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Seminar and Discussion Series

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BEGIN TRANSCRIPTION

[00:00 - 00:17] Speaker 1: Was actually the first person other than my boss to walk into my office [paper rustles] when I started at CSU in January of 2008. And... and she's been with us ever since, which has been fabulous. So Lee is part of the executive [camera clicks] advisory committee of... I like the advisory in the middle, by the way. It's-

[00:17 - 00:17] Lee: [woman chuckles]

[00:17 - 00:55] Speaker 1: Of the Center for Collaborative Conservation, which is the seminar series that you're at. She's also a fellow of the center. If you have any questions about what our fellowship program is about, I think everybody in this room qualifies so, and we've got other fellows here. At least one, Cathy. We've got another, Conway. Okay, so we've got two other fellows here and then some CCC staff members, but more interestingly. So Lee worked a long time, about 15 years for the Environmental Protection Agency, and she was working on Superfund stuff. And then she also was the lead for, and let me... I don't think it's on this one.

[00:56 - 00:56] Lee: [woman chuckles]

[00:56 - 01:03] Speaker 1: She was the lead. Yeah. Okay. Never mind. It's not on this one. [paper rustles] It was another one I read. The... the lead for their tribal work at the EPA and some-

[01:03 - 01:04] Lee: PA mediation.

[01:05 - 01:33] Speaker 1: PA Mediation work. Okay. She has a masters in Environmental conflict management and [paper rustles] is currently and has been for a number of years, working with a variety of tribal nations. Today she's going to tell us about that work as well as her fellowship, which led her to go all across the country and visit many, many nations [woman clears throat] in this country. So she's going to talk to us about indigenous landscapes of mind, spirit and place. Thank you for coming and thank you for coming.

[01:33 - 01:43] Lee: Okay. I see my... it's I didn't capitalize my P, but I did. It was just a translation from one program to PowerPoint.

[01:45 - 01:45] Speaker 1: [woman laughs]

[01:45 - 01:56] Lee: [chuckles] Since there are, you know a finite number of us, can you just give me your name and [camera clicks] your interest? Which are, you know, which you do here at CSU? Would you mind? [paper rustles]

[01:59 - 01:00] Conway: My name is Conway. Conway. [unconfirmed name]

[01:00 - 02:01] Lee: Conway.

[02:01 - 02:01] Conway: Yes.

[02:01 - 02:04] Lee: Okay. And you're here at CSU because?

[02:05 - 02:06] Conway: Because study.

[02:07 - 02:09] Lee: And studying. And where are you from?

[02:10 - 02:10] Conway: China.

[02:11 - 02:12] Lee: Thank you. Okay.

[02:12 - 02:14] Conway: [Conway clears throat]

[02:14 - 02:14] Lee: Francesca, well.

[02:14 - 02:15] Francesca: Francesca, it's good to see-

[02:15 - 02:16] Lee: [chuckles] I know [unintelligible].

[02:16 - 02:17] Francesca: So I'm a graduate student at CSU.

[02:20 - 02:21] Lee: Conway, are your mouth full? [laughs]

[02:24 - 02:30] Speaker 3: I'm a designer [object clatters] and developer and I'm interested in developing social networks in online communities and I'm working at CSU.

[02:36 - 02:45] Matt: My name's Matt and I'm a first year PhD student, graduate in Program Psychology from USDA [unintelligible] fellowship.

[02:47 - 02:47] Lee: Mm-hmm.

[02:47 - 02:54] Matt: From the invasive species management of tribal lands but working on trilogy logical knowledge to sort of actually make it-

[02:54 - 02:54] Lee: When it happened?

[02:54 - 02:56] Matt: Ensure that happen on the ground so it's my favorite *food.

[02:58 - 02:59] Lee: Wonderful. Okay.

[02:00 - 03:16] Kathy: I'm Kathy. I am a Ph.D. student in the Forestry Science towards ship and recruitment. And I'm working on... working at a collaborations in which contract to by the US course service as a means for rural community development and businesses. [man clears throat]

[03:20 - 03:20] Lee: Okay. [man coughing]

[03:20 - 03:35] Ken: I'm Ken [unconfirmed name] I'm a legal student that familiar with [unintelligible] was taught here from Kenya. I know that there are some indigenous minorities culture in my country. I got some environmental in full security.

[03:37 - 03:37] Lee: Thank you.

[03:39 - 03:46] Faye Sterling: I'm Faye Sterling, PhD candidate. And I'm anxious to hear you talk about your experiences in CCC Scholarship and findings so.

[03:53 - 03:53] Lee: Okay.

[03:53 - 03:56] Faye Sterling: I was a CCC supporter. [laughs] Yes.

[03:58 - 04:04] George: I'm George, and I'm just here for the general interest of maintaining instruments in research department.

[04:05 - 04:05] Lee: Welcome.

[04:07 - 04:13] Erica: My name is Erica [unconfirmed name] and I'm a master's student in the *varieties of in free college. And I'm interested in wildlife or cure cancer.

[04:16 - 04:16] Lee: Okay.

[04:16 - 04:17] Shefran: My name is Shefran, [unconfirmed name] also a [inaudible] and I'm interested in social sciences.

[04:22 - 04:22] Lee: Okay.

[04:28 - 04:28] Lisa: I'm Lisa and I'm working at national *services.

[04:28 - 04:37] Connie: I'm Connie. I got my master's degree in philosophy and Environmental Ethics and hanging with some Hawaiians on their fishpond-

[04:38 - 04:38] Lee: Oh.

[04:38 - 04:42] Connie: And would try and would like to learn how to be useful.

[04:42 - 04:46] Lee: [laughs] Okay. We're just introducing ourselves briefly. [chuckling]

[04:48 - 04:48] Connie: I'm just here that I'm not the person which you [inaudible].

[04:52 - 04:53] Lee: And Robin Read.

[04:53 - 04:58] Robin Read: Robin Read and I went to the Center for Collaborative Conservation and also a part of Sony's department and impartial and [unintelligible].

[05:01 - 05:02] Lee: Joe.

[05:02 - 05:06] Joe: I'm Joe and I'm a program coordinator with the Center for Collaborative Conservation.

[05:07 - 09:29] Lee: Welcome, everybody. Okay. My, my, [sighs] my fellowship was to do absolutely too much. And, you know, and... and just to cast a very wide net. So I have a lot of information, but it's not as deep as it will be at some point. And because I worked in environmental conflict resolution for so many years, my first approach to any situation is to do a situation assessment. And what I wanted to do was to gather information in some kind of systematic way and [man clears throat] find out about the conservation practice in natural resources and cultural conservation amongst Native Americans, Alaska Natives and Native Hawaiians, and then more specifically, to identify specific individuals when I went and met them on their own lands, who would be interested in designing a collaborative conservation process. So the fact that... that I wanted to travel to the... the... the places where [object rattling] people live meant that I traveled about 25,000 miles in about 18 months. And I would always try to picture what it was going to be like when... when I... when I came to a tribal lands or place. And I never, never got the sense of it. It surprised me every single time. And I always did my homework [object rattles] if I were going to visit a certain, you know, a specific tribe. And again, I was surprised every single time. [object rattling] So vast information gathering and vast territory. I did not make it to Alaska, nor did I make it to Hawaii. [object rattles] That's for another day. And the methodology that I use seems a little [woman coughs] contradictory to a situation assessment. When I said systematic, kind of look, a strategic look at the information I wanted to gather. Charles Wilkinson at the University of Colorado at Boulder, who knows a lot about indigenous issues, I admired him very much, suggested that my methodology be that of a random walk and a random walk is, I guess statistically, I don't know much about it. I know about the concepts, but I've never put numbers to it. But the idea is when you have a vast array of information that you want to get and the vast, I guess data pool, you can put it that way, that, that you have different entry points and you sample in, in different ways. And so I experimented a lot. Sometimes when I would go on to a reservation, I would go to the senior citizen center and have lunch because I could do that, you know, being, being what I am. Other times, I would... I would make a formal request to appear before a tribal council. Sometimes I would just go to the natural resources department. [man clears throat] Sometimes I would have people who had recommended someone that I see and I would see them. But because I was traveling so much, there were times when I just appeared on tribal lands, got out of my truck and just walked, and that proved to be valuable as well. So there were many different entry points. And I was concerned that I not after, you know, month after month of travel, that... that I not assume that I knew more than I did. And I am... I am glad to reassure you all. I'm glad to tell you that at the end of this time of not only visiting lands, but doing a great deal of reading of books, law review articles, all sorts of things. My... I've really unveiled my deep ignorance. I found it very, very humbling. There is so much I don't know and so much more to learn. So [hard breathe] any questions at this point? I'm going to do something a little unusual. I'm going to give you my conclusions right now.

[09:31 - 09:31] [object rattling]

[09:31 - 11:35] Lee: And the reason for that is that I have a lot of slides and I have a lot of pictures which I want to show you. And so I'll give you my conclusions now [chuckles] and then I'll take you a little bit on the journey that... that I just come back from. My conclusions are [hard breathe] [man clears throat] that the landscape of my situation assessment necessarily expanded from Native American Alaska, Native and Native Hawaiian to indigenous peoples worldwide globally. And the reason for that is that I discovered and I had known this for quite a while actually, that Native Americans have been part of the... the establishment of human rights, indigenous rights and now earth rights at the UN. And the the UN is a body of [object rattling] customary law basically established in 1945. And it's... it's proving to be an amazing forum for indigenous peoples. And so Native Americans are connecting with indigenous peoples all over the world. The first time that I really saw this was when my mother and I [hard breathe] took a trip out to the Pueblo Country in 1994, and we were trying to find a home for a big pot that she had been given. It was obviously a southwestern pot and we wanted to give it back to the tribe rather than to the Smithsonian to be put, you know, in storage. And we were... [hard breathe] we were at the Tesuque Pueblo. And we walked into the tribal office, which was a house trailer at that time. And there was a Tesuque [object rattles] Pueblo man in traditional dress on the computer chatting with the Yamamoto tribe in Brazil. And I realized then that they were connecting. [chuckles] And my mother was an anthropologist. And... and in the next slide, I'm going to show you just a little bit of my own history or the slide after, because-

[11:37 - 11:37] [object rattles]

[11:37 - 15:02] Lee: Her methodologies actually for listening and for looking at cultures have become mine. And so I give this presentation in honor of my mother, who passed away a couple of years ago. So [hard breathe] I discovered the UN initiatives in more detail. My mother had told me that Leon Shenandoah was an [unintelligible] who was now deceased. He was the chief of the basically the Iroquois [stutters] Confederacy, the [speaks in foreign language] went to the UN in the 80s and started to make the case for Indigenous people and I saw it then, you know, developed. The voice of indigenous peoples is growing and present. They're often invisible or just not even thought of by many indigenous peoples at this point, I think for... are about 6% of the world population, which makes about 300 million. 70% of them are in Asia. In the United States, there are 3 to 5 million Native American Alaska Natives and Native Hawaiians, 600,000 Native Hawaiians. And again, a small number. But I always look to the margins. Some... there... there's often more... more activity, more creative thought, more movement at the margins. And these people are certainly at the

margins. When I went into Louisiana, I decided to stop at the the information center and I asked if there were any Native American tribes in Louisiana knowing that I had... I was going to be appearing before the tribal council in a couple of days. And the woman at the... at the Visitor Information Center said, "Oh, there are no Indians in Louisiana. They all died out." Not true. I discovered also by reading books and law review articles that Indigenous peoples are methodically deconstructing the collaborative conservation model. I am working on a... working bibliography, which is many pages long and, you know, trying to... to trace all of this is a fascinating study and it is a study that is very strategically designed and very, very competently done. [man clears throat] I have great respect for what they're doing. So one of the tasks for my fellowship was to identify, you know, Native American people who would be interested in designing their own collaborative conservation process. That's a long conversation, [chuckles] but I actually did identify more than 30 people who are willing to commit to this. I'm trying to work with the Native American Rights Fund in Boulder to house the next phase of what is... like four phases of this project. My fellowship is part one and hopefully that will go somewhere. The US Institute for Environmental Conflict Resolution in Tucson has a group called The Native Network. I've been part of that since it began in the 1990s and they're also interested in taking this project on. Then I discovered-

[15:02 - 15:02] [hard breathing]

[15:03 - 17:01] Lee: Relatively, recently that about earth rights. And, you know, if any of you have anything to contribute to what I'm going, you know, running by you much too fast, let me know. [man clears throat] But the... the UN... there was a UN declaration created [clears throat] in Bolivia in 2010 and it said, "Basically we understand that the earth does not have standing. It is not a legal entity, therefore it is not included in what we are doing when we... we collaborate when we resolve conflict and it should be." And so there is a a deep strategy that is moving along, including the... a declaration for the UN, which they're going to be, I think, looking at next year. I also discovered that there is a US based group called the Community Environmental Legal Defense Fund, located in Pennsylvania, and they are dealing with hydraulic fracturing issues at the local level. They are creating local ordinances to give the Earth standing, and the idea is that local governments can do that. They're waiting for a court case where they can wage a class action suit, and hopefully that court case will rule in favor. And if that is the case, then the Earth rights will be in a court case as dicta. So my conclusion at the end of all of this is that mind, spirit and place are connected. And that is a radical idea for me and maybe for any of you. [man clears throat] So preface. I always try to look at my own cultural lens. And here is something for you to think about. What do you see here when you look at that? Anybody? Kathy.

[17:07 - 17:08] Kathy: I see a tree and then a wolf. [laughs]

[17:12 - 17:14] Lee: Anything? Anybody else see anything?

[17:18 - 17:18] Speaker 4: Is that an oar?

[17:18 - 17:19] Lee: Beg your pardon?

[17:21 - 17:21] Speaker 4: Is that a community complex order?

[17:21 - 20:04] Lee: Yes, it is. Yes, it is. This is the Saint Regis Mohawk Reservation on the border of Canada and the United States. When the [hard breathing] immigration law issues began [man clears throat] to develop in Arizona, then they also translated here because there's a drug smuggling issue going across the border. But that's... it's a much deeper issue for the Saint Regis mohawk than that. It is that their lands are both Canadian and US lands. And so it becomes an issue of sovereignty for them. And just... just to quickly go through this slide. Yes. That those flags are the Canadian border. That is a casino. I watched the Giants win the World Series one rainy night [visitors laughs] and that casino. And what this is, it's an iron sculpture that and there are a succession of iron sculptures kind of about this high that lead up to this casino. And it is a history that the Mohawks have turned from exploitation into art. And they... many... there was mining on the Mohawk lands, [man clears throat] pollution and then hiring of Mohawks to be iron workers. And then there was... there were no more raw materials. So they had the skills to work with iron and so they have become artists in iron and they are known for that. And [hard breathing] the point that I really wanted you to get was that I took that picture, that I am behind that camera, that I photoshopped it, that... that I made it something. And... and so I chose to look at the art. I chose not to take pictures of the... the poverty. I've done that all along. Poverty is always there but I was wanting to draw out something to move into the future with. And this... [object clatters] this is why I do this work. I lived on the Navajo reservation for three and a half years from the time I was 12 to 15. And this is Frank Mitchell. He is a Navajo medicine man. My mother had this picture forever, and when she passed away, it was given to me.

[20:04 - 20:04] [man clears throat]

[20:04 - 22:23] Lee: This was done by Carl Gorman, who was a Navajo code talker, whose son, RC Gorman, is again now deceased, a commercial artist. And I had an experience when I was 12 years old on the Fort Defiance Plateau on the Navajo Reservation. We were gathering pinon nuts, a lot of us, and he came with us. And I was... I was just so incredibly aware of him. He had an energy that was just made you feel alive. I will never forget that. And there's an autobiography about his work

and who he is that later came out. And to my surprise, the anthropologist who helped bring that, you know, was a friend of my family. This bracelet came from the photographer. So there's a lot of history for me. And what he said on that day was, we were... we were watching ants pull up garnets, and we were collecting the garnets as well as the pinons. And he said to me, "You know, that the anthills are moving up the plateau?" And he said, "that is a sign that, oh, maybe 30, 50 years from now that the Indian way of looking at the world will come back." What was happening was that mining was beginning on the Navajo reservation. And he said that and I've never forgotten it. And so maybe that's I'm still paying attention for Frank Mitchell. So information gathering. [clears throat] What I did when I've had more trouble doing this presentation than any presentation I can remember [chuckles] because there's so much stuff in my head. So I decided I would just... I would just download my brain. And this is one of three pages and all of these things, you know, in a list of kind of triggered thoughts in my mind and issues and references and papers and that sort of thing. Embedded in there are 18 of the people who have agreed to to design this collaborative conservation process and then everything else kind of connect. So the challenge is to to share with you-

[22:24 - 22:24] [hard breathing]

[22:24 - 23:25] Lee: Something that... that you can look at in a half an hour or so and make sense of it. And I've decided to do it in pictures basically. [hard breathing] This is the heart of the Nez Perce country. This is the coast of California and it looks like an empty landscape. And sure enough, the whole continent of the United States or America was perceived strategically so by the European colonists as an empty landscape. But of course, this was a very heavily managed. The whole of the continent was very heavily managed by indigenous people. And the Chumash people lived here right now as a conservation area. And so no one is living on this coast, but the eco tourists can come and visit. And, you know, we can... we can believe that they're are alone. This is the

[23:25 - 25:34] White Earth [man clears throat] Reservation in Minnesota. And the White Earth Reservation is home of Winona LaDuke and her organization called Honor the Earth. And she has been an eloquent spokesperson [clicks tongue] for indigenous rights. The reason I wanted to visit this reservation was because the White Earth people own very little of it. They are surrounded by lands that were lost during the allotment era to non-Indian people. And they... they're kind of claustrophobic in the center of the reservation with a few parcels here and there. And how do you live with that? [chuckles] Very easily. This is the Louisiana bayou. This is the land of the home of people. The home of people. 17,000 people are not federally recognized. I looked at their... the... the ruling on their application in the 1950s. It was a ruling that was not well done. It was done by two

young anthropologists who said, "Well, you know, you don't have an unbroken written history, therefore we're not going to recognize you as a federal tribe." Their oral history is unbroken and they are still trying to get federal recognition. This was during the brewing of the storm that... that went to Mississippi and Alabama with all the tornadoes. And the... the homeless say that when the... when the... the Gulf this is the Gulf Coast. This is where the BP spill, BP oil spill was. [clicks tongue] That when the... the waters are churned up that way, that the the column from the BP oil spill comes up to the surface and their fishing boats come back coated with oil and with the dispersant which they look at under microscopes, They do not eat the fish that they fish. And because they're not federally recognized, EPA has pretty much ignored them. This is where-

[25:34 - 25:34] [man clears throat]

[25:35 - 29:19] Lee: I work when I... when I go to Black Mesa. I have two cases at the moment. One is in Wind River. With Wind River tribes in Wyoming and one is with a Black Mesa and traditional people in Arizona. And I am privileged to stay in a ceremonial hogan, that was about four degrees out there. And this is to remind me that even if I'm in a hotel room, I still have a narrow view to the world. Okay. And this is the day I left us. I was at Black Mesa for about six weeks, and I really found it important when I was doing this, these miles of touring to... to also have work that... that I had to... to deepen. And this is going [man clearing his throat] to be about a ten year project. I'm working with traditional people to help them survive together in this [man clears throat] empty landscape where 16,000 of them [man clears throat] were relocated because of the Peabody Mine and 600 of them are still there. This is the Wind River Reservation and the Snowpack. This is in May. The snowpack really still hadn't quite melted and there was great concern. The climate, the climate change, the melting of the Glenwood Glacier would bring flooding again. Almost didn't, but it didn't. It did last year, but not this year. This is Louisiana and the trees are different, the air is different. The whole atmosphere is different. And... and that that Spanish moss is just not sandstone. [chuckles] This is a Canyon de Chelly, this is on the Navajo Reservation. And for me, when I... [hard breathes] when I work on Navajo Reservation, I'm really coming full circle. This is where we used to hike. This is where Kit Carson conquered the Navajo by starving them and then took them on a long walk to Fort Sumter. This is coming home to Fort Collins. This is my home. This is my place. And it really, as I drove down to 87, this is truly what I saw at the end of my trip. [chuckles] This is a reminder of what this land in Fort Collins is possibly. Heather Knight, [object clatters] Nature Conservancy. We take this picture because I'm going to take this... this map to a man by the name of Mark Soldier Wolf, who is Northern Arapaho, whose people traditionally lived on this area. And I'm going to see if he has anything to tell us about what happened before we were here. So [hard breathes] my... my assessment was to look at natural resource management, mediation, [man clears throat]

conservation, sustainable use and... and also cultural conservation. So this is the part of the presentation is the collaborative process that I found used on some of the reservations that I visited. And sometimes they were used either right out front there or in the background. That's kind of a new concept for me. This is the whole rainforest. One mile, one square mile of land. They're [man clears throat] right on the edge of the ocean. A river and the whole river goes through and out to the ocean. So they have river front. They are facing [hard breathes] climate change issues. I think recently Congress has given them a land... inland and so they will be [man clears throat] expanding. Collaborative process here is one that they created-

[29:19 - 29:19] [object thuds]

[29:19 - 32:05] Lee: Themselves. They said, "We really... we care about where we live. We have a long history and knowledge about it, but there are non-Indian people around us, so we're going to engage them. We're going to teach them. We're going to ask them to be our partners." And they have done that very well. This is the midnight mining Superfund site in Spokane... on the Spokane Indian Reservation. Some of you have seen these slides before. This is radioactive waste. The elk, the drink from that water. The mediation, the collaborative process [water gurgle] of juice was used was to, you know, how do we relocate this waste? And it was one of many time driven federal agency sorts of drills. And there will be more. It was not a deep solution. This is the Colville Tribe. This is a Grand Coulee Dam, a huge source of electricity and a lot of history in Washington State. The collaborative process does not really show here. That's the only picture of Colville that I had. But it... it is a non-Indian mediator, collaborator by the name of Jeff Goebel came to... to here and he... he was also a resource manager person. And he was able to engage the traditional tribal people. He was able [object thuds] to ask them about their traditional environmental knowledge and they became partners. And so they restored the woodlands. And I think that they quadrupled the economic output while preserving the... the... and improving the forest stand. This is the Klamath River. This is on the Iraq reservation crew, reservation and the Hoopa are also part of this. And this is an example of a river that was heavily dammed. And this is in September, [object rattles] October, I believe. And the river is saturated with microcystic blue green algae and toxic to the skin. People cannot swim in it. A collaborative effort was initiated and the first phase of it, a situation assessment, was not done, so they wasted time. I'm a great believer in situation assessments, but eventually they did create a successful collaboration process and that was presented in our... our conference that we had a couple of years ago. Since then, the... the dams are-

[32:07 - 32:07] [object thuds]

[32:07 - 35:04] Lee: They're gearing up to make the commission the dams to remove the dams. But there's another conflict and the conflict is that even though the Crooke tribe has a newly developed multimillion dollar fish hatchery, they are ready to release steelhead trout and the environmental groups who were allies with them are now adversaries because they are saying these are not native species and therefore you're violating the Endangered Species Act. So, you know, environmental conflicts just go like this all the time. And it's not just a one time deal. [hard breathing] Natural Resource Management. I bet there was collaboration here, but I bet it was behind closed doors. And I really feel [man clears throat] that collaborative processes are prone to cronyism and action behind closed doors. And that again is why a situation assessment is so important, because you really need to know who should be at that table and how. This is management of Louisiana wetlands. There are straight canals that go right to the sea because it enables Hummers and oil to come, a tankers come up. And this just seems metaphorical to me. [object rattles] It's very beautiful. But there's... there's a barrier there to a natural process. The... [hard breathes] the home of the tribe, 17,000, as I said, actually, were originally part of the Mississippi Choctaw. They were forced during the 1700s to to migrate and they were dispersed by the pressure and the conflict between the French and the English. They sort of reconvene themselves on the Louisiana coast and became Fisher people. And so that is now their history. But they are the Louisiana coast. It just was an amazing experience. The home I have been staying forever that you need to restore wetlands. You said you would, you didn't. And now the sea is eating away in our lands and the whole system is in this equilibrium. And sure enough, that gridlock is actually visible. This is *Crydlink. This was an... an up front collaboration that I was actually a part of an EPA. And what I discovered when I did the situation assessment was that the tribe had applied for the Clean Water Act delegation. Many years before didn't get it. And since I was working in the Office of General Counsel where the logjam was, I was able to, behind the scenes, speed up that Clean Water Act Determination so that, in my humble opinion, [chuckles] the tribe could come to the mediation table as a full decision making empowered party.

[35:04 - 35:04] [object rattles]

[35:04 - 37:46] Lee: So power is always an issue when you're looking at a collaborative. This is in this *Colville reservation in Washington state that is called a reservation is on the... the McAllister River. McAllister is my heritage, *scotch. And the... it's just... it's just an amazing experience to go there because on this side is like here traffic and malls and commercialism. You know, they're just on three sides of this reservation and... and a military base that every once in a while, you know shoots off guns and, you know, ordinance and that sort of thing. And you step in to the... to the disqualify reservation, the energy changes entirely. It is quiet. It is vibrating with good energy. This canoe was... this is a traditional canoe, Billy Frank Jr. in the 1960s realized that... that his people

could have been given hunting and fishing rights but the state was saying they didn't have them. So he became a protester and just started fishing, ended up with a decision called the Bolt decision, where the tribe was given, not given back, because it was really not there to be taken, but... but their fishing rights were secured. Billy Frank, I've met him a couple of times. He's in his 90s, I believe now. The first time I met him was at the opening of the [paper rustles] Native American Museum in Washington, DC, and then I met him in Washington state as well. He is a natural mediator and collaborator. He is the key person that can happen too. And he goes over to the... to the military base and sits down and says, "Okay, how can we work this out?" You know, this is what's happening to us. His person... he's the force of his personality is what... what has [clicks tongue] really, I think, moved the fisheries issues in the Northwest into a very good place. So this is a natural resource. These are sheep that... that are owned by the woman that I worked with on Black Mesa. These are a special kind of sheep. They have a long history. They're from the Spanish. They're called churro sheep. They have long beautiful hives that is [chuckles] full. And-

[37:47 - 37:47] [hard breathes]

[37:47 - 41:14] Lee: This is another thing when I have found that when I'm working with indigenous people and you'll hear this all the time, it's not always a straight line experience. And believe me, that is true. And there are many reasons. There are many layers of reasons why that is not why... why working on these issues is not straight line when you're really working with the people who are living with the problem. I came back to... to the Navajo reservation to do some work and I had it all laid out and I'd done my homework. And I remember, glad you the woman, you'll see her picture in a bit, said, "Lee, I think it's time for you to herd sheep." [visitors laugh] And so, yeah. And it was like 20 degrees. The wind was blowing and... and she, she said, "Yeah, you need to know what this is all about. There are 23 sheep. Don't lose any of them. They're... they're ready to drop [object pops] and if... if one does just take it in your jacket and bring it back up. And, and by the way, there are boundaries here that... that you need to not go over." She drew the boundaries in the sand, you know, here's the mesa here. Here's this here. Well, I probably even have a disability about directions. Thank God for the GPS, but no help there. Although, my cell phone did work and so did hers. So she set me loose into the sheep were all over the place. [visitor laughs] And for one moment they were under that tree. So I got them. [laughs] And so I was out there for five hours just hoping that I wasn't transgressing, you know, on some boundary that was invisible to me, but not to her. Bruno. Bruno is no more. He met his in last Friday, because it proved that... that ram just was aggressive. They... they neutered him and he was still aggressive. And, boy, that day he was sure aggressive. There were two wild horses and he kept trying to lead the sheep or the ewes over to those wild horses. Well, anyway. [visitors laugh] She was right. She was absolutely right. I needed to

do that. And it was a very wonderful, humbling experience. Black Mesa. This is Black Mesa. If you Google it, you will see it's a huge expanse of many mazes and that there is a gouge in the Black Mesa. The Navajos consider the Black Mesa to be alive in one of their four sacred mountains. It is the liver. And I first saw Black Mesa with my dad before there was any mining at all. And the Navajos didn't get a good deal. And I knew two of the lawyers who were the fathers of two of my friends, white friends, who were negotiating those leases. And I think the daughter of the tribal chairman at the time and it... it was not... it's they're trying to reopen it because as time has gone on more and more has been discovered by Charles Wilkinson in particular about how a dispute was orchestrated. Going back to-

[41:14 - 41:16] [hard breathes]

[41:16 - 44:29] Lee: That side, the Navajo and Hopi but have bumped up against each other for hundreds of years and they were able to negotiate, collaborate, mediate their disputes of shifting boundaries. And the shifting boundaries were really informed by the weather, the conditions, the need of a sheep herding community versus an agricultural community. And... and of course, with these boundaries, there's a lot of excuse me, intermarriage and cultural exchange. And so they managed it. John Boynton then came in to this dispute on behalf of Peabody Mine, and he became the... the Hopi tribal attorney created, I hope the tribal council that was non traditional and... and incredibly brilliantly escalated and polarized the dispute among the Hopis and the Navajos. And the result of that was fencing and the imposition of this boundary fence and a world of complication which still exists. [clicks tongue] And this is the Four Corners power plant. And when I was EPA, we were trying to designate this... this area as a class one watershed, where air pollution like this would not be allowed. And what happens here is that the coal from Black Mesa is to burn [paper rustles] as you can see. The people that I work with at Black Mesa have no water and no electricity, although Peabody Coal did promise in that. And this... this electricity is going to Nevada and Arizona. This is the trading post of Black Mesa. And these are two of their traditional people, the pictures of the traditional people who were still, there called resisters, who are still living in that... that landscape and the sorrow and their endurance. Black Mesa is directly behind this *device. This is the traditional pilgrim that I live in. That's another story to tell, but I'm running out of time. Roads are always an issue that is frozen Adobe. [chuckles] This is Marie Glad, Hugh and Dave. [unconfirmed name] Dave is one of the fellows and I also work with Village Earth. And what we are doing is we are trying to use Village Earth as sort of the administrative pass through for some of the activities of Black Mesa. And Marie is a graduate student at Northern Arizona University, and she is trying to describe the Navajo planning, the Navajo cosmology today. And I'm on her master's committee and we're trying to... she's trying to complete her degree. What she's coming up against in academia is that [object thuds]

the Navajo cosmology is not academically easy to... to kind of write about. And so we're trying to find a creative way to write her... her dissertation.

[44:31 - 44:31] [object thuds]

[44:31 - 47:00] Lee: Cultural conservation. I have been talking about culture as I'm talking about place. And that's something I think that... that holistic look is something we don't pay enough attention to. But... but when you're talking about cultural conservation and a reset, frankly, I don't like that word. I don't want to be preserved or, you know, [laughs] pickled. And she has a point, absolutely. But [ice rattles] the issues that come up, sovereignty, borders boundaries, justice. Dispute resolution, is that restorative justice or punitive justice. Indigeneity and identity, What is that? How do you define that? Jurisdiction land tenure always an issue, certainly in court cases about who has jurisdiction. [man clears throat] [object thuds] Historic trauma and colonization. 20 years ago, historic trauma was not really in the lexicon. It has become something that... that native people speak, know more about Dwayne Champagne at the University of California, Los Angeles, and I forget what his tribal affiliation is here. What it is. But he said, "We.. we need to... we need to be able to say that this happened to us in the past. But we need... we need to be able to bring that into the future as well. Sustainability, Earth rights. How do you think about that and the collaboration process itself? Culture. Native Americans value their elders. Mark Soldier Wolf is the one I want to take that map to. He's in his mid 80s. He's a Northern Arapaho and he is a certified elder, storyteller of the Northern Arapaho Tribe. Elders again when river, this is Marlon Spoon Hunter. This is William [unconfirmed name] here, otherwise known as Iggy John and this is Pauline Gold. And these are Elvis of the Northern Arapaho Tribe. Before I was able to work with the Northern Arapaho I had to have permission of William see here that I would... I would be the person to do it. There are four old men, he told me there used to be three, but they're culturally innovative. And so now there are four old men and they're sort of the... the council, the rules behind the scenes. One of the issues with Native Americans all the time is traditional ways of governance and these-

[47:00 - 47:00] [man clears throat]

[47:00 - 50:59] Lee: Imposed more formal tribal governments that were created in the 1930 so that there would be legal entities to negotiate leases with. [clicks tongue] Um, this was a youth camp that the Wind River Alliance held. And this... this little boy is a drummer already. Stories. The stories of indigenous people, our long histories and Coyote, one of my favorites, is looking over Art, as I said before. This is the Lummi, Reservation in Washington. Identity by Design. You know, indigenous cultures are not static cultures don't romanticize it. You know, they... they create mindfully and draw from the past and create the future as well. These are rather radical people who haven't met, has

met. This is a more traditional dress. This is more of a fancy dress and there's a lot of history. And this little blue moccasin Soldier Wolf. Her mother, Soldier Wolf is a graduate student in Physical anthropology, and she's going to go to Law school. She's concerned about sacred sites and cultural preservation and the legality of all that. And she will be someone to record with. As part of her study, she had to have a cultural experience, so she decided she would go to a... the Lander Symphony. And she brought her daughter because and her argument was, "This is as foreign to me as you're coming to a pow wow is to you." And... and Lou Moccasin got up and conducted the orchestra in perfect time. [visitors laughs] This is the Florida Seminole. The Florida Seminole were sort of flushed out of the swamps and given sewing machines and that was the only way they could make living so they did it. And they created this part. They are now wealthy. They were the first tribe to bring casino gambling into the legal system. They won the case. And all of the tribal casinos have the... the Florida Seminole to thank. The Florida Seminole have seven different sort of centers. One is a renegade center and they will not have anything to do with gambling and they're the most traditional people. The other people as you go away from sort of the central Seminole Casino site are more or less prosperous. The... the Seminoles. The band that started the gambling are incredibly wealthy and they are having real issues with their children, each of whom could afford an SUV and how do you be a traditional Seminole and still drive an SUV. That should be and be part of this culture? That's an issue that... that assimilation for... for all tribes, 50% of the Native American tribes are urban. And so there's that issue, too. So, anyway, sovereignty always an issue. This is the the Red Lake Chippewa in Minnesota. This tribe was able to stay out of so much of the colonization experience. They never lost any of their lands to allotment. They have had a tribal government that has not change through time. And they do assert their sovereignty. There is a young lawyer who is a White Earth member who is a lawyer for this tribe. She is interested in becoming part of our collaboration training. [clicks tongue] License plates. This is a mural in Forest County, Pottawattamie area and again, Art. This is the Chumash-

[51:01 - 51:01] [hard breathes]

[51:01 - 54:59] Lee: People who have a reservation, who are federally, federally recognized the way so many tribes are not in California. And they had lost so much that they had to go to the anthropological record in the historical society to reconstruct their culture. They brought back their language. They have begun to [man clears throat] recreate canoes. And there's this beautiful mural which is full of symbolism and history in downtown Santa Barbara that I visited when I went to a native network exchange workshop. [object thuds] Again, Art, this is the Tunica Biloxi and Language, the Mississippi Chart top. Eastern Men and Cherokee language. A lot of history there. I visited a number of Justice Buildings and centers of Saint Regis Mohawk. The tribal judges interested in

becoming part of our project. This is the the Seneca part of the Iroquois Confederacy. And this is in New York and they have quite an extensive legal system. This is the Mississippi Choctaw, again, one of the judges wants to be part of our project. And this was.. I had a conference call with you, Robin. [laughs] It looks like it's just cooler than it is. Anyway, the Mississippi Choctaw had a memorandum of agreement with the Houma people. The Houma people feel that because of what has happened with the BP oil spill and the... the hurricanes and the... the eating away of their land, that they may have to relocate back up to the Mississippi Choctaw. And they have signed a memorandum of agreement with the Mississippi Choctaw, welcome... welcoming them back. Cherokee Nation of Oklahoma. There's the Eastern Band of Cherokee in North Carolina and then most of the Cherokees Land of Tears of the Trail of Tears when relocated to Oklahoma as for many other tribes. It seems that... that, you know, there are Seminoles in Florida, but there were symbols that came to Oklahoma and they're beginning to connect and the same with the Cherokee. [sighs] Onondaga, you'll notice collaborative finding common ground Indigenous and Western approaches to healing our land and waters. Universities an Tribes. This is a Turkish University are connecting. And this is something that we need to pay attention to. Other universities. Border issues again. The Mohawks and taxes,, cigarette taxes as well as jurisdiction over recent trust lands. All those sorts of things are hotly and I noticed and there are certainly some angry Mohawk people. This was when I became an illegal alien. [object thuds] I actually unknowingly, just simply drove from one part of the Mohawk reservation to what I thought was another. And I was interested in meeting with the Jesuits there because the Jesuits have been ethnographers for many tribes and he told me, he said, you know, "You're on Canadian land and you didn't go... you didn't get here the right way. You should have passed through the wicket." We had a two hour conversation pretty much so much about the Mohawks, but we have a mutual interest in a French Paleontologist [mentioned name] [unconfirmed name] which actually influenced Thomas Berry. Thomas Berry's work on Earth Rights has influenced this creation of earth rights to be legal. Again, Art-

[54:00 - 54:00] [sighs]

[54:00 - 56:42] Lee: This is a Virginia tribe. There are no federally recognized tribes in Virginia. They are state tribes. But they continue to struggle and have for hundreds and hundreds of years just to be the Pamunkey, another Virginia tribe. They have a museum. Tunica *Belotsky, they have become in Mississippi, they have become [ice rattles] a laboratory, a massive laboratory for native Americans to send found facts to shore up the record that is not just oral history. The archaeological record. The Tunica *Belotsky is so well that they were able to become federally recognized when they didn't think they had before. Mississippi Band of Choctaw. Again, Choctaw self-determination. I talked to the curator of this museum for quite a while and he said, "You know, we shouldn't have to even think

about Choctaw self-determination. What was taken away from us is something that should never have been taken away from us, and we should not have to reclaim what was ours to begin with." This is a museum, eastern part of Cherokee. The museum itself spoke to non-Indian people. It wasn't... it wasn't a museum for the Cherokee. I was sent to... I can't remember exactly the place where it was, but a museum that just ironically was run by Scots. And they were celebrating Scots history with bagpipes. And but I found the voice of the Indian people in that particular museum. And this is the casino in seminal. Again, to repeat myself, these are my recognitions and this is, you know, Happy Halloween from local shoots. [laughs]

[56:43 - 56:43] [man clears throat]

[56:43 - 56:47] Lee: And that's it. And I use it all the time. And I'm sorry. Any questions?

[56:48 - 57:08] Speaker 1: First. Let's give her a hand. [applaud] And it's a few minutes before one, so if you have to go, you know. Please feel free. But I'm sure that Lee would be... she is happy to take some questions and comments. Go ahead. You can field your own questions.

[57:09 - 57:10] Lee: Thank you all.

[57:13 - 57:14] Faye Sterling: I have a question Lee.

[57:15 - 57:16] Lee: Yes, Faye.

[57:17 - 57:57] Faye Sterling: It was very curious to me, as you're talking about the climate processes that you were [paper rustles] showing landscapes, and I understand, you know, that this is the title of your presentation in certain landscapes and may be a new project throughout requirements and that. But it was interesting to me that they were just of the environment that there were no people in those photographs and the only catch. Only later you showed only a few pictures of thousands of people and even a couple of portraits. But in the landscapes when you were talking about collaborative processes, there were no people. So I was curious as to why.

[57:57 - 58:45] Lee: Thank you for picking that up. I did that deliberately for two reasons. Number one, I don't take pictures of native environment people just by help them out. The pictures are with a different people that I knew. And if you wanted me to take those pictures and I have permission to use those pictures. And the [man clears throat] second reason was, is that, you know, my lens really was to just try to see what I could sense. And I had to do that very generally, you know, this wasn't an outrageous thing to try to do. [chuckles] And so I was... I was just taking in the sense of the land

each time. And every time I found it so different then I thought, I'm just going to keep on doing it this way. So I'm not.... It's not that I don't like people. [laughs]

[58:45 - 58:46] Faye Sterling: I didn't figure-

[58:47 - 59:00] Lee: Well, it wasn't about myself, you know. Why am I doing this and it's out of respect and just because I personally educates some too. I have a part two to that subject.

[59:01 - 59:19] Faye Sterling: And then I have part two that it was just ask. One of the common themes in those photographs is water that's of interest to me is contains my research and wondered if you have some comments of the relationship between indigenous people, places that you've been in and they're water.

[59:23 - 01:00:43] Lee: It was a lot about water. I realized that when I selectively chose. I also have a lot of experience in the West, but that wasn't the trip I was taking. It's just trying to not to we do totally. Um, you know, I think our legal systems are eastern *Aperian focus and *Norwegian race in the West really are defining. That's it, you know. I don't know [object rattles] what more I could say except that the... the amount of water, the kind of water, the lack of water in a place, really then is part of, you know, all these people that living in there was part of the common sense and obvious reasons. And then so much of this traditional environmental knowledge and the Esoteric practices are way layers back as we need to be. What's happening in Australia in particular recently, is that the... the elders are saying our Earth is in such trouble that we've decided to come forth and share what we want. And many times we haven't done that somehow. For instance, Colville. The Colville Tribe realize that they needed it. Thank you.

[01:00:48 - 01:01:02] Faye Sterling: Yeah. Um. So you've been doing this for a while. And... and meeting with a bunch of different kinds of people and people with various mindsets. Were there mistakes you made that you-

[01:01:03 - 01:01:03] Lee: Oh gosh.

[01:01:03 - 01:01:05] Faye Sterling: I sure wish I hadn't done that, that you could share? [laughs]

[01:01:06 - 01:01:29] Lee: Oh, totally. All the time. Oh, absolutely. For instance, when... when Marie Gladue was drawing the map on my... on the ground in the sand, [paper rustles] you know, I was desperate to get out like a rip book and copy. And she said, "Don't do that." She said that will attract the spirits. And she erased it with the foot.

[01:01:30 - 01:01:30] Faye Sterling: Oh.

[01:01:30 - 01:05:28] Lee: So and I was also asked not to take notes under most circumstances because the traditional people don't trust things being written down that... that can attract some negative energy. And so I had to learn to remember. And actually my memory has improved. And that's just fine at my age, [chuckles] to improve. And I would write my notes in that. The most recent experience I've had was just absolutely this thing. [clicks tongue] I was at the Stadium Network Environmental Skills Workshop, and my learning from this particular mistake is that, yes, tribes will say we believe in restorative justice and healing justice. But behind that is a jurisprudence and you can look at it that way of bold faced or, you know, in bold protocols. This is how you do it. And I'm... I'm... now going down to hoping once a month for to be trained to in that the way that Hopis have modified this mediation process and I'm reminded of how important protocols are. Well, I missed some protocols. We were all speaking from our heart. This was half non native and half native peoples. And the... the native person who spoke first looked at me as a white woman and it had... had assumptions about me and, you know what I bought. And which were unfair, but of course always, partly true when you're non-Indian. [clicks tongue] And so as the conference went on, you know this native, non-native divide deepened. And there was a healing ceremony at the end of the first day by the woman, Roberta Cordero. She's a PhD. [clicks tongue] She watched. And she, you know, it was a healing ceremony. It wasn't clear to any of us, non-Indians that we were invited. You know, you're always inside, outside. This identity thing is huge. Sometimes I'm asked to be part of family. Sometimes the kids will look at me as an elder. You know, that's bizarre because... and then other times, you just come up, slam against it. You are not us. And that's you know, it's a very complicated piece. Well, what happened was the protocol for that healing was that we were invited, but they didn't tell us that. They assumed that we knew that. And so those of us non-Indians who were like, heartsick about how much we try and how unappreciated we were feeling. Missed act. And of course, when you have to deal with all of this stuff, that protocol is so useful because it says now we start grieving, now we start moving into the future. Well, I was still feeling battered and so the next day I was actually on a panel and I spoke to that feeling to my non-Indian and the the Navajo who was actually facilitating this meeting and who was a good friend of mine. At the end of my session, he call me out and said, "Lee. What the hell did you do? What were you thinking?" And I said, "Well, I was speaking from my heart." And he said, that was totally inappropriate. [glass thuds] And, you know, like a body slam of dismay and embarrassment. And but as time has gone on, you know, and... and I got over my angst, we all realize [object rattles] that this is a systemic problem, that we need to fix it and that, you know, the white people need to know these protocols, which are really fierce. So I had violated that normally. So there you go. [laughs]

[01:05:29 - 01:05:29] Faye Sterling: Okay.

[01:05:30 - 01:05:32] Lee: That's the one I didn't tell you. And I said I might. [laughs]]

[01:05:33 - 01:05:35] Faye Sterling: I'm really sorry to bring-

[01:05:35 - 01:05:35] Lee: Yeah.

[01:05:35 - 01:05:43] Faye Sterling: This to a close because it's so interesting. So please catch up with me. We're going to whisk her off to lunch and thank you very much for coming. And thank you so much, Lee.

[01:05:43 - 01:05:44] Lee: Thank you. Thank you. [applaud]

[01:05:45 - 01:05:45] Faye Sterling: Thank you.

END TRANSCRIPTION