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Caring for the Land and Serving People



Tribal Relations News

Director's Welcome

"Caring for the land and serving people" is simple and yet succinctly expresses the Forest Service's enduring mission. Within that motto I see the essence of tribal communities' connections to the land, and our connection to them. It also encourages us to partner with Tribes to care for our country's lands - an orientation reflected in this edition.

The Forest Service tries to listen our diverse country's values, concerns, and wishes while balancing sometimes conflicting worldviews in decision-making. The Agency meets the challenge by joining tribal governments and others to leverage resources and accomplish mutual goals. In this way, we address our unique responsibility to help maintain native lifeways like subsistence in Alaska. We also find solutions such as the two Memorandums of Understanding between the Superior National Forest and the Chippewa Tribes for Tribal use of Forest campgrounds. We continue to develop internal expertise in tribal relations by hiring people like Natives Marla Striped-Collins and Tyler Fish to better incorporate tribal interests.

Our mission includes advocating a conservation ethic in promoting the diversity and beauty of our lands, again an ethic echoed in tribal communities. Recognizing this theme, the interagency Carhart Center partnered with Confederated Salish and Kootenai high school students to produce a film on ancestral lands (now a Forest) anticipating the upcoming 50th anniversary of the Wilderness Act.

Our mission also directs us to develop and provide scientific and technical knowledge to improve our capacity to protect, manage, and use our lands. As we describe, sharing knowledge with Tribes is synergistic, as Agency and Tribes link Western scientific perspectives with traditional knowledge.

Nowhere is this reciprocal relationship more apparent than in climate change collaboration, as highlighted in the article on the recent workshop held at the United South and Eastern Tribes(USET)'s conference. USET collaboration extends to protecting local Eastern Cherokee ethnobotanical knowledge at a Germplasm Repository on the Pisgah National Forest. Finally, the Forest Service Research branch just issued a Tribal Engagement Roadmap to guide staff in working with Tribes.

The Agency should protect and manage our lands so that they best demonstrate the sustainable multiple-use management concept. Therefore, we should conserve our national heritage and conduct archaeological surveys— activities that are only enhanced by training and employing Tribes, who have extensive historical knowledge of their ancestral lands. We highlight a recent tribal Heritage Resource Training on the Kisatchie National Forest, organized in part by the Forest Service.

Land and people are inextricable. Places hold not only resources but also meaning and identity. I see Agency staff, Tribal members, and many organizations working hard to improve our ability to better protect the places we hold dear - and especially those held sacred by the first stewards. For all that you do, I thank you.

-Fred Clark

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CSKT Tribal member/student Donovan McDonald walking through ancestral lands in making a Forest Service-Tribal film.

Photo credit: Brandon Schulze, Forest Service

Getting to Know Marla Striped Face-Collins

The Mark Twain Nation Forest recently hired Chief's Scholar **Marla Striped Face-Collins** as the Forest's new Tribal Relations Specialist. This is the first time the Forest has had a full-time Tribal Relations Specialist to coordinate matters of interest to Tribes.

Marla is Lakota from the Standing Rock Sioux Nation, born in Fort Yates, North Dakota, and raised off the reservation in Mobridge, South Dakota. On her mother's side of the family, she is from the Chief Gall tiospaye (extended family, clan). On her father's side, she is from the Crazy Horse tiospaye. She is a descendent of Wounded Knee survivors (one from her mother's side of the family and one from her father's side). Marla is the first in her immediate family to graduate with a bachelor's degree, and will be the first to graduate with a master's degree.

Marla was involved in the Ecological Society of America Strategies for Ecology Education Diversity and Sustainability (SEEDS) program when she heard about the Forest Service Chief's Scholars program and applied. She noted, "I am very glad I applied for the Forest Service because I did not realize the many opportunities available – I had previously thought that it was just made up of foresters, forest rangers, and Smokey Bear!

Marla is now one 16 Forest Service Chief's Scholars, coming to us with a Bachelor of Science degree in Environmental Science from Sitting Bull College. She graduated in December 2013 with a Master of Science degree in Geography with a minor in Biology from the University of North Dakota. Her areas of expertise include geospatial technology, natural resource management, and biogeography. She interned at the USDA Agricultural Research Service's research lab for several summers, working on the 6400 LiCor system, gathering data for photosynthesis analysis, and

gathered data from the 8100 LiCor system to measure carbon/gas influx for a project. She has presented posters at AGU, FALCON Conference, USDA-CSREES National Water Quality Conference, and the ESRI National Users Conference. Marla was also an oral presenter at two Tribal College Forums and at the 2007 Ecological Society of America conference. She attended the NASA Summer Research Experience (SRE) for three summers.

Marla also joins the Forest Service with a rich cultural tradition. As she explained, "My Lakota worldview is that all things are related (Mitakuye Oyasin) and that we human beings (Ikce Wicasa) are individually and collectively responsible to be good stewards of this Earth (Unci Maka)." Marla thus pursued a career in earth and natural science to better serve her family, Tribe, and country.

She sees herself in five years as a well-established, experienced, and knowledgeable woman in the area of tribal relations within the Forest Service.

Welcome, Marla!

*Marla wearing a traditional tribal jingle dress.
Photo credit: Michael Collins*

"My Lakota worldview is that all things are related (Mitakuye Oyasin) and that we human beings (Ikce Wicasa) are individually and collectively responsible to be good stewards of this Earth (Unci Maka)."



Getting to Know Tyler Fish

The Superior National Forest recently hired Presidential Management Fellow (PMF) **Tyler Fish** to join the newly formed Minerals team on the Forest. The Superior feels very fortunate to have this PMF position selected for funding by the Chief's office. They are looking forward to developing a program of work and training for Tyler that not only contributes to the Forest's Minerals program, but in coordination with the Ottawa National Forest, also builds capacity and skills to meet increasing demand for mineral development in the Eastern Region.

Tyler Fish is Muscogee-Creek and Cherokee from Tulsa, Oklahoma. Tyler is a citizen of the Cherokee Nation and is a recent graduate of the University of Oklahoma College of Law. His research interests focus on property, natural resources, and indigenous peoples law. He has served as a legal intern with the U.S. Department of Justice – Office of Tribal Justice, and as a clerk for the Organization of American States under the Special Rapporteur on the Rights of Indigenous Peoples. Prior to law school, Tyler worked in government relations as the Legislative Officer for the Cherokee Nation Washington Office. He is a Gates Millennial Scholar and an alumnus of the Morris K. Udall Native American Congressional Internship. Tyler is also a recipient of the Cherokee Nation Medal of Patriotism for his service in the United States Marine Corps and Operation Iraqi Freedom.

As a PMF and a new-hire to the Forest Service, Tyler plans to make meaningful contributions to the health, diversity, and productivity of the Nation's forests. At the same time, Tyler hopes to promote consultative regard and cooperative relationships between the Forest Service and Indian Country. He has enjoyed working for the Forest Service thus far because his job offers the opportunity to experience the intersection of federal policy with Tribal communities. Further, "as a tribal citizen, advocate, and American Indian law and policy practitioner, I hope to positively influence the Forest Service-tribal relationship."

In his free time, Tyler enjoys playing rugby, fishing, and amateur woodwork. He is very excited to join the Forest Service and become a Region 9 team member.

Welcome, Tyler!

Tyler during his Morris K. Udall Native American Internship Program

Photo credit: Morris K. Udall Native American Internship Program



“As a tribal citizen, advocate, and American Indian law and policy practitioner, I hope to positively influence the Forest Service-tribal relationship.”

Alaska Region Partners with Alaska Natives on Climate Change

By Wayne Owen, Forest Service Alaska Fisheries & Subsistence

Native peoples face changing environments altering patterns of resource availability and traditional cultural practices. In Alaska, the Forest Service is working hand-in-hand with tribal partners to understand changes in climate to ensure traditional ways of life are preserved

In Alaska, Native cultures are defined by their traditional foods. The federal government, following [Title VIII of the Alaska National Interests Lands Conservation Act](#), officially calls this lifestyle “subsistence.”

For thousands of years, Alaska Natives have been capable stewards of Alaska’s abundant natural resources. Recently, however, rising populations, industrialization, and resource commercialization have complicated resource management.

Climate change is proving to be an even greater challenge. For

instance, changes in climate cause frequent failures of wild berry crops throughout Alaska. In Southeast Alaska, climate change is driving the salmon life cycle out of sync with natural cycles of abundance that have shaped millennia of traditional practices. In Northwest Alaska, changing sea-ice patterns alter migration patterns of sea mammals like the bowhead whale, walrus, and seals.

The Forest Service Alaska Region partners with [The Nature Conservancy](#), [the Pacific Northwest Research Station](#), [University of Alaska](#), and the [Department of the Interior’s North Pacific Landscape Conservation Cooperative](#), [Alaska Climate Science Center](#), and [Federal Subsistence Board](#). They all work with tribal governments and advocacy groups to leverage resources and conserve natural resources and cultural traditions in the face of climate change.

Cooperating starts with mentorship. Agency scientists have built strong relationships with local schools and tribal organizations to educate Alaska Native youth about the Western scientific method, such as through programs at the [Héen Latinee](#) Experimental Forest. Likewise, Forest Service employees are mentored about traditional ecological knowledge by Native elders through partner organizations like the [Alaska Coastal Rainforest Center](#).

Mentorship matures into partnership, and Agency-Native collaboration in programs such as the [subsistence fisheries monitoring program](#), which utilizes both modern methodology and traditional knowledge, is fundamental to protecting subsistence resources.

Collaboration leads to meaningful consultation because only when we share an understanding can we communicate about how to improve and best implement the land management actions at the heart of the Forest Service mission. The pinnacle is reached when senior Agency leaders have built relationships with respected elders so that challenges such as climate change can be addressed in relevant and culturally sensitive ways. This enriches all.

Fundamentally, our mutual successes are the product working together toward a common goal and recognizing our strengths. The Alaska Forest Service respects local clan traditions; in return, they share knowledge, traditions, and labor.

Together we are better able to address the challenges that face the communities and lands of Alaska, including climate change.

“Together we are better able to address the challenges that face the communities and lands of Alaska, including climate change.”



Traditional subsistence Native fishermen harvesting sockeye salmon on the Tongass National Forest.

Photo credit: Wayne Owen

Tribes train to help Forest Service Archaeologists on Ancestral Land

As the Coushatta elder walked through an archaeological site in the [Kisatchie National Forest](#) in Louisiana, people knew to let her lead. The site is part of a study by the Heritage Resource Technician training class, and the Coushatta elder was excited to be a part of identifying artifacts she had heard about from her grandparents.

With ancestral connections to the land, Native Americans are a good fit for Forest Service Heritage crews.

“Tribal members have a vested interest in the work, especially when they know they are going to be working on their ancestral land,” said Danny Cain, Forest Service Kisatchie archaeologist. “They care a lot.” Of course, becoming a trained Heritage Resource professional also provides economic opportunity.

In the Fall of 2013, David Journey, [Ozark-St. Francis National Forests](#) Heritage Program Manager, was asked by the [Coushatta Tribe](#) to coordinate a Heritage Paraprofessional training course for the Tribe. After 40 hours of classroom instruction and 40 hours in the field, the Forest Service certifies students as field archeological surveyors who can help professional archeologists and others conducting surveys and site protection. As part of the course materials, David tailored the training to include information for Tribal members desiring work as monitors on land-disturbing projects on behalf of their Tribal Historic Preservation Programs.

In October 2013, the Coushatta Tribe took Journey’s course materials and contracted Forest Service and former Forest Service employees as well as Coushatta and other tribal members as instructors. Terry Cole, Deputy Tribal Historic Preservation Officer of the [Muscogee Creek Nation](#) has been teaching these courses for 20 years, and was pleased to see an increase in interest among tribal youth this time.

“I’m proud that we have this program now- more Tribes are getting involved and seeing the importance.”

Velicia Bergstrom, Kisatchie Heritage Program Manager, and Danny Cain conducted the field certification. 26 tribal participants from across the nation completed the course, including 14 members of the Coushatta Tribe. Other students were members of [Thlopthlocco Tribal Town](#), [Northern Cheyenne](#), [Pani \(Pawnee\)](#), [Alabama-Coushatta](#), [Ft. Belknap](#), [Poarch Creek](#), [Jena Band of Choctaw Indians](#), and the [Omaha Tribe](#).

With an almost completely native cast of instructors and students, this was a special course requiring a sense of openness and an understanding of the importance of sacred artifacts and sites. For example, one assignment involved mapping a cemetery on the Coushatta reservation that is a historic place where grave markers had been washed out. Students showed a heightened sensitivity and talked about the responsibility to not only be good stewards of the land, but good representatives of their Tribes. For instance, despite the perception that Heritage crew work is tough or dirty, young Coushatta women enrolled, taking pride in whom they were and that they were getting this training.

As a result of this successful training, Dr. Langley, Coushatta Tribal Historic Preservation Officer and one of the course instructors, is working with Forest Service Region 8 staff such as Daniel Cain and David Journey to plan future trainings. They are also developing a Master Participating Agreement to allow Heritage-certified tribal members to work on Heritage Crews regionally.

With these kinds of trainings and employing tribal crews, the Agency hopes to continue establishing strong cultural preservation programs, and to foster capacity to perform archaeology.

As they say in Koasati, the Coushatta language, Aliilamo! Ato-kloma! (Thank you! Until next time!).



Coushatta tribal members Daniel Battise and Shelwyn “Chuck” Sylestine during their Training.

Photo Credit: Ana Sylestine

“I’m proud that we have this program now- more Tribes are getting involved and seeing the importance”

Terry Cole, Muscogee Creek Nation

Taking Action at USET's Tribal Climate Workshop

By Lori Barrows, FS Liaison to the South Atlantic Landscape Conservation Cooperative

For American Indians and Alaskan Natives, coping with a changing environment is nothing new. Our climate has always varied, and tribal communities have been resilient, managing to maintain connections to the land and sustain tribal identities and lifeways. Passed down through generations, their practices and traditions are living legacies illustrating tribal adaptive approaches to resource management. Sometimes tribal communities are able to draw on those coping mechanisms by changing the timing of activities or varying food resources. Yet those once reliable methods may become progressively complex, or obsolete, as the effects of climate change increasingly threaten landscapes and resources vital to tribal identity.

Tribal leaders and land managers are facing this uncertain future head-on by assessing vulnerabilities, establishing strategies, and partnering to negotiate their futures. Acknowledging the importance of action, a two-day workshop on climate change adaptation planning recently occurred at the [United South and Eastern Tribes, Inc. \(USET\)](#)'s annual meeting. Hosted in Cherokee, North Carolina by the [Eastern Band of Cherokee Indians](#) and led by the [Institute for Tribal Environmental Professionals](#) (Sue Wotkyns and Christina Gonzalez-Maddux), the course was designed to introduce tribal resource professionals to the process of planning for climate change impacts and developing adaptation goals and strategies.

This was the Institute's first climate adaptation planning course tailored to Eastern and Southern tribes, and it helped highlight the need for regional responses and strategies for climate change impacts.

Several climate and outreach specialists were on hand to discuss local and regional climate variations, and introduce tribal representatives to the different Agency networks. They included staff from the Department of Interior's [Southeast Climate Science Center](#), the [Forest Service Southern Research Station](#), and me (Forest Service Liaison to the Department of Interior [South Atlantic Landscape Conservation Cooperative](#)).

"These organizations and institutions represent a wealth of knowledge and great opportunity for tribally-guided collaboration," observed Gonzalez-Maddux.

One of the training's highlights was a series of "Tribal Café" discussions focused around climate change impacts and adaptive capacity, funding and technical resource needs, and traditional knowledge. Tribal members shared their varying approaches to climate change adaptation, and participants identified local resources that may be affected by climate change. For example, Eve West, [Catawba Indian Nation](#) Environmental Specialist, noted that while water and food security would be key issues for her reservation, she was confident that she could incorporate her Tribe's adaptation plan into other tribal departments.

The need for a holistic approach to these complex environmental issues became clear: "Tribes...have their own 'best practices' for climate adaptation that need to be respected and considered," said Aranzazu Lascurian of the Southeast Climate Science Center. "The tribes also have varying degrees of resources and levels of expertise. These are factors that any planning effort must take into account."

A workshop organizer, USET Senior Project Coordinator Steve Terry, reflected that the workshop was "a great opportunity for Tribes to learn how complicated climate change really is, [and that] it's not easy, but there are agencies willing to assist the Tribes in their endeavors with more information."

Planning for an uncertain future of change is intimidating. Climate change discussions have shifted over

the past decade, and resource managers are struggling to keep up. Yet in many ways, tribal communities are at the forefront of adaptation strategies, and can offer unique cultural and local perspectives. Workshops and open forums such as this USET workshop provide an ideal setting to raise awareness and explore the challenges and opportunities for land managers facing climate change threats.



"These organizations and institutions represent a wealth of knowledge and great opportunity for tribally guided collaboration."

- Christina Gonzalez-Maddux, Institute for Tribal Environmental Professionals

Institute for Tribal Environmental Professionals

“The Eastern Band of Cherokee Indians treasure their homeland and have long regarded these natural resources as cultural resources.”

-Michael Bolt,
Tribal Water Quality Supervisor

Echinacea, a local species, is used in tribal herbal medicines.

Photo credit:
www.divine-journeys.com

Eastern Band of Cherokee and Forest Service Protect Ethnobotany **By Lori Barrows, FS Liaison to the South Atlantic Landscape Conservation Cooperative**

The Eastern Band of Cherokee Indians call an ancestral area in the heart of the North Carolina Appalachian Mountains home, and ties run deep.

Like other tribal communities, the Eastern Band has spent generations amassing traditional agricultural crop and native plant knowledge based on the region. This ethnobotanical knowledge has shaped the cultural fabric of the Tribe, and continues to be essential to their livelihood and identity.

“The Eastern Band of Cherokee Indians treasure their homeland...and have long regarded these natural resources as cultural resources – whether clean, cool water for fish to thrive in or healthy populations of trees and plants used for basket making,” said Michael Bolt, Eastern Band Water Quality supervisor and United South and Eastern Tribes’ Natural Resource Committee Chair.

Unfortunately, changing temperatures, shifts in species ranges, urban encroachment, and unregulated harvesting threaten culturally significant native plants, impacting the Tribe’s ability to gather resources. Understanding that these effects are felt beyond tribal boundaries, Bolt met with Forest Service Southern Research Station leadership, me (Forest Service liaison to the South Atlantic Landscape Conservation Cooperative),

and The North Carolina Arboretum and The North Carolina Arboretum Germplasm Repository to discuss collaborative opportunities to identify and protect disappearing ethnobotanical resources across lands.

Recognizing sensitivities to sharing this traditional knowledge, meeting participants discussed innovative ways to conserve the region’s beauty without exploiting or disrespecting this valuable knowledge.

Serra Hoagland, an Agency Biological Scientist, Northern Arizona University doctoral student, and a Laguna Pueblo member, said, “Our discussion was honest and respectful...each group shared similar concerns for protecting biodiversity with an overall goal of working together.”

After the meeting, Kier Klepzig, Assistant Director of the Agency Southern Research Station, optimistically said: “Rob [Rob Doudrick, Station Director] and I found it tremendously useful and inspiring; we are really committed to making something productive out of all the positive energy and ideas.”

Indeed, following the meeting, partners initiated a Memorandum of Understanding (MOU) calling for increased Tribal-Forest Service coordination to protect culturally significant native plant species. The potential of this project is great in both protecting traditional territories and enhancing the Agency’s vision of an all-lands approach. The Germplasm Repository, located within the Pisgah National Forest, is committed to honoring the unique cultural heritage by serving as a hub for these efforts.

Ending on a positive note in line with the Forest Service’s conservation ideal, Bolt said that “although the challenges to the natural world may be complex, the ultimate management goals are relatively simple – to preserve these important resources for the current and future generations.” We couldn’t agree more.



Tribal Youth Partnership Film on Wilderness

By Steve Archibald, Carhart Center

One windy afternoon on a Montana mountain ridge, a young member of [the Confederated Salish Kootenai Tribe \(CSKT\)](#), Donovan McDonald, stood apart from the others. Horses rested while tied to stunted bushes a dozen feet away. As Donovan stood firm against the incessant wind, he spoke in a barely audible voice, “I’m here because of my Grandpa. This was his place. He came here all the time. He felt alive here. He said he could feel the ancestors on this land. I want that. I feel that.”

By now, everyone knows that 2014 marks the [50th anniversary of the Wilderness Act](#) (September 3, 1964). In western Montana, CSKT Tribal students from the Flathead Reservation are involved in an important celebratory project arising from a long partnership with the Forest Service.

Late last winter, when Montana’s Bob Marshall Wilderness Complex (part of the [Flathead, Lewis and Clark, Lolo and Helena National Forests](#)) was still covered by a deep blanket of winter snow, Montana’s Backcountry Horseman representatives and Helena National Forest staff starting discussing a project that would not only celebrate the 50th anniversary, but would exist, like wilderness, long after the anniversary is over. Talk turned to the power of wilderness, and the need to “pass the wilderness stewardship torch” to a new generation.

This discussion led to the idea of making a film featuring older wilderness users and youth sharing a wilderness experience, capturing it digitally,

Tribal youth hiking the Bob Marshall Wilderness Complex in Montana.

Photo credit: Brandon Schulze, Forest Service

and creating a documentary movie (along with podcasts and curriculum materials). The movie would then be shared publicly.

As winter turned to spring, the partnership grew. Besides the Montana Backcountry Horseman and the Helena National Forest, the CSKT Tribal Education Department, Missoula Public Schools/Willard Alternative School, [the Montana Wilderness Association](#), the interagency [Arthur Carhart National Wilderness Training Center](#), and others joined forces, shared resources, and managed logistical support, permits as needed, resource people, and, finally, some young people!

A number of local high school teachers had been involved with Carhart’s *Wilderness Investigations* program, so it was easy to recruit urban/suburban students. Previous *Wilderness Investigations* teacher workshops on the Flathead Reservation and partnering with the CSKT Tribal Education Department on other projects provided smooth sailing for recruiting trib-

al youth to join this project too (see [OTR Fall 2012 newsletter](#)).

Partners felt strongly that Montana’s sizable tribal youth, like Donovan, should be well represented.

Dana Hewankorn, Community Development Specialist at the CSKT Tribal Education Department, stated that, “for CSKT youth, the experience would last a lifetime... It would allow these youth to share their perspective on wilderness.” Steve Kimball, Wilderness/Rivers/Guides Program Manager for that Forest Service Region, agreed: “the long-standing legacy of Native people in these areas, now known as wilderness, is integral to the rich values of designated wilderness... it was important to have Native youth on the trips and in the film.”

The film, slated for a spring 2014 release, is testament to the power of partnerships, youth, and... wilderness.



“You always give thanks to the earth, rocks, plants, and animals because they are our teachers.”
-Tribal member

Research and Development Review

Forest Service and Tribes Partner through Traditional Knowledge

By the dawn light, a young boy walked with his father along a lake high in the California Siskiyou Mountains on the [Six Rivers National Forest](#). His father told him to introduce himself and state why he was there, because spirits surrounded them in this sacred setting.

“You always give thanks to the earth, rocks, plants, and animals because they are our teachers,” the father said.

Frank Lake, now a Forest Service Research ecologist working in that area, recalls many spiritual experiences and how he learned traditional knowledge.

His father is part [Karuk](#), [Seneca](#), and [Cherokee](#); his mother is Mexican-American with Aztec roots; and his late Grandfather is Karuk. Through them, he learned to observe nature through a spiritual and cultural lens. Building upon his family’s cultural teachings and experiences, Lake attended college for his science degree and now works to integrate his traditional knowledge with the Western scientific perspective of his professional career. He works in fire ecology, agroforestry, climate change, and with tribal youth.

Lake is one of many Forest Service scientists learning about tribal traditional knowledge and how to appropriately incorporate it into Agency projects, as well as sharing research with Tribes to generate solutions to complex problems. This open attitude towards traditional knowledge is relatively recent however, slowly forming over many years.

Traditional knowledge in the Agency

About 10 years ago, Forest Service employees John Parrotta and Rob Doudrick organized a global Traditional Forest Knowledge task force to help bridge the gap between scientific and traditional knowledge. Parrotta, now the International Science Issues program lead, and Doudrick, [Forest Service Southern Research Station](#) director, recognized the opportunity to merge

traditional knowledge and modern science to improve landscape management.

“There are two ways to learn: modern science, which is inference driven, or traditionally, by living on the landscape and observing,” Doudrick said. “Tribes have been on the landscape for thousands of years, so they have much to offer.”

The results of the working group are captured in Parrotta’s book, “Traditional Forest-Related Knowledge: Sustaining Communities, Ecosystems and Biocultural Diversity (Springer, 2012),” and spurred the creation of a permanent forum for research collaboration on traditional knowledge within the International Union of Foreign Research Organizations.

Alaska and climate change

Linda Kruger, a Forest Service Research social scien-

tist in Alaska, has long partnered with Alaska Natives on climate change. Her latest work involves collaborating with Southeast Alaska Native communities to document their perceptions of their changing surroundings and the subsequent sociocultural effects and adaptations. They told her, for example, that berries are getting smaller and harder to find.

“The Forest Service benefits from this kind of knowledge because Alaska Natives are often more tuned in and observant, and the Alaska Natives benefit because the research shines a spotlight on what the community has been noticing and feeling but perhaps not articulating as a group,” Kruger said.

She also supports preserving the knowledge through “culture camps,” where the Agency works with tribal youth and elders to identify scientifically and culturally significant species.



Berries are an essential tribal first food.

Photo credit: Marla Emery, Forest Service

“Traditional knowledge is packaged wisdom.”
-Dave Cleaves, Forest Service Climate Change Advisor

Research and Development Review ctd.

Other Forest Service-Tribal efforts

Marla Emery is a scientist at the [Forest Service Northern Research Station](#) and the National Coordinator of the Agency’s most concerted tribal climate change effort: the Research & Development branch’s Tribes and Climate Change Research Program. Traditional knowledge is a core principle.

Since 2009, the Program has partnered with over 80 Tribes and 20 intertribal/ Native organizations, and supported more than 20 Native students. Its “all stations” approach to coordinating tribes and climate change research addresses climate change vulnerabilities and supports sharing insights in ways that are driven by tribes themselves. One of the Program’s successes is the [Pacific Northwest Climate Change Network](#) which fosters collaboration among regional tribal partners.

The Forest Service’s climate change work with traditional knowledge is not limited to its Research branch, however; the Forest Service’s Climate Change Advisor

and the Office of Tribal Relations are now partnering to reach out to tribes in each Forest Service region to develop tribal adaptation projects.

Dave Cleaves, Forest Service Climate Change Advisor, said that “traditional knowledge is packaged wisdom. It is like strategy because the stories demonstrate a set of approaches built to change and adapt.”

While researching on the Indian Forest Management Assessment Team, he learned that tribes’ local traditional knowledge of their surroundings, including the timing of natural events, often provides a baseline from which to measure change. So, when the baseline changes, it is often a signal, or as the tribes might see it, an omen, of bigger change. For example, he said he was impressed to learn that in California, tribes had observed

bears emerging from hibernation earlier than normal, when the bears’ food was not yet available. This disruption was a subtle observation and yet useful for understanding climate change impacts.

Tribal knowledge stems from a deeply rooted history of place. It therefore stems from both metaphysical teachings and biological observations of the environment. As Frank Lake was taught in childhood, many tribes believe that the Creator provided a set of rules on how humans should conduct themselves with the place or the resource, and in turn the place and resource will provide for humans. Hopefully the Forest Service and tribes can continue working together to fulfill their caretaking responsibility of reciprocal stewardship for our environment and resources.

Safety Corner



Avoid slips, trips, and falls at the workplace.

Watch Your Step!

Ensuring Repatriation & Reburial for Colorado Ute Tribes

By Susan Johnson, Region 2 Tribal Relations Program Manager

Imagine burying a loved one in an intended final resting place, but the grave was dug up years later. This has happened to many Native Americans nationwide. Unearthing remains and objects occurred for many reasons, but overall it has resulted in thousands of Native human remains and burial objects laying in museums and elsewhere waiting to be reburied.

To address this issue, the Forest Service has been working with Tribes nationwide. Recently, on December 13, 2013, an historic agreement was signed between federal agencies (the Forest Service, National Park Service, and the Bureau of Land Management), the State of Colorado (Commission on Indian Affairs, Department of Natural Resources, and State Historical Society of Colorado), and the [Ute Mountain Ute Tribe](#) and [Southern Ute Indian Tribe](#). This Colorado Lands Re-internment and Reburial Memorandum of Understanding (MOU) sets forth a framework for Colorado tribal, state, and federal agencies to collaborate in addressing the local reburial of Native American human remains repatriated under the Native American Graves Protection and Repatriation Act (NAGPRA) of 1990. This federal law provides a process for museums and federal agencies to reserve rights to certain Native American cultural items -- human remains, funerary objects, sacred objects, or objects of cultural patrimony -- to lineal descendants as well as culturally affiliated Indian tribes and Native Hawaiian organizations. Museums and federal agencies are required to consult with tribes to make a cultural affiliation determination for Native American human remains in their custody and/or possession. Colorado long ago crafted its own policies to facilitate the repatriation and reburial of Native American human remains as a parallel to the federal NAGPRA process.



Southern Ute Tribe ancestors

Photo credit: Southern Ute Archives

<http://southernute-nsn.gov/history/>

The Need

Within Colorado alone, there are about 600 human remains currently in need of reburial. Some of the graves were looted, others were excavated, yet critical site information has been lost over the decades and thus some human remains were brought to institutions with no information regarding original burial locations. Without contextual information, it is difficult for those responsible for repatriation and reburial to find the modern-day descendants. Under NAGPRA, when a Native American human remain is missing or lacking adequate site or material information/records, the individual is determined to be "Culturally Unidentifiable." An additional difficulty in arranging reburial is that museums and universities do not possess or manage lands suitable for reburials.

The Solution

In 2011, at the request of the Colorado History Museum- now History Colorado- and then the Colorado Commission on Indian Affairs, a group well-versed in NAGPRA implementation comprised of academics, state and privately-owned museum curators, university-associated NAGPRA coordinators, historical societies, and tribal, state and federal land managing agencies formed. Realizing that it is a human right of all deceased human beings to be buried and remain buried, this past year, the Workgroup dedicated countless hours in crafting MOU language to ensure repatriation and reburial for Colorado tribes. Their commitment resulted in an extraordinary MOU that creates a framework to identify potential lands within Colorado for reburial of Native American human remains from museum, university, state, and federal agency collections following NAGPRA repatriation.

Regional Round Robin

Northwestern Region:

After several years of negotiation, the [Superior National Forest](#) signed two separate Memorandums of Understanding with the Bois Forte Band of Chippewa and the Grand Portage Band of Lake Superior Chippewa for the Tribal Use of National Forest System Campgrounds.

Forest Supervisor Brenda Halter joined Bois Forte Tribal Chair Kevin Leecy and Grand Portage Tribal Chair Norm DesChampe at the 1854 Treaty Authority's annual meeting in Proctor, MN

for the signing. Forest Supervisor Brenda Halter gave Darren Vogt of the 1854 Treaty Authority special recognition for his consistent and tireless advocacy of these agreements. A similar agreement was signed with the Fond du Lac Band of Lake Superior Chippewa in August of 2013. With the signing of all three agreements, all 1854 Treaty Tribes and members now have access to national forest campgrounds within the 1854 Ceded Territory without being charged a fee.

National: Research & Development Consults on Tribal Engagement Roadmap

For the past few years, Forest Service Research & Development (R&D) has been attempting to deepen and strengthen its partnerships with Tribes, native groups and intertribal organizations. It has now drafted a Tribal Engagement Roadmap (Roadmap) which outlines an agenda for its staff regarding services to and engagement with American Indians, Alaskan Natives, Pacific Islanders, and other indigenous peoples. The Roadmap will assist over 500 researchers and R&D personnel in accomplishing R&D's mission, and will be adapted and updated as needed. R&D is currently inviting informal comments, and the draft is open for tribal consultation from January 10 to May 11, 2014 at the Roadmap website: <http://www.fs.fed.us/research/tribal-engagement/roadmap>.



Comments, either formally as part of tribal consultation, or informally as part of the outreach effort, can be sent to Chris Farley (cfarley@fs.fed.us), and they will be considered before the Roadmap is finalized in 2014.

USFS Southern Research Station scientist John Butnor works with Abenaki tribal basketmaker Judy Dow to harvest basswood bark.

Photo credit: Natasha Duarte

Washington Office: USDA Employees undergo Tribal Relations Training

On November 12-13, 2013, over 130 USDA employees attended the first-ever Washington Office Department-wide training on Tribal Relations, entitled "Working Effectively with American Indians." The workshop was held at both the USDA South Building as well as the Smithsonian's National Museum of American Indians.

The course was eye-opening, aiming to build cultural awareness, knowledge of Indian law and policies, and alert people as to how USDA maintains its federal trust responsibility to Tribes.

An excellent Natural Resource Conservation Service training cadre made the course very worthwhile. This cadre has 12 people nationwide, and this training was taught by Gina Kerzman, Noller Herbert, Roylene Rides at the Door, and Levi Montoya. They also invited a Ute Elder and outside speakers to showcase USDA partnerships with Tribes.

We hope to have more of these trainings in the future, and the USDA Sacred Sites MOU Workgroup is working to make that possible. In the meantime, check out the "Working Effectively with Tribal Governments" webinar on Aglearn.

Consultation Corner

USDA Forest Service
Tribal Relations Consultation Schedules
Updated January 13, 2014

Table 1- Schedule of Current and Upcoming Tribal Consultation

| Topic | Type | Start Date | End Date |
|---|------------------------|------------------|---------------------------|
| Research and Development's Tribal Engagement Roadmap | Communication Document | January 10, 2014 | May 11, 2014 |
| Solar Energy Directives | Manual and Handbook | December 4, 2013 | April 4, 2014 |
| Heritage Program Directive | Handbook | December 4, 2013 | April 4, 2014 |
| Commercial Filming Interim Directive | Handbook | December 4, 2013 | April 4, 2014 |
| Tribal Relations Directives | Manual and Handbook | June 6, 2013 | Open until further notice |
| Bighorn Sheep Management Directives | Manual | To Be Determined | To Be Determined |
| Recreation Site - FSH 2309.13 | Handbook | To Be Determined | To Be Determined |
| Groundwater Resource Management – FSM 2560 | Manual | To Be Determined | To Be Determined |
| Invasive Species Management Directives | Handbook | To Be Determined | To Be Determined |
| Rangeland Management Directives | Manual and Handbook | To Be Determined | To Be Determined |
| Threatened and Endangered Species (TES) Animal and Plant Habitat Biodiversity Guidance Directives | Manual | To Be Determined | To Be Determined |
| Wilderness Management Directives | Manual | Delayed | To Be Determined |

Table 2 - Completed Tribal Consultation

| Topic | Start Date | End Date |
|--|--------------------|-------------------|
| Farm Bill Section 8105 (Forest Products for Traditional and Cultural Uses) – Regulation and Directive Revision | April 20, 2010 | September 1, 2010 |
| Administrative Appeal Rule – 36 CFR 214 | August 11, 2010 | January 10, 2011 |
| Wind Energy - Directive | August 25, 2010 | February 1, 2011 |
| Planning Rule – Pre-publication of Draft Proposed Rule | September 23, 2010 | December 13, 2010 |
| Community Forest and Open Space Conservation Program | September 30, 2010 | February 20, 2011 |
| Farm Bill Section 8103 (Reburial) - Manual Revision | October 5, 2010 | May 31, 2011 |
| Planning Rule – Post-publication of Proposed Rule | December 13, 2010 | March 22, 2011 |
| Paleontological Resources Preservation | March 7, 2011 | July 13, 2011 |
| Management of National Forest System Surface Resources with Non-Federal Mineral Estates | March 7, 2011 | July 13, 2011 |
| National Aerial Application of Fire Retardant Environmental Impact Statement | April 25, 2011 | August 25, 2011 |
| National Environmental Policy Act Categorical Exclusions Supporting Landscape Restoration | May 6, 2011 | August 31, 2011 |
| Burned Area Emergency Response - Manual Revision | May 24, 2011 | October 7, 2011 |
| Planning Rule (120 days prior to estimated date of Final Rule) | July 14, 2011 | November 14, 2011 |
| Sacred Sites (Draft Report to the Secretary of Agriculture) | July 2011 | November 2011 |
| Small Business Timber Sale Set-Aside Program - Policy Directive | February 1, 2012 | May 31, 2012 |
| Objection Process Consultation, Revision of Regulations at 36 CFR 218 | April 2, 2012 | September 7, 2012 |
| Planning Rule Directives | February 27, 2013 | June 28, 2013 |
| Paleontological Resources Preservation | May 23, 2013 | July 22, 2013 |
| Fire and Aviation Management Directives | June 6, 2013 | October 6, 2013 |
| Special Forest Products | June 6, 2013 | October 6, 2013 |

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Editor's Note



I would like to thank everyone for their valuable contributions to this newsletter, including those in the OTR.

As always, it is inspiring to learn about all of the collaboration between the Forest Service and Tribes.

Please feel free to contact me with any comments or story suggestions at 202 306 5121 or marieljmurray@fs.fed.us.