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**Facilitated Discussion**

**Mervyn Tano:** With that, what I'd like to do is to introduce Kim Epley who works with us as a facilitator. We've worked with Kim on I think almost all of our workshops/inquiries and we think the world of her talents as a facilitator but those talents are going to be challenged with a group this size.

**Kim Alire-Elpey:** What Merv really likes is that it's late in the afternoon so we can actually get some work done in a short amount of time. One of the great things about these sessions is that Merv always finds a way to weave in, not just from the presentation of information from most people who are in the panels and are presenters but also recognizes the tremendous amount of expertise around these tables. And that's what this time is about, it's an opportunity to get to your expertise and get your thinking and we'll work together as we have an opportunity to have a dialog. I wanted to show you all what we're going to do and get an idea as to where we're going to go with this conversation. And what we're going to do in the next 45 minutes or so is we're going to talk about what's the universe of risk based decisions in tribe space. And we really want to stretch the boundaries of that. We really want to get the unusual as well as the typical and the expected. We want to build a very broad based picture of what risk based decisions are happening in tribes. And then tomorrow, the topic is federal and tribal risk initiatives so we're going to have two different dialogs. One before lunch that's focused on what is it the Feds need to know about being responsive. How to be more responsive and we'll have a chance to do some storytelling that really bring home some of the points about the complexities of being responsive to very, very diverse

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tribal perspectives and very diverse tribal needs in terms of this question of risk based decisions. And then poll the whole question of managing risk. And then in the afternoon we're going to sort of flip that and say, well how can the tribes, or what's the tribe's responsibility in assisting in building that responsiveness. From a federal perspective, what is it you'd love to have, you know it may not be possible, but what is it you'd love to have in terms of assistance in helping to build a (*inaudible*) responsiveness to tribes.

So I just wanted to give you a picture of that so you know what's coming and come back to the question that we're going to be looking at today. This is a big room so I've got two of the same flip charts and I'll stick one on the back wall. I know that it's not often easy to see everything, yes thank you as we get our reading glasses out. The question we're looking at this afternoon is, "What are risk based decisions tribes are needing to make?" and "What's the universe of risk based decisions in tribe space?" The way we're going to do this is we're not going to get up and count off and get you all shifted, we've got a short amount of time. So what we're going to do is just have you where you're sitting get in groups of three or four and what I wanted to do is see at least one tribal and one federal person in each group. So if you're sitting there and you're looking at all federal folks then just get up and reassign yourselves. Okay? I know you guys are talented, I know you've done a lot of this kind of thing before. So we're going to just have you right now sort of build your group. Three or four of you, take a look around, sort of make sure everybody's included in a group. Now we don't want any groups bigger than five because then you're leaving somebody out.

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*(the group rearranges itself into small groups)*

Here's the task. The task is pretty straight forward. We're going to answer this question. Have some discussion. One of the things you might find very helpful in these discussions is some storytelling, that's alright. You might be making some contacts in these small groups. That is definitely okay. We're not real rigid in this, you have to answer this question in X amount of minutes in this discussion. If you end up going somewhere else in the conservation and you're all along with it, that's quite alright. What we'd like to have is in about 20, 25 minutes is we'd like to have you start putting your responses on cards. We only need about three or four responses from each team. I'm going to come around with a marker and a little stack of cards for each one of your groups and the way we're going to do this is just pick one idea per card, clear 3-6 word statement and write in big block letters because we'll want to be able to see it. Now we may get into a conversation and we might be really rolling there and we might say just give us the cards and close the session. We might not have a chance to have a larger discussion and get all the cards up front. So we're going to be real flexible to where the group is because I don't have a lot of good information this afternoon and it's important for you to have a chance to have your discussion. But what we're out to do is really you know, spread the net widely and see what we can harvest in terms of going to all the corners of risk based management, risk based decisions. Yes.

**Q:** Now are these risk based decisions tribes need to make. Can we also fill up with ones that federal managers need to make or it that in a separate session?

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**Kim Aire-Epley:** Let me ask the boss.

**UM:** Tribes.

**Kim Aire-Epley:** The focus is tribes. And we're going to talk about the federal question tomorrow. So if we can stay on tribes then we're all answering the same question. Okay, let's get some examples. We've heard some this afternoon. Let's get a few examples to know where we're going with this. What's a response to this question, a risk based decision the tribes would need to make these days?

**UM:** Whether to close the gas station or not.

**Kim Aire-Epley:** Whether to close the gas station or not. Okay.

**UF:** Whether to change the places where plants are collected.

**Kim Aire-Epley:** Whether to change the places where plants are collected.

**UF:** What's the question on pure gas and oil?

**Kim Aire-Epley:** What's the question on pure gas and oil?

**UF:** Whether we need it or not.

**Kim Aire-Epley:** Whether we need to harvest that resource or not. Go ahead girls.

**UF:** Whether or not you want a bombing range or not.

**Kim Aire-Epley:** Whether . . . there's a long list of questions about a bombing range.

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**UM:** Training range.

**Kim Aire-Epley:** Training range, training is better. Okay what about boundaries. If we want to talk about health. We want to talk about . . . like let's just spread the net broadly and wherever your group decides to go, that's alright. We really would like to get a lot of different responses to this. There are no wrong answers to this. They're all part of the universe that we want to have and be able to (*inaudible*). So we're going to take about 25 or 30 minutes for you to have this discussion. I'll be bringing some cards over in about 10 or 15 minutes. I'd like to have you have a chance to have a conversation. Everybody have a pretty well mixed group? We need another Fed over here.

*(group discussion)*

**Kim Aire-Epley:** This is the way we're going to do it. We're going to document your small group input. So we're going to collect those up at the end of the session. So in about 10 minutes we're going to have (*inaudible-talking over*) whole group, your small discussion, small group discussion, but we need those ideas on cards. One idea per card, 3 to 6 words. If you have more than that just write a sentence on the back and explain it.

*(group discussion)*

**Kim Aire-Epley:** Let's start winding down our conversations so that we can share some of our stories and some of our information with the whole group.

*(group discussion)*

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**Kim Alire-Epley:** It's interesting that the volume went up when I said let's start winding down our conversations. We want to hear from all of the small groups. We want to have a chance to share some of the conversations you had in your small groups. But I also want to remind you that we're trying to capture all of this in the microphones and in the sound system. So when you respond, hey guys, I'm the oldest of 13, so I can talk louder than all of you. And again, I'm a little pushy at this point because I know that we've got a time line and we really want to hear some of the information that you guys have been really interestingly sharing in these small groups. I've had a chance to walk around and here the buzz. So what we're going to do is we're going to spend the last 30 minutes of our time together here, sharing this information. The cards we're going to collect up at the end. As I said that goes into our documentation so it's important that somebody on your team be responsible for getting those up front. I want to say that. I'll say it again in 30 minutes but just as you were answering the questions your responding and we'll just kind of move around the whole group. What was one of the responses that you had a lot of conversation about? What were some of the stories you were telling. And just anybody who wants to . . . go ahead, Matt. . . . We don't want to see all the cards, but just like one that . . .

**Mathew Leivas:** Yeah, one issue that we had talked about was the protection of knowledge on sacred sites and traditional songs and customs of our people and how are we going to work towards trying to protect these. And rather than making them public.

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**Kim Aire-Epley:** Okay. Other conversations. I see a number of people nodding their head. What were some of the other points you had around the question or the concern about protecting sacred songs, sacred rites? I notice a number of people . . . anything that you want to share from your group on that?

**Brenda Brandon:** We actually need some information on how to do that.

**Merv Tano:** Would you say your name?

**Brenda Brandon:** Brenda Brandon. On the sacred sites issue, is how to get community members involved in protecting those rites and get tribal policy in the protection of those rites so that cleanup still can continue.

**Kim Aire-Epley:** Okay. Anybody else? Other points that you wanted to share on that same vein?

**Jim Collins:** We talked about how to make the confidentiality of the information in general, traditional knowledge.

**Kim Aire-Epley:** Can you speak into the mike?

**Jim Collins:** Jim Collins, EPA. We had talked just in general on how the need anyway to maintain confidentiality in the information that's generated. Traditional knowledge, that sort of thing.

**Kim Aire-Epley:** Uh-huh. Jessica, I saw your hand up.

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**Jessica Alcorn:** We talked about in our group about the problem tribes have with developing their own cultural risk assessment with trying to . . . with the confidentiality of their cultural sites and the problems that that poses.

**Scott Fields:** Scott Fields, Taos War Chief. We talked about the impacts of overflights and the visual and audio impacts in that.

**Kim Alire-Epley:** Okay, thanks, Scott. There was another hand up somewhere back there. Maggie.

**Maggie Gover:** We talked about I think one of the examples that we had was the Washoes are working with the state and with other people around their Superfund site to get their tribal cultural people recognized on the same level as the archeologist, as a non Indian cultural expert.

**Kim Alire-Epley:** Anything else on this particular topic? Anything else on this . . . well let's ask, was there another topic that your group really had a lot of discussion around? Go ahead Rich.

**Rich Pacheco:** I'm Rich Pacheco with the All Indian Pueblo Council. We talked a lot about how to put a value on a cultural resource. How do you really measure that and if you can get beyond just the problem of inventorying and proprietary rights and confidentiality rights, especially with regard to the Freedom of Information Act documenting cultural resources and cultural information in itself is a risk assessment risk.

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**Kim Aire-Epley:** Can you say more on how disclosure is a risk?

**Rich Pacheco:** It's a risk for tribal members because the information is not only proprietary to that tribe but in its very nature is not meant to be shared even within maybe . . . between men and women, between certain groups within that tribe and so on. Much less with a bureaucratic process that can be accessed by anyone.

**Kim Aire-Epley:** Anybody else have discussions about that? The risk of . . .

**Arthur Taylor:** Arthur Taylor, Nez Perce tribe. We talked about the risk that tribal councils have to make today in regards to environmental cleanup versus cultural resource cleanup and cultural resources and natural resources and is there a priority between those three and how do you prioritize? It's a very difficult decision because you have different factions of different . . . of your tribe pushing for each of those categories and so who do you listen to and how do you make that decision?

**Kim Aire-Epley:** Any other conversations along those lines that you'd want to share with us? Any stories that helped bring home the point?

**UM:** Matt's got a great story. You got to tell that story.

**Kim Aire-Epley:** Matt.

**Mathew Leivas:** Okay, the story is that we had a problem on our reservation, the Chimwavee(?) Reservation which is on the lower Colorado River in the Mojave Desert and rough terrain. We have a problem with what we refer to as, and also known as

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Chimwavee(?) elk. Over population, over grazing. Now these Chimwavee(?) elk were non-native. They were introduced by gold miners and some of the Spaniards coming up from the south and they're very unique because they're a hornless type, also known as

**Kim Aire-Epley:** They make obnoxious sounds and . . .

**Mathew Leivas:** Also known as jackasses. But at any rate these Chimwavee(?) elk have overpopulated and in essence creating a problem with the native mule deer population as well as with the big horn sheep population and basically drove them out of our valley. But it took us years to come to an understanding and agreement with Bureau of Land Management to do herd control and management and it finally happened. And to this day the populations have been decreased but in essence what had happened is that the deer population started coming back as well as the big horn sheep. So, but still you know, there's still a problem that we have of trying to inundate the wild Chimwavee(?) elk population.

**Kim Aire-Epley:** The wild Chimwavee(?) elk population.

**Mathew Leivas:** Good eating too.

**Kim Aire-Epley:** Good eating. We'll take your word on that one thank you, Mat. Next time we have you host one of these workshops we'll check that out. Any other stories? What was another piece of this puzzle that you talked about?

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**Brenda Brandon:** Brenda Brandon, Haskell. How to avoid problems revolving around tribal politics when making an important decision. That could be things like . . . a story like maybe families that are important or powerful making decisions that doesn't involve the rest of the community. One site that I know of a cleanup was totally stopped at a site due to tribal politics. And in the meantime people are suffering. Things like this that . . .

**Kim Aire-Epley:** Other groups have discussions about this whole question of tribal politics and risk based decisions?

**UM:** (*inaudible*) of protecting the environment through the enactment of tribal laws is a risk because of the . . . it's a political risk especially in places . . . for example like Nez Perce where so much checkerboard.

**UM:** We touched on the (*inaudible*) government to government relationship and the lack of communication thereof. This also fell in line with the funding decisions that some of the tribes get. The decision's already based upon how much is allocated and how much a certain tribal government will receive. And that's something that happens quite a bit.

**Kim Aire-Epley:** Anybody else have discussions along those lines?

**UM:** We had some along those lines on just making decisions that . . . tribes making decisions that affected . . . or tribal councils making decisions that effected the whole

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tribe and asking about the involvement that those tribal councils had with the rest of the tribe.

**Kim Aire-Epley:** Anybody else have discussions around that. Okay, we've got one from back in the back and then we'll come back to you, Kim. This is another topic yet.

**UM:** We talked some about the risk of relying on federal risk assessment. *(laughter)*

**Kim Aire-Epley:** The risk of relying on federal risk assessment.

**UM:** And I think what we were . . . our discussion center around how federal agencies ought to probably try and do more to empower tribes to do some independent assessments of their own. Because inevitable with tribes in any other groups that are worried about health and welfare of other tribes, it's the federal government and the mistrust of the federal government. So I think the idea is that if you can find some ways to empower the tribes to do more independent work on their own to help them understand and then allow them to do their own assessments to apply their own unique characteristics and they're own unique circumstances that you know, it's something we ought to be looking at.

**Kim Aire-Epley:** And tomorrow we're going to have a couple of conversations that are going to fold into that as well. So let's keep that in mind because we're going to spend some more time on some specifics on both sides of that question. Kim.

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**Kim TallBear:** Our group talked a little bit about the economic risks of foregoing mining. For instance, in terms of monies for travel government operations, other economic ventures, infrastructure development. My friend from Colville here had a story but she's not in the room.

**Kim Aire-Epley:** Okay, any other stories around, or conversations around resource development, resource management.

**Debbie Pretty Paint:** Debbie Pretty Paint with the Crow tribe. Talking about empowering. BLM Montana State Office has done little to nothing for the Crow tribe. We have one coal mine and they spend less than 1 percent of their total budget on INE for our tribe inspection and enforcement and production verification whatever for our coal mine. So we hired an ex-BLM employee. She's a mining engineer. She's from Casper, Wyoming, and she negotiated a 638 contract with BLM and took over those responsibilities. And we are very, very happy with her. She has done so much for us. And those . . . the solid minerals division of BLM, they do not want to do anything for us. They are to offer technical assistance to any individual in the Latee(?) that wants to develop their mineral resource. They turn them away. They do not want to help.

**Kim Aire-Epley:** So the tribe is 638.

**Debbie Pretty Paint:** Yes, we have taken on those responsibilities ourselves.

**Kim Aire-Epley:** Any other stories or any other information about this whole question, risk based decisions around . . .

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**Roger Gollub:** I'm Roger Gollub with Indian Health Service. But a couple of our group members were talking about sharing of resources, whether it was through compacting or agreement and what the consequences were, whether there was economic coercion involved. And one of the members actually asked about what the consequences were long term. The terms of agreement being hard to . . . if it's a long term agreement, it's hard to predict what the real needs or the desires that the tribe will be a long time in the future.

**Kim Aire-Epley:** Any others?

**UF:** I think one really important thing is how does a tribe get a tradeoff on scientific information like what they want to know about their resources? When the tribe has been involved too late in the process, like after remedial activities have taken place. So it's like what . . . you're not going to allow us to be involved because it's too late according to the federal process, so how can we get the information that we need to know that the fish were eating a (*inaudible*) or whatever it is?

**Kim Aire-Epley:** We ask this question, look to the other pieces of this puzzle. Where there other parts of the you know, we say we're going to explore the universe of risk based decisions. I haven't heard a whole lot on health. Was there a lot of discussion about health or was there other perspectives on the whole resource or economic development decisions? Other pieces like that.

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**UM:** We have a health issue. The use of land based on soil . . . the levels of soil toxephen in the soil around sheep dip vats and at what point during cleanup could they start using that land for other things.

**Kim Alire-Epley:** Others in that arena or that vein.

**UF:** We had a discussion in our group about the important of risk communication on the tribal level. You're trying to get tribal participation in these decision makings before . . . because it's not just a tribal government decision but a tribal community decision. And challenges tribal government has of presenting some of these concepts of risk communication or risk based assessment and even getting the people there to the meetings. If it's not something a lot of tribal members, . . . if it's not directly affecting their health now, you know trying to share the importance of long term monitoring of these issues so they don't come up in the future.

**Kim Alire-Epley:** The whole time.

**UF:** One of the things that we had discussed was tribal elders and our tribe's willing to take the risk in protecting their elders. And what we came up with was there will be no . . . there isn't any kind of a say so on that. Elders are our future, our past, everything and so there will be no risk taken.

**Kim Alire-Epley:** So that's a nonnegotiable risk.

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**UF:** Yeah, that's a nonnegotiable right there. One thing that we had discussed was diabetes on reservations is predominant with the Native Americans. Also as many of you might know that bone marrow transplants within the Native American community is we can only have bone marrow taken from another Native American. We can't get donations from Asians or Hispanics or NA, non-Native Americans as we like to call them. But one of those . . . you know, if there is a contaminant within your boundaries on your reservation is that something you want to take into account as a health risk within your elders, their diabetes, also alcoholism, psoriasis of the liver. If there is a contaminant is that going to affect this? That's something that we all have to live with on our reservations. Alcoholism is a big part of our communities. We wish it wasn't but it is and that was one of the things that we had talked about also.

**UM:** In a health related issue we talked about air borne contaminants. We do have a couple of national laboratories in New Mexico and we're quite concerned with what they're releasing in the air.

**Kim Aire-Epley:** Well let me ask you this. As you were having your small group discussions or you've had a chance to listen to some of the comments from the other small groups or even if you look back to the presentations that we've had, what are some of the most immediate challenges in this whole question of risk based decisions that tribes are facing? How would you talk about some of the more immediate challenges? We always feel like we're putting the track down right in front of the train. But any particular that really in your conversations you feel that urgency, that

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immediacy, the, . . . oh, all of them. I'm looking around seeing people saying they're all there.

**UM:** I just want to repeat what I've heard some others say and here too is that the capacity of tribes to do their own risk assessments up front.

**UF:** I was going to say that the tribes need to stay proactive and I think a lot of times I see problems come up because they don't . . . the can't foresee what's going to happen. They don't understand the cleanup processes so they don't foresee what might happen. So really, just staying informed or having experts that are tribal experts. I think those are big issues.

**Kim Aire-Epley:** Let me ask this question. A number of folks are representing the federal system. Other folks are representing tribes, Indian organizations. What have you learned in your listening to folk's perspectives? What have you learned about the challenges to us as we work through this question of risk based decision making in tribes? It's been a lesson.

**UF:** This will probably make some people upset but I'm really good at that. Why is it that with some tribes, councilmen will listen to a non-Indian before they'll listen to an Indian? That's a big problem for me.

**UM:** That's right. (*applause*)

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**UF:** I mean how do we get rid of that challenge. It happens, it happens to me on about a weekly basis. And they'll be like, oh, we forgot about you.

**Kim Aire-Epley:** And therein lies some of the challenges to the tribal risk based decision making management.

**UM:** Well I would say that is just human nature. Somebody that comes from outside, we value them more than those inside.

**UM:** Profit in his own *(inaudible)*

**UF:** The one from outside's going to leave with a whole lot of money.

**UM:** It's pretty unfortunate *(inaudible)*

**Kim Aire-Epley:** That's something that crosses all boundaries.

**Chris Klieman:** Christ Klieman with the Air Force. I recognize the tribes have a responsibility to initiate communication with the government, but I still think that the government is the . . . the onus is on the government to initiate that communication with the tribes since the projects tend to be ours as well as the contamination. And sometimes in the past we've been successful and sometimes we haven't.

**UM:** One of the issues that we are constantly . . . we're a consortium and we provide services to 19 pueblos. And one of the issues that we're always dealing with in regard to be the federal agencies or anybody that is a non-tribal member is related to the communication process. And that is the education of proper protocol in dealing within a

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tribal environment. And that protocol varies from one pueblo to another, from one tribe to another and I believe that there needs to be a real educational process with regard to dealing in Indian land with regard to protocol.

**Kim Alire-Epley:** We're going to have a chance to talk a little bit more about some of the specifics on that tomorrow in that conversation before lunch about how to build that sensitivity of responsiveness. Let me ask this last question. . . . Oh sorry, thank you.

**UM:** I'd like to respond a little bit to what she's talking about as to why travel councils responds to these non-Indians. It's mainly because of how we were taught. When these people came from Europe they said that they knew more than we did. This is something I laugh about. Cause their people and how we communicated with each other, we spoke different languages on this continent and for them to call us ignorant and stupid, that was their own opinions. But I know that my grandparents, they talk several native tongues on this continent, but I think it was just a concept of the European people given that our people, the complex that they knew more than we did.

**UF:** Working at Haskell I've talked to a lot of students that have gone out of an environmental field or a natural resource field working with the tribe and another common problem that goes along with is it Jody? Is that your name? Michelle? I'm sorry. That's my daughter's name. Michelle, what goes along with what you say is that young people will go back and work for the tribe yet because they have, I don't want to say adopted scientific knowledge or whatever, but because they have incorporated those ideas in the traditional ways, they aren't respected by the elders and the elders

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don't listen to them. So it's kind of the same thing. It's like if you're not . . . even if you do go back and work with your tribe sometimes you aren't respected because you've taken on some scientific ideas and that's not acceptable. And I've seen that happen with a lot of tribes.

**UF:** A lot of it I think for me is just because I'm from there, they all know me, they all know me from the time I was little and they don't know this other person.

**UF:** But it's discouraging for students because a lot of them want to go back and work with their tribes but when they get back then what they say isn't accepted.

**UM:** It's not because you're a (*inaudible*) graduate?

**Kim Aire-Epley:** Let me just add a little anecdotal information. Over 20 years I've seen the shift from that in tribal strategic planning, doing this over 20 years, I see a very strong shift in that attitude. It's taking 20 years and it may take another 20 but there's a definite in terms of tribal government's being able to receive the expertise that their children, their students have gone out and gotten and brought home. It's challenging. It continues to be challenging but I see a definite shift in internships and different kinds of work, professional tribal internships have helped pave the way for that. But you know, just on the hopeful side I've seen a real shift in that. We've got three different comments, Bob and then Maggie and then (*inaudible*).

**Bob Gough:** Thank you, Kim. My name is Bob Gough. I work with the Rosebud Sioux Tribe Utility Commission and I'm the secretary for the Intertribal Council on Utility Policy.

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I see on the agenda, on the 16<sup>th</sup> you're going to hear a presentation on climate change. I served as the co-chair for the Native People's Native Homelands Climate Change Workshop held in Albuquerque last November '98 and I just wanted to say that there's sort of two sides to this that this conversation is getting at. One, all of the federal agencies sitting in this room have a mandate from Congress to assess the climate impacts, the climate change in global warming on this nation for the next 25 and 100 years. And as part of that national assessment that's going on, tribes have a very unique role that they can play. For one, you're going to look at seeing over the next 50 to 100 years the habitats of our reservations are going to move. They're going to change and it's not going to be an easy process. It's not going to be a smooth process. It's going to change by a lot of erratic weather events. Droughts, storms and the like. That means many things for the health of the people, the health of the animals, the health of the plants and there are major health risks as well as economic risks involved in that. Secondly, none of the federal agencies that I know treat climate as anything other than a constant. All of our planning treats climate as a constant and emergency planning is realizing that we have to do more than that. We're going to see more and more extreme weather events. And the other part is the native people's of this land are the longest residents, the seasoned communities. These are the communities that have seen more change in North America than any other, especially the very mobile European communities, with intact memories and cultures that have worked with changes in the climate. There's a lot that the tribes can bring to this whole climate assessment and as far as a whole national risk assessment. So it's not just something

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that comes down and the tribes have responsibility for their reservations. They do that, the Feds have responsibility for that, but there's also this larger responsibility that the tribes can play a major role as a contributor and expert, not just as a consumer of federal services but as an expert. Thank you.

**Kim Aire-Epley:** Thanks, Bob.

**Maggie Gover:** I guess I want to talk to somebody that's just about as old as God. And I want to speak to my friend's position. I think one of the things that is, . . . like I say, my own experience in coming back to the Indian community after being gone for about 10 years and getting back into Indian business was that I've done, and intact that the young people that are working in the environmental field for the tribes are so bright and they're so smart and they know so much. But a lot of times it's just about one thing. And a lot of times the tribal council people and the people that have been there all this time have had to deal with a whole wide area of policy issues. And so there's, . . . and I think that sometimes we perceive our children as not having much common sense even though they might have a lot of knowledge about a specific issue. And I think it's sort of what you were talking about, sort of . . . we need to develop mutual respect for the knowledge that our children bring us and they need to have a respect for the overall knowledge that the tribal decision makers have.

**UF:** I just wanted to offer a little bit of advice to Michelle over there. Cause I faced the same thing and I see the same problem on my communities, the tribal communities that I work with. And it's very discouraging but the way I combat that is using my own

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native language. I remind my elders, I remind my tribal councils and my communities when I have the opportunity to meet with them about our role as Native Americans because we're forgetting. And I talk to them in my language and that brings everything back to who we are but also they get to hear a little bit of what I've learned and what I've brought back from my formal education.

**Kim Aire-Epley:** Last question here. You represent one of a number of folks who aren't around this table. Colleagues who are back at home, back with the tribe, councils, supervisors, other employees on your team. What would you tell them about why this question is important? Why coming together to do this workshop is important? You know and you know you've got to convince some folks, but what would you tell them about why this whole question of risk based decisions and tribes is important to have on the table? I know you're thinking about who you're talking to as well.

**UM:** I would probably say that you knew the answers long before I did and I'm just coming around to knowing about it because my head's been screwed up with schooling in the American schooling system.

**Kim Aire-Epley:** Okay.

**UF:** Cultural survival.

**Kim Aire-Epley:** Okay.

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**UF:** I'd say they need to understand that tribal life are very different from the non-tribal community and that our practices are very much different and those need to be considered.

**UF:** Just speaking from working with environmental management over at Department of Energy is, . . . you know, we've worked with the tribes around some of the . . . besides Los Alamos and Hanford and they are now to the point to where they're looking to the tribes to develop their cultural risk models. And they're . . . I mean this is the time for the tribes to step up to the plate and give them something that they can use.

**Mat Leivas:** I just had a comment about that and a story about our work with Nevada Test Site, over 50 miles northwest of Las Vegas and all the work that's being done out there by DOE and of course the Yucca Mountain Project, but years ago, and even the Work Valley Project that proposed low-level radioactive waste dump 20 miles from our reservation, you know, Needles, California. Years ago we had told these folks, there's underground aquifers that flow continuously. Our people know about these things because that's our traditional lands. We knew about the caverns. We knew about all the sacred sites throughout the area and the aquifers and where they flowed. And one thing that was really significant to us and we try to inform these scientist and government officials that Parrump doesn't have a name Parrump just because it sounds good. Pa in our language is water. When the water came through that area from Nevada . . . that area in the Nevada Test Site, Parrump, the water would come up, it'll gush out a geyser from the mountain. That's the reason why it had its name. And all

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that area, although you can't see the water on the surface, the aquifers are flowing and we had been warning people that . . . you know, these folks that contamination is going to reach that aquifer. And they didn't believe us but it wasn't until a year after they did their final underground explosion, nuclear explosion that they did a hydrology study and they discovered that the plutonium had migrated over a mile in one year in that aquifer. So you know, no matter how much we try to tell them about these things and how sacred and significant they are to our people, they don't listen. And now it's coming around and I'm really glad that our government is finally paying attention to the tribes and there's credence to our words that we speak, that we're trying to help also. We're all here to protect the environment and our culture and our people. Not just our people, everybody. That's the reason why I raised the issue with the chromium perchloride in the Colorado River. There's a hexavalent chromium coming down the river. There's a . . . all the radioactive mill tailings that have gone into the Colorado River at the Grand Canyon that have been detected all the way down to San Diego. These things are there and they're real and we have to live with them. But in order to try to protect ourselves in a way that we have to avert ourselves from the Colorado River itself, the only thing we're using it for now is irrigation water. But even then there's questions and gray areas that we have about the quality of the food that we're producing. We are going to organic farming, but we are an organic farm. We don't place no chemicals on our agriculture products but still in the long term what's going to happen is this perchloride is in the food chain? And what's going to happen to the young born children, the fetuses and you know, all these things that we have to worry about. But

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yet I'm glad to see that the Air Force is involved and I'm glad to see that EPA is involved in these other issues but they have to be brought to the forefront and they have to understand the tribal perspectives.

**Kim Alire-Epley:** Thank you, Mat and I think that's a good place to close off.

Tomorrow we're looking at federal and tribal risk initiatives. Any other announcements?

**Merv:** Tomorrow's Friday, casual Friday, okay. So you've seen my only tie. But in closing I think this is (*inaudible*). I want to tell a little story again. This is a story told by (*inaudible*). He told the story in (*inaudible*) of an elderly Maori man. Oh excuse me . . . who came to present his claim to his lands. And he came and was sworn in and he sang a song. And the court in its decision held against him. They said it was all very interesting, but all that fellow did was sing a song. I think what we need to understand is that these songs are also the equivalent, the historical, the cultural equivalent of those deeds, records of deeds in the land office. And that's what the court failed to understand. We need to open up this process. I think we've begun to open up the process and understand that we speak in different ways but we are . . . in the very end, we are trying to protect our lands, we are trying to protect our families and the coming generations. So I appreciate your participation and we start tomorrow 8 o'clock for coffee and then 8:30 here. Hand in your cards and no ties.

**END OF PRESENTATION**