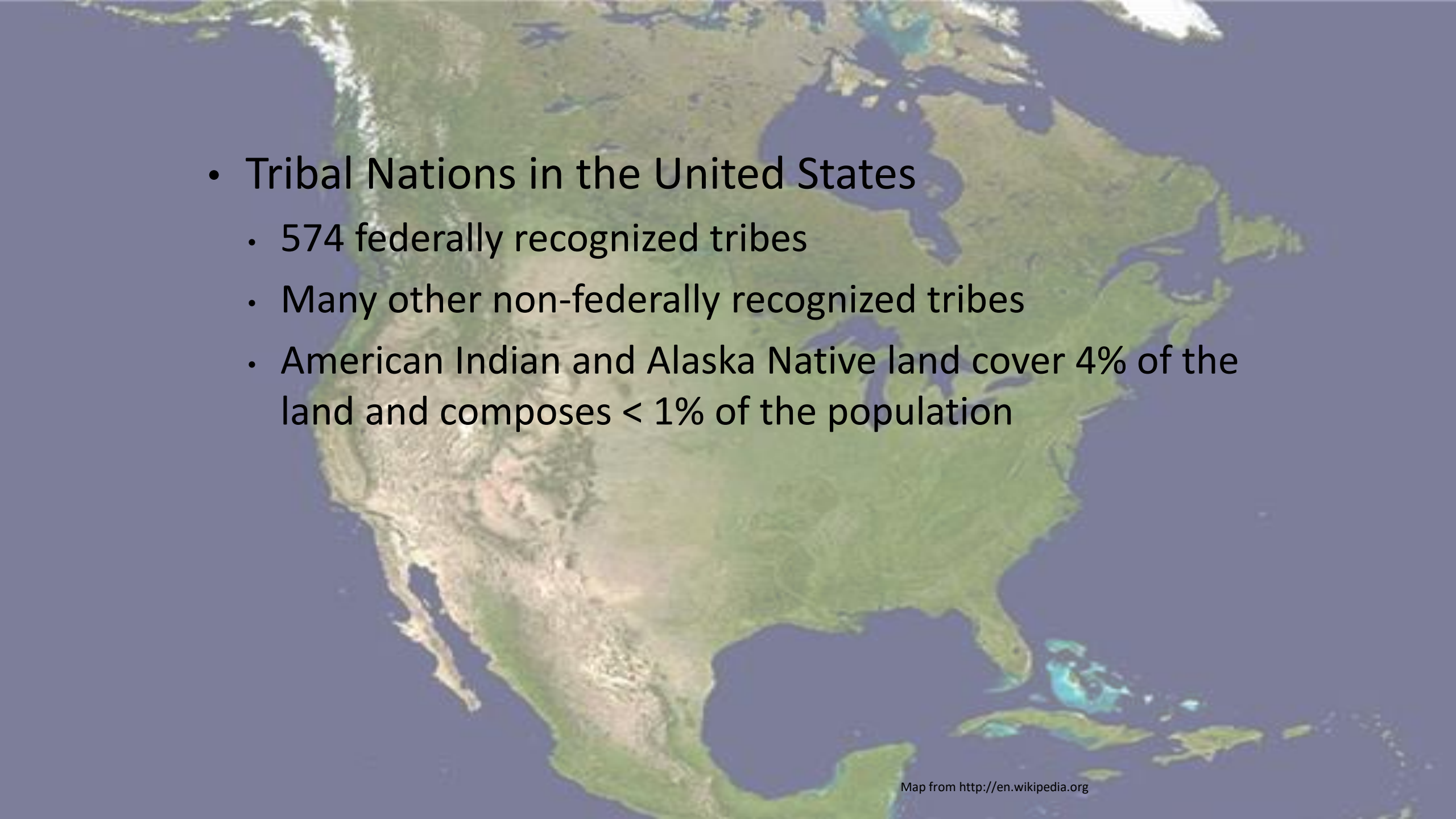


Information School
UNIVERSITY of WASHINGTON

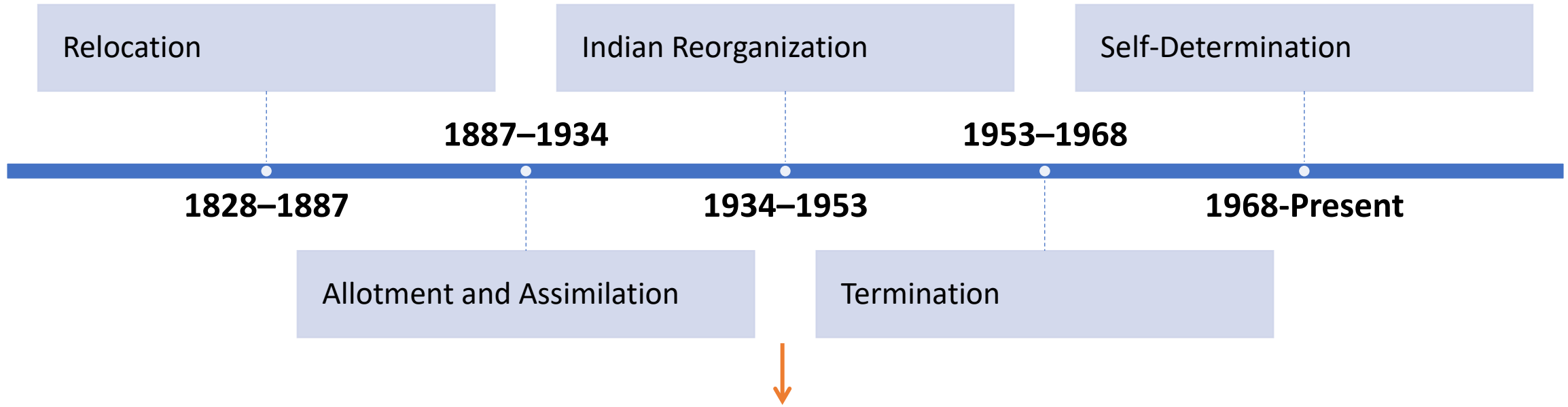


Overview

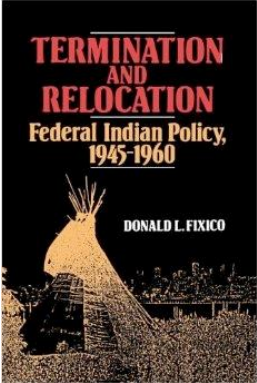
- Indigenous Systems of Knowledge (ISK) in the United States
- Concerns about public use and access to ISK
- Mechanisms for protecting traditional knowledge

- 
- Tribal Nations in the United States
 - 574 federally recognized tribes
 - Many other non-federally recognized tribes
 - American Indian and Alaska Native land cover 4% of the land and composes < 1% of the population

Federal Indian Policies



Disruption of culture and language



INDIAN LAND FOR SALE

GET A HOME OF YOUR OWN WITH EASY PAYMENTS

PERFECT TITLE POSSESSION WITHIN THIRTY DAYS

FINE LANDS IN THE WEST

IRRIGATED IRRIGABLE GRAZING AGRICULTURAL DRY FARMING

FOR THE YEAR 1911 IT IS ESTIMATED THAT 350,000 ACRES WILL BE OFFERED FOR SALE

State	Acres	Price per Acre	Total Price
Colorado	5,211,211	\$7.25	\$37,681,250
Idaho	17,023,000	24.85	\$422,850,000
Kansas	1,684,400	33.45	\$56,140,000
Montana	11,034,000	9.84	\$108,680,000
Nebraska	5,641,000	16.65	\$93,850,000
North Dakota	22,010,700	9.93	\$218,780,000
Oklahoma	34,664,000	\$19.14	\$663,400,000
Oregon	1,020,000	15.43	\$15,740,000
South Dakota	120,445,000	16.53	\$1,991,000,000
Washington	4,879,000	41.37	\$201,800,000
Wisconsin	1,069,000	17.09	\$18,270,000
Wyoming	865,000	20.64	\$17,760,000

WALTER L. FISHER, Director of the Indian Bureau
ROBERT G. VALENTINE, Commissioner of Indian Affairs



Adapted from Pevar, Stephen L. *The Rights of Indians and Tribes*.

THE RIGHTS OF INDIANS AND TRIBES

FOURTH EDITION

STEPHEN L. PEVAR

With an introduction by
JOHN ECHOHAWK
Executive Director of the
Native American Rights Fund

Federal Indian Policies

“Some commentators liken the federal-Indian **relationship to a pendulum** that has shifted back and forth between attempts to **annihilate tribes** during certain periods of time and attempts to support **tribal self-government** and autonomy at other times.”

What is Indigenous systems of knowledge?



THREE FUNDAMENTAL CONCERNS

GATHER, USE, STORE

OWNERSHIP

BENEFITS TO TRIBE



FORCED
REMOVAL FROM
HOMELANDS



The Navajo Long Walk to the Bosque Redondo



87964

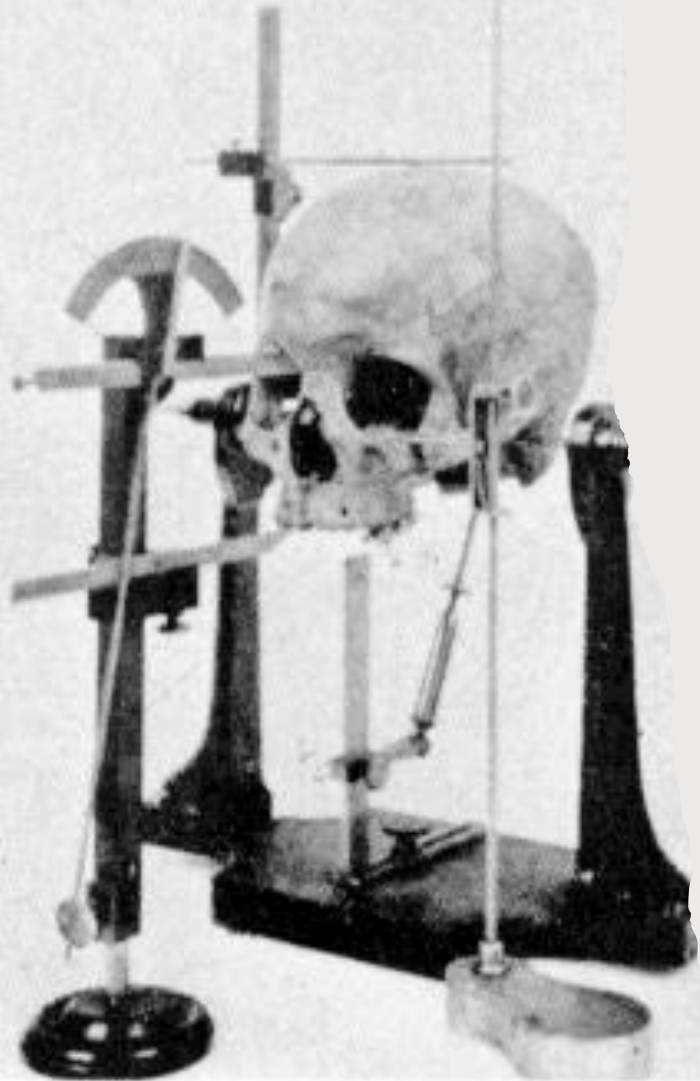


Historical Relationship with ISK

- Natives seen as:
 - Objects of science or inquiry
 - Absent of any contributable knowledge

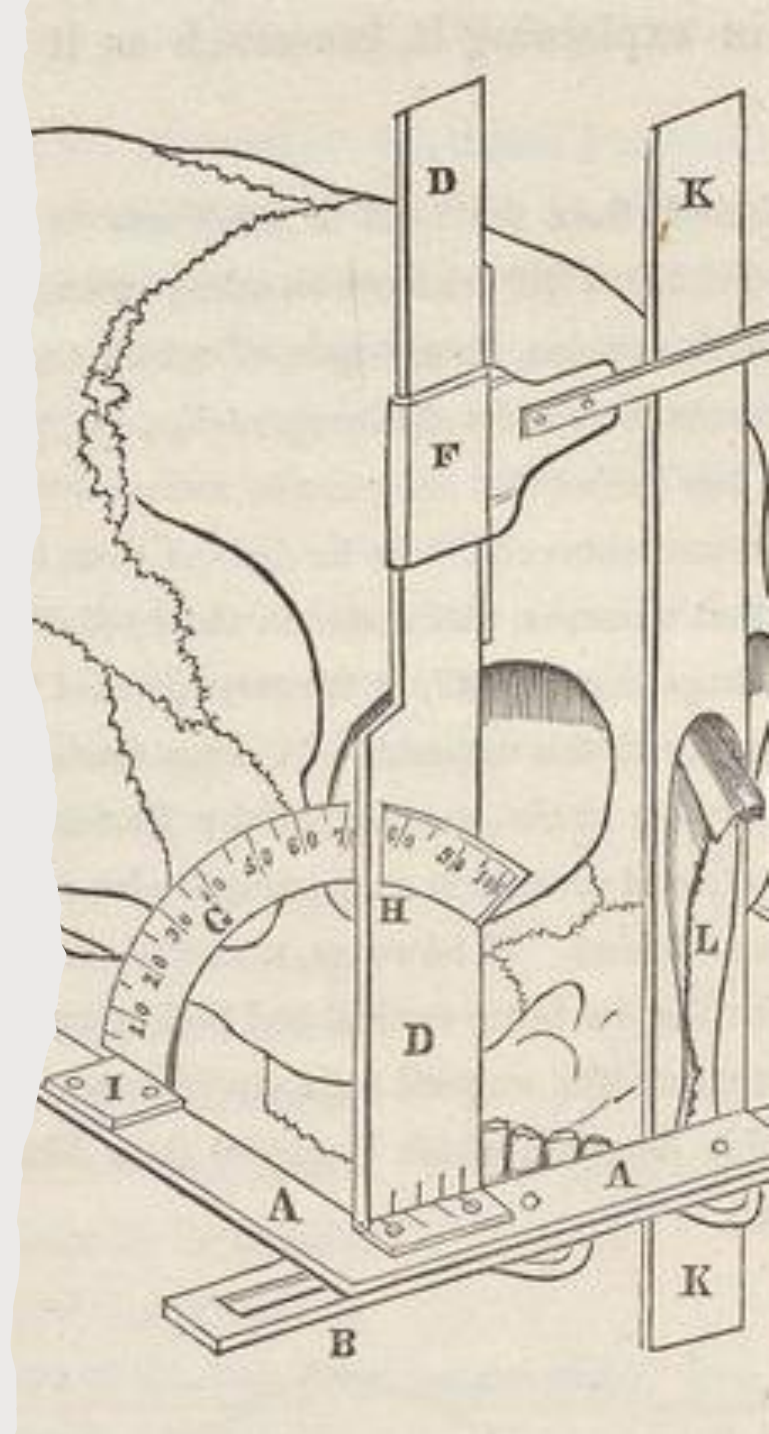
Champagne, D., & Goldberg, C. (2005). Changing the Subject: Individual versus Collective Interests in Indian Country Research. *Wicazo Sa Review*, 20(1), 49–69.

Historical Relationship Between Researcher and Native Peoples



Craniometry

- Skulls were measured and weighed to prove that “primitive” minds were smaller than the European minds
- Flawed methods were used to determine that Europeans were superior to any other group



Crania Americana

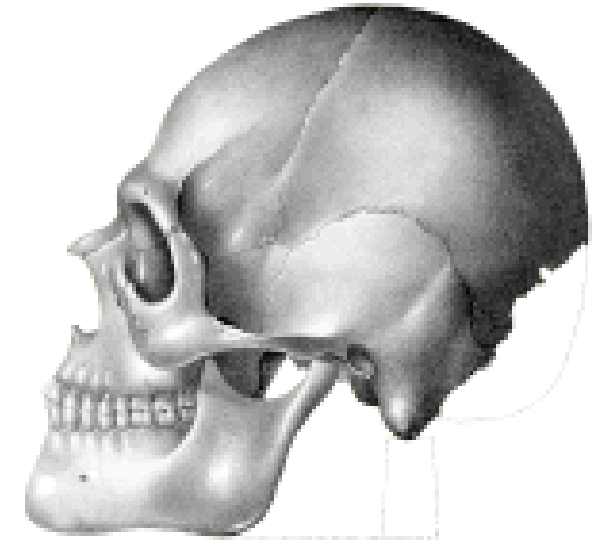


PERUVIAN
FROM A YOUNG MAN IN THE VALLEY OF BARRANCO

Samuel Morton's Crania Americana

By the 20th century, anthropologists flooded the reservations, seeking to record valuable cultural data about Native Americans before they became extinct.

Crania Americana



A COMPARATIVE VIEW OF SKULLS OF VARIOUS
ABORIGINAL NATIONS OF NORTH AND SOUTH AMERICA

BY

SAMUEL GEORGE MORTON, M.D.

WITH A NEW INTRODUCTION BY JANE E. BUIKSTRA, Ph.D.
PROFESSOR OF BIOARCHAEOLOGY, ARIZONA STATE UNIVERSITY

It is a well-known fact that for many years past the majority of descriptive anthropotomists, in describing the skull, have divided the bones composing it into those of the *face* and those of the *skull*. So that if we adopt the nomenclature of Dr J. Barnard Davis, the valuable and interesting specimen which forms the subject of this paper would be considered a *calvaria*, as it lacks the lower maxilla. According to this authority, too, a *cranium* was regarded as being composed of the entire number of bones of the head and face, while the *calvaria* was made up of the bones of the skull alone. In these days, when the knowledge of the general structure and physiology of vertebrates has become absolutely indispensable to the anatomist, be his particular line of research what it may, such artificial landmarks are gradually becoming obsolete.

At the best of times Navajo Indian skulls are difficult objects to obtain, so I considered myself particularly fortunate when some time during the early autumn of 1885 the present specimen came into my possession. It was collected by a young man on one of their burial grounds upon the hills in the vicinity of Fort Wingate, New Mexico, and handed to me immediately afterwards to make such use of it as I saw fit.

This skull is from a male subject of about forty years of age, who came to his death by a gun-shot wound of the head. The results of this fatal injury are not far to seek in the specimen, and they may be seen in part in my illustrations of it in the Plate.

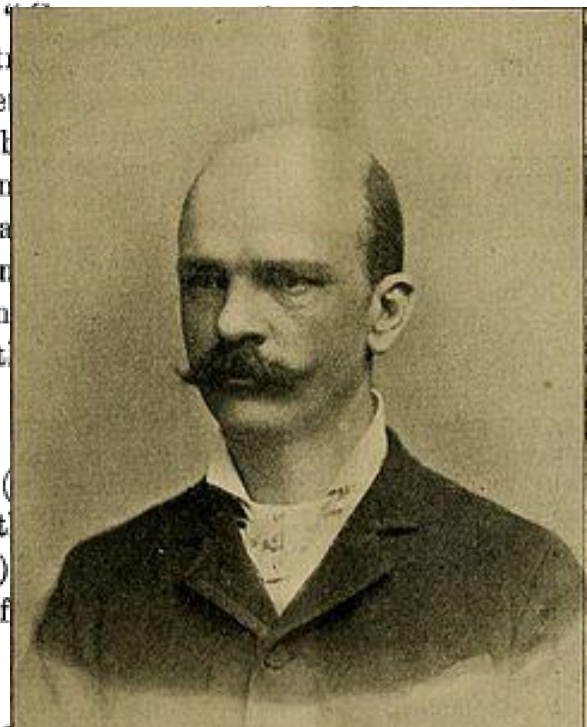
We find the large wound of entrance has pierced the left outer angle of the supraoccipital bone, and destroyed the adja-

States Army Medical Museum, this extensive and unrivalled collection of several thousand specimens had in it but twenty-two, perfect or imperfect, Navajo Indian skulls.

At present this collection is not available to me, but from the excellent catalogue in question, I am enabled to select certain data of the highest value for comparison with similar observations made by myself upon the specimen in hand.

Of the twenty-two skulls alluded to I have chosen eight as nearly perfect ones as possible, and of the same sex as our subject, with a slight variation in age. From the data afforded by these in the catalogue, the averages exhibited in the subjoined table, for comparison with corresponding ones in our specimen, have been computed. Very wisely, Dr Otis adopted the metric system in all of his measurements, and the same is employed here. At the headings of the several columns of the table I have used certain abbreviations; among these, where an explanation seems necessary, cranial capacity in cubic centimetres taken (in my case) with a steel measuring glass; F is facial angle; L is longitudinal diameter measured from the highest point of occipital prominence to the middle of the external acoustic meatus; Z is zygomatic diameter; and finally, P is parietal diameter, or the breadth.

During the time Dr Otis lived (and was in charge of that part of the Museum) the method by which the internal capacity of the cranium was obtained; but since then methods have been adopted.

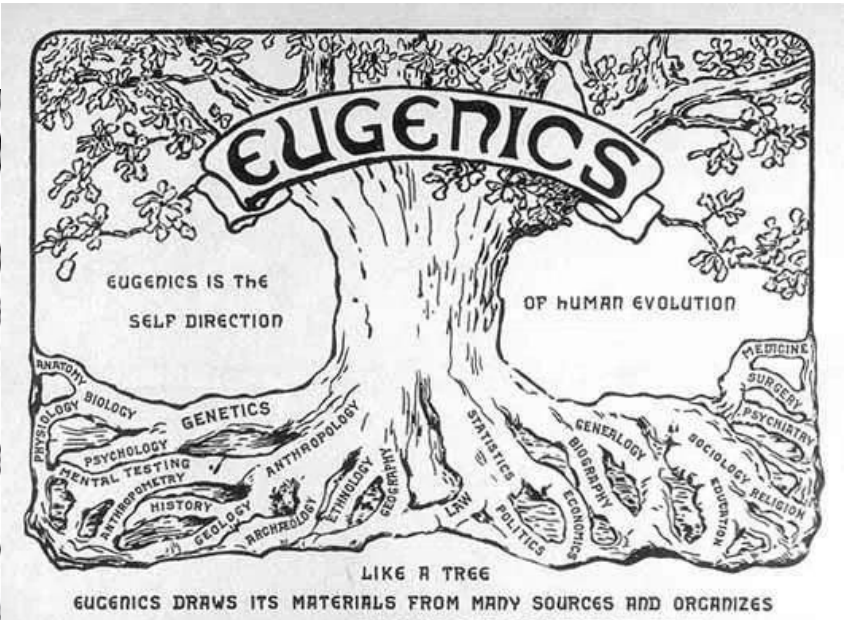


DECISION HELD STEP TOWARD A SUPER-RACE

Health Official Praise Court in Upholding Sterilization Law

WASHINGTON, May 5.—(INS)—An improved race of Americans is on its way as a result of the Supreme Court decision...

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feature

4/20/78

Native American denounces Indian bills, sterilization

By Erik Sjöbeck
As 400 participants of "The Longest Walk" headed into Wichita, Kan., Lee Brightman, Sioux Indian and a coordinator of the protest march, was in Santa Cruz speaking to a small group of Native Americans.

"The biggest thing we can do now," Brightman, 47, told the local Indians, "is to support 'The Longest Walk'."

The walk began Feb. 11 in Sacramento with about 200 Indians vowing to walk to Washington, D.C.

Native Americans are alarmed at a recent surge of what they call anti-Indian legislation being introduced in the U.S. Congress, Brightman said. He specifically cited H.R. 9064, which calls for the termination of the Bureau of Indian Affairs and an end to tribal governments.

In his speech Brightman denounced the Indian Health Services for what he called the forced sterilization of young Indian women.

"They've taken away a God-given right," he said. "They prey on young Indian women."

As Brightman cited statistics showing that approximately 15,000 Indian women had been sterilized from 1973 to 1976, a woman stepped forward from the audience and volunteered that it had happened to her.

"Most of the girls I went to school with had their tubes tied," she said. "The doctors would tell them 'you can always get another operation and have it reversed.' And that's a lie."

The woman, a Chipewya-Cree Indian, was raised on a reservation in Montana.

Brightman called on the Indians gathered there to organize and "stop this m u r d e r . . ."

Brightman said "The Longest Walk" is costing \$200 to \$300 a day for food and clothing.

Snow, high altitudes and highway patrols have caused problems for the walkers. Three women have had babies on the walk. Some students in Colorado had actually quit school to join the march, he said.

"People were thrilled that they got to walk with us," Brightman said.

Recording artists John Denver and Country Joe McDonald have made offers to hold benefits for the march.

INFORMED CONSENT

Regulations require that the following information be conveyed to each subject:

- An explanation or description of
 - **purposes of the research**
 - **study procedures**
 - any **risks or discomforts** to the subject
 - any **benefits** to the subject
 - how the **confidentiality of records** will be maintained
- A statement that **participation is voluntary**
- A list of **contacts for participants**
 - who have questions about the research and their rights
 - who need to report a research-related injury

Indigenous Research Ethics Requirements: An Examination of Six Tribal Institutional Review Board Applications and Processes in the United States

Nicole S. Kuhn, Myra Parker, Clarita Lefthand-Begay 

First Published April 1, 2020 | Research Article | [Find in PubMed](#) |



<https://doi.org/10.1177/1556264620912103>

[Article information](#) 



Abstract

Tribal Institutional Review Boards (TIRBs) in the United States assert their rights within sovereign nations by developing ethical research processes that align with tribal values to protect indigenous knowledge systems and their community from cultural appropriation, exploitation, misuse, and harm. We reviewed six TIRB applications and processes to gain a better understanding about their requirements and research ethics. We located 48 activated and deactivated TIRBs in a database, mapped them in relation to tribal reservation lands, and then conducted in-depth content analysis. Our analysis demonstrates the importance of building relationships, becoming fully acquainted with the TIRB's operating environment before seeking research approval, and issues related to tribal data management practices.



SCAN QR CODE

Guidelines for Indigenous Populations



Guidelines for
Ethical Research
in Australian
Indigenous Studies

2012



 Canadian Institutes of Health Research / Instituts de recherche en santé du Canada

**CIHR GUIDELINES FOR
HEALTH RESEARCH
INVOLVING ABORIGINAL PEOPLE**





Canada 

UNITED NATIONS DECLARATION ON THE RIGHTS OF INDIGENOUS PEOPLES



United Nations

The UNDRIP

...states that indigenous peoples, “have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions” (U.N. 2007, Article 31).

Federal Indian Policies

- 1828-1887: Relocation
- 1887-1934: Allotment and Assimilation
- 1934-1953: Indian Reorganization
- 1953-1968: Termination
- 1968-Present: Self-Determination



INDIAN LAND FOR SALE

GET A HOME OF YOUR OWN

EASY PAYMENTS

PERFECT TITLE POSSESSION WITHIN

FINE LANDS IN IRRIGATED GRAZING

In 1910 THE DEPARTMENT OF THE INTERIOR SOLD UNDER SEALED BIDDING

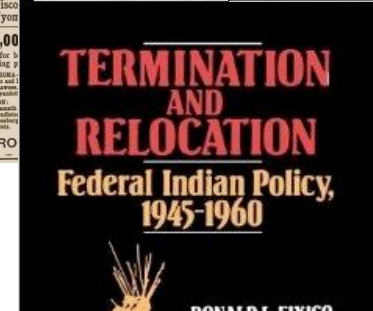
Location	Acres	Average Price per Acre	Location
Colorado	5,211.21	\$7.27	Oklahoma
Idaho	17,013.00	24.85	Oregon
Kansas	1,684.50	33.45	South Dakota
Montana	11,034.00	9.86	Washington
Nebraska	5,641.00	36.65	Wisconsin
North Dakota	22,610.70	9.93	Wyoming

FOR THE YEAR 1911 IT IS ESTIMATED THAT 350,000

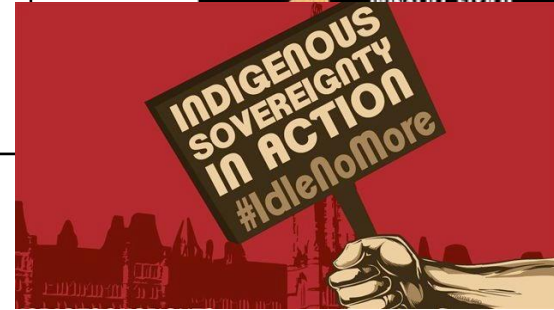
For information as to the character of the land write for a circular to the Superintendent U. S. Indian School at any one of the following places:

State	Agency	Address
ALABAMA	Mobile	Fort Rucker
ARIZONA	Phoenix	Fort Huachuca
CALIFORNIA	San Francisco	Fort Bidwell
COLORADO	Denver	Fort Collins
CONNECTICUT	Hartford	Fort Verde
DELAWARE	Dover	Fort Verde
FLORIDA	Tallahassee	Fort Verde
GEORGIA	Atlanta	Fort Verde
ILLINOIS	Chicago	Fort Verde
INDIANA	Indianapolis	Fort Verde
IOWA	Des Moines	Fort Verde
KANSAS	Topeka	Fort Verde
KENTUCKY	Louisville	Fort Verde
LOUISIANA	New Orleans	Fort Verde
MAINE	Portland	Fort Verde
MARYLAND	Baltimore	Fort Verde
MASSACHUSETTS	Boston	Fort Verde
MICHIGAN	Lansing	Fort Verde
MINNESOTA	Minneapolis	Fort Verde
MISSISSIPPI	Jackson	Fort Verde
MISSOURI	St. Louis	Fort Verde
MONTANA	Helena	Fort Verde
NEBRASKA	Omaha	Fort Verde
NEVADA	Carson City	Fort Verde
NEW YORK	Albany	Fort Verde
NORTH CAROLINA	Raleigh	Fort Verde
NORTH DAKOTA	Bismarck	Fort Verde
OHIO	Columbus	Fort Verde
OKLAHOMA	Oklahoma City	Fort Verde
OREGON	Portland	Fort Verde
PENNSYLVANIA	Philadelphia	Fort Verde
RHODE ISLAND	Providence	Fort Verde
SOUTH CAROLINA	Columbia	Fort Verde
TENNESSEE	Nashville	Fort Verde
TEXAS	Houston	Fort Verde
VIRGINIA	Richmond	Fort Verde
WASHINGTON	Olympia	Fort Verde
WEST VIRGINIA	Charleston	Fort Verde
WISCONSIN	Madison	Fort Verde
WYOMING	Cheyenne	Fort Verde

WALTER L. FISHER, Secretary of the Interior.



Disruption of culture and language

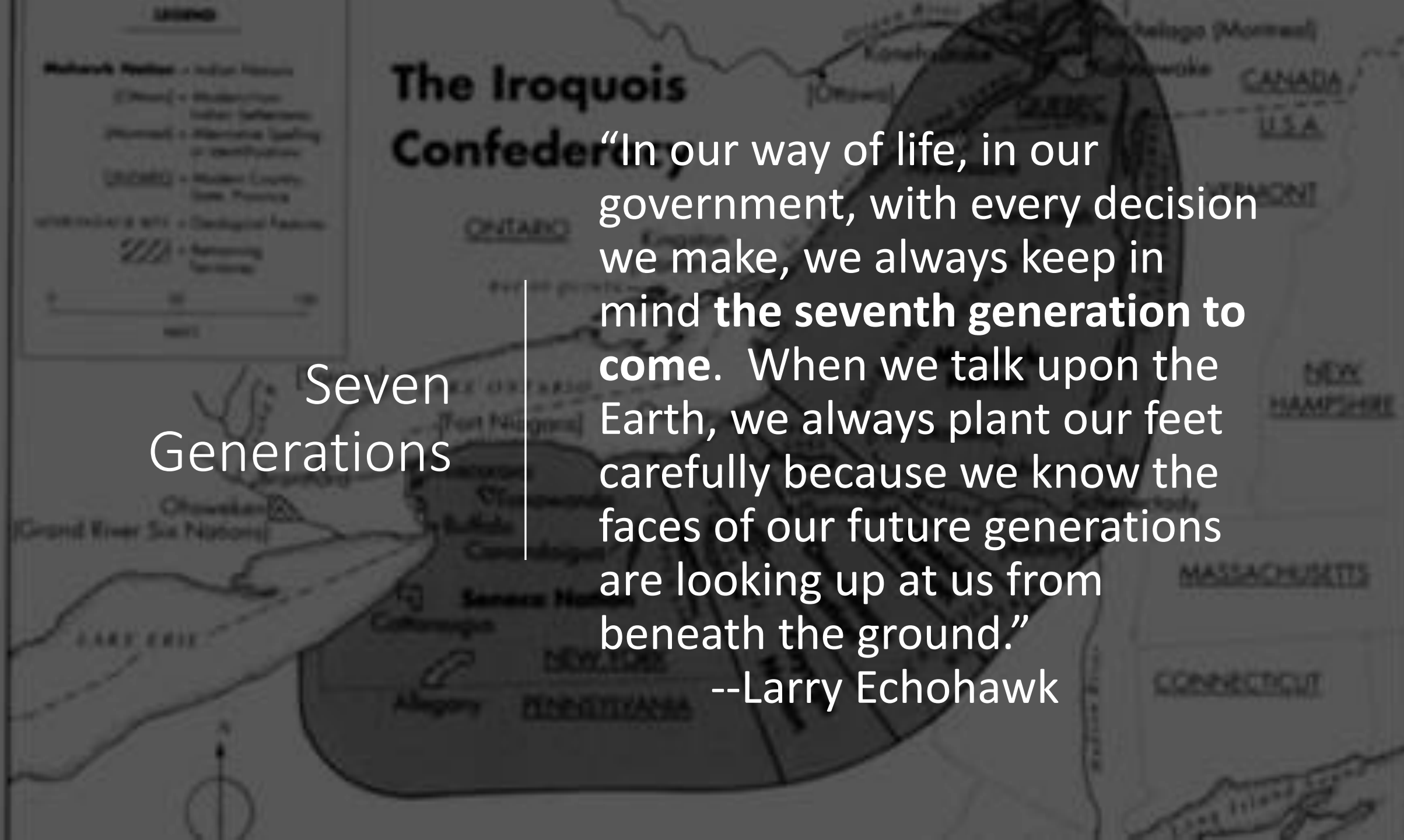


The Iroquois Confederacy

“In our way of life, in our government, with every decision we make, we always keep in mind **the seventh generation to come**. When we talk upon the Earth, we always plant our feet carefully because we know the faces of our future generations are looking up at us from beneath the ground.”

--Larry Echohawk

Seven
Generations



Elevating Indigenous Traditional Ecological Knowledge in Federal Decision Making

Gretchen T. Goldman, Ph.D.
Assistant Director for Environmental
Science, Engineering, Policy, &
Justice

Office of Science and Technology
Policy



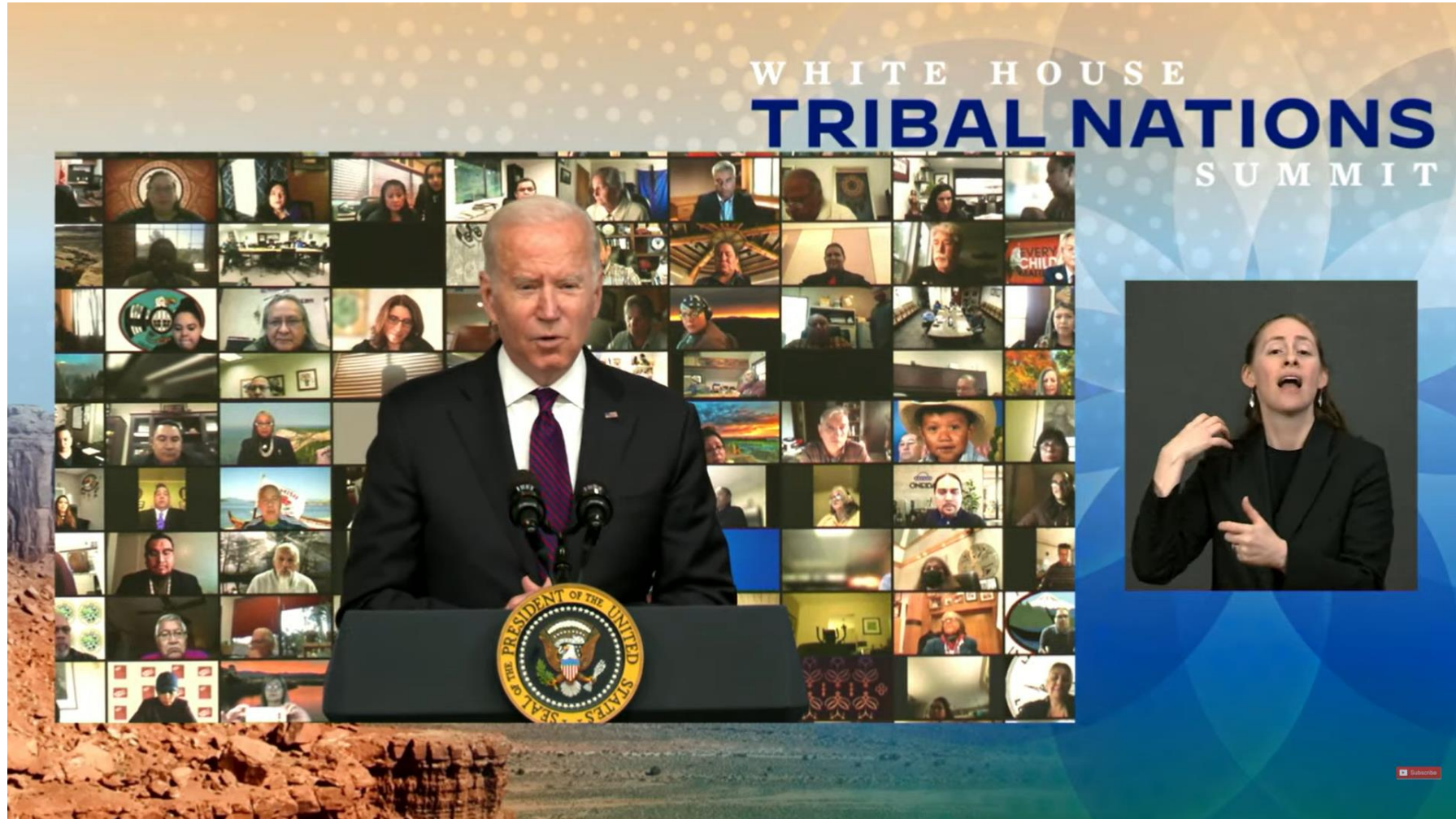
The Biden-Harris Administration's Commitment to Strengthening Relationships with Tribal Nations

“It is a priority of my Administration to make **respect for Tribal sovereignty and self-governance**, commitment to fulfilling **Federal trust and treaty responsibilities** to Tribal Nations, and regular, meaningful, and robust **consultation** with Tribal Nations cornerstones of Federal Indian policy.”

Presidential Memorandum on Tribal Consultation and Strengthening Nation-to-Nation Relationships, January 26, 2001



Elevating Indigenous Knowledge in Federal Decisionmaking



OSTP-CEQ Memorandum on Indigenous Knowledge in Federal Decisionmaking





EXECUTIVE OFFICE OF THE PRESIDENT
OFFICE OF SCIENCE AND TECHNOLOGY POLICY
COUNCIL ON ENVIRONMENTAL QUALITY
WASHINGTON, D.C.



November 15, 2021

MEMORANDUM FOR THE HEADS OF DEPARTMENTS AND AGENCIES

FROM: Eric S. Lander 
President's Science Advisor and Director,
Office of Science and Technology Policy

Brenda Mallory 
Chair, Council on Environmental Quality

SUBJECT: Indigenous Traditional Ecological Knowledge and Federal Decision Making

Background

President Biden is committed to strengthening the relationship between the Federal Government and Tribal Nations and to advancing equity for Indigenous people, including Native Americans, Alaska Natives, Native Hawaiians, and Indigenous peoples of the U.S. territories.¹ These commitments include ensuring that Federal agencies conduct regular, meaningful, and robust consultation with Tribal officials in the development of federal research, policies, and decisions, especially decisions that may affect Tribal Nations and the people they represent.

Consistent with the Administration's additional commitment to scientific integrity and knowledge- and evidence-based policymaking,² the White House Office of Science and Technology Policy (OSTP) and the White House Council on Environmental Quality (CEQ) issue

- **White House Memorandum** issued November 2021
- Memo includes a commitment and process to elevate IK in decisionmaking across the government
- **White House Guidance for Federal Agencies** to be released later this year
- **Tribal Consultations**
- **Public and Expert Input opportunities**

Developing Guidance for Federal Agencies on Indigenous Knowledge

- **Interagency Working Group** with more than 25 agencies represented, including:
 - Department of the Interior
 - USGS, FWS, BIA
 - Department of Commerce
 - NOAA
 - Department of Defense
 - Army Corp of Engineers
 - Department of Labor
 - Department of Energy
 - State Department
 - Department of Justice
 - Department of Education
 - Department of Transportation
 - White House Council on Native American Affairs
 - US Department of Agriculture
 - Health and Human Services
 - IHS, CDC, NIH
 - Homeland Security
 - FEMA
 - Environmental Protection Agency
 - National Science Foundation
 - Advisory Council on Historic Preservation
 - Smithsonian Institution
 - National Archives and Records Administration

Developing Guidance for Federal Agencies on Indigenous Knowledge

- **Focus areas of:**

1. Definitions, examples, and background
2. Collaboration and relationship building
3. Data sovereignty, confidentiality, and right to decline
4. Relationship with western science, research methods
5. Federal laws, regulations, and processes

- **ITEK Guidance** may include elements such as:

- Best practices on how to **collaborate** with Tribal Nations and Native communities around ITEK application to achieve mutually beneficial outcomes
- How to **address Government-wide challenges** around ITEK, such as navigating Federal laws and interagency processes
- How to appropriately **respect the knowledge holders' rights** to decline participation in efforts to collaborate.

Tribal Consultation & Engagement

- **Government-to-Government Consultation** with Federally Recognized Tribes (April 5 and April 29)
- **Listening Sessions & Community Engagement:** Communities, Academia, and Tribal Organizations
- Native Hawaiian and Pacific Islander Community **Roundtables**



Tribal Consultation & Engagement

THE WHITE HOUSE



Announcing Tribal Consultation and Public Input Opportunities on Indigenous Traditional Ecological Knowledge in Federal Policy

MARCH 07, 2022 • OSTP BLOG

*By: Alondra Nelson, Deputy Assistant to the President, Deputy Director for
Science and Society, Office of Science and Technology Policy*

Brenda Mallory, Chair, Council on Environmental Quality

<https://www.whitehouse.gov/ostp/news-updates/2022/03/07/announcing-tribal-consultation-and-public-input-opportunities-on-indigenous-traditional-ecological-knowledge-in-federal-policy/> 50



Questions to Guide Input

- What would you like Federal employees to know about ITEK?
- How would you like to **work with Federal departments and agencies** in the future to ensure that ITEK properly informs Federal processes and policies? What **challenges** do you foresee?
- What **terminology** should be used (e.g., Indigenous Knowledge, Traditional Ecological Knowledge) when referring to this body of work in Federal contexts?
- Are there **existing guidance documents**, agreements, or practices of how ITEK should be elevated in Federal processes and policies?
- How do you recommend ITEK be represented in the development processes and content of [National Climate Assessment](#)?



Tribal Consultation & Engagement

•Public Listening Session:

- When: **Friday, April 8, 2022, 3:00-5:00 pm EDT**
- Who: Knowledge holders, practitioners, environmental stewardship managers, spiritual leaders, elders, and others with experience or interest in ITEK and Federal government decision making

- Register:

https://pitc.zoomgov.com/webinar/register/WN_nYHMg0SzSB-lqsEb6XLpigg

Written comments can be submitted to ITEK@ostp.eop.gov by EOD May 5.



Closing Thoughts

- Wenona Wilson, Senior Tribal Policy Advisor, Region 10, U.S. EPA

Questions and Answers Period & Evaluation

- Please type your questions in the chat box.
- We would appreciate your feedback on the webinar and ask that you complete the short online survey. Link posted in the Q and A pod: <https://forms.gle/gkAYxo3kAz6e3LyE6>

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