

Kyle White

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Transcript

[0:00] Hey doctors today I'm very excited to be hosting dr. Kyle Powers White how is an associate professor of philosophy and Community sustainability and faculty affiliate of the American Indian and Indigenous studies and environment science and policy programs at Michigan State University Kyle is an enrolled member of the citizen Potawatomi Nation welcome to the podcast.

Hey thanks for having me I look forward to our conversation so I probably mispronounce that it what's the proper pronunciation you are pretty close the proper pronunciation is Potawatomi I've been really looking forward to this conversation I've been approached by listeners many times now to sing I really need to take a deep dive on indigenous and tribal issues and I I know it's a rich area but I'm glad I can talk to an expert and someone is awesome a member of a tribal nation which I think is very important so yes thanks again for coming on.

[0:56] Yeah I look forward to talking about all these topics okay so I see our conversation breaking apart. Chew Aries and I kind of wanted you to have a sharp pivot when we do the second part in the first part is talking about indigenous approaches to adaptation and climate change but then in the second part dig in and talk about tribal engagement.

[1:17] Auditions in this obviously could be some overlap working to bring up similar issues in those two areas that kind of see it breaking apart into that so let's just Dive Right Into Climate Change in tribal issues and so and I have it all this context years like I'm going to be culturally insensitive * not because I did it on purpose because maybe I'm not using the right terminology and I I wasn't even quite sure if when I. I'm going between tribal and Indigenous and then.

[1:42] On the other side it's like set of Western culture what would you recommend this is how it kind of breaking apart those two groups the language I should use his shoes that when you're used to working in these context you sort of have a feel about what the appropriate terms are but the way I understand it and my own work is that your broadly kitchen is people is the term used when referring to a group now in specific context like the United States to refer to specific tribal governments to refer to specific communities and other locations try this out of fantastic word to use but it's always important to BS precise as possible when you're referring to tribes that are very different. Backgrounds and histories and statuses as governments so I always default to indigenous people generally yeah I agree that when I lived in Australia it was either indigenous or Aboriginal representative so and I think our discussion will probably focus in it relationship to the work that you do is North America and so tribal probably be a pretty safe way of talking about things. Absolutely, this is a thousand foot question just so people have some.

[2:59] Contact your what are some of the big issues and I know you don't represent every tribe out there but you have I think of a very profound understanding what's going out there what are some the big issues for tribal communities and climate change.

Indigenous people we've really been at the Forefront of taking action to address climate change and building Awareness on the different climate change issues that we're facing and 4/11 inches people especially in North America you know people are concerned that. Trends in the climate system are going to make it harder to practice some of our cultures.

[3:39] It's going to create economic difficulties given that some of the businesses that tribes are involved in our. Based in the natural environment is a lot of indigenous communities are concerned about extremely severe transitions like communities that are having to resettle climate change impacts in particular that a lot of tribes are talking about. Maybe you can give it to another if there's all sorts of things happening all over that the country in North America but just a few examples regionally of some of the. Track dealing with these issues also in the Great Lakes region for example there's a lot of concern over the the quality of the fishery you know you should have a people in the Great Lakes have you no long-standing traditions.

[4:31] Fishing and in a Trends in water temperature Trends and water quality that are related. Whether they'll be able to continue those fishing Productions there's also a lot of traditions related to forests and Forest Products including crafts Traditions such as basket-making and people are concerned Trends in the environment make it harder to find the supplies that you need which. You know if you're talking about something like say basket-making using Forest Products that. It's something that affects you a conomic Lee it's something that affects you culturally especially if there's activities are part of your community part of your family and it's no different from something like fishing as well which is economic activity but also a cultural and family activity. Okay some of these questions I I want to make sure I get right time to Freedom people more so than most Americans hold a relationship to place it and land that is Central to the culture of many people's response to dramatic changes in climate will be Mobility how might indigenous cultures reach react to drastic changes in the land with which they share this deep bond well.

[5:46] I like to tell people is that for you know dismiss people and it depends obviously on the community but for the group part of this is not the the first time in our history that we've experienced environmental change and. We've experienced environmental change in a lot of different ways and so I think one of the responses I have to that particular question is that for us we see ourselves as always.

[6:20] How did how to adapt to environmental change this this isn't the first time. This particular type of change that were undergoing now which is largely related to industrialization and the operation of capitalism and colonialism is one that's extremely challenging our traditions on our current skills and resources as bribes to be able to protect our communities and to be able to hopefully make advancement cinereous like you know Green energy okay so you just explain how that there's been a history of transition in the environment is there traditional knowledge is there an oral history that you can look back upon that like okay here's a few examples of it.

[7:10] If you look in our storytelling tradition if you look in our memories and even obviously if you look at the things that the anthropologists obviously documented even though a lot of their practices aren't very ethical or at least a stork we weren't very ethical as well as the writing of Europeans and Americans that visited you find a repository of knowledge of how to live in a constantly changing environment so for example anishinabe people are history of of society is as a seasonal please practices such as

burning and management of floodplains to be able to create ecosystems where we could have relationships with plants animals insects or everybody was supported human or non-human people actually didn't live in the same place all year round they constantly move during the seasons people's parts of the year this is why people that identify with names that would refer to particular animals or plants or more locations because people actually identified themselves as people.

[8:34] I'm wondering if you've been looped into any of these conversations in I'm not sure if any travel interest have been part of it but it was Hurricane Sandy in in the New York-New Jersey area in the notion of managed retreat.

[8:47] And it's just a considered an adaptation strategy but I imagine Within Trump communities there's just a lot of history there and you look at our own history just forced migration and and here it's more so to this kind of technical term managed Retreat you know.

[9:03] The seas are going to rise and you can have to leave the areas and are you have you been part of this conversation since of the conversation I had talked about even smaller communities where they have money available to help them move it's hard to get people to want to leave the Army these are just people living in the suburbs but they've been there for 20 30 40 years and much shorter timeframe and you must look at those conversations and just it must be a bit of a Minefield when you think about it approaches with tribal communities stuff to understand working with tribes on climate change plans and supporting tribal collaboration with Scientists I do some work that I can't talk about too much explicitly I'm on climate change resettlement and but I will say a few just general things about resettlement a lot of people messes that for any tribe that today is concerned with you know how to make a tough choice about resettling due to a particular climate change impact historically their ancestors probably because they and cultural and kinship relationships across a huge dork White mobile.

[10:22] In terms of moving around in throughout the year so impact environmental impact it affect one area they have a lot of different options to adopt history's also of course in the stories of having to adapt to natural disasters and Other Extreme types of environmental events that kind of Repository. Jen and adaptation options. You know in contacts like the United States if you look historically you know colonialism has been to overtime you Road. All of the different options that native people would have to adapt to any form of pain including the boarding schools with stripped indigenous children.

[11:12] Knowledge language which is often times the key place where people retained an understanding of how to adapt to environmental change today we're very much you care very much about these small areas of land that are communities are based in worked very hard to protect them as some of last areas of land that we could sort of call around so it's kind of the situation all these options to adapt the other hand we care very much about these lands to hold and protect makes it so often times the decision to resettle is extremely difficult especially when the United States oftentimes engages in. Strategies for resettlement that a lot of ways actually look like previous strategies that were used to dispossess us of land.

[12:07] You shared a quite a bit of your riding with me and one and you just

brought it up is this notion of climate changes is a continuation of colonialism in I got a quote here from you and I will have this conversation the same Colonial practices and policies that opened up indigenous territories for deforestation in extractive Industries are the ones that make adaptation difficult for indigenous people today so yeah I mean I guess elaborate on that you were kind of getting to that but that's that's very interesting.

[12:35] John Lennon this is been I think something that you know I've wanted to communicate as as widely as possible but before.

[12:45] Native people are even talking about climate change in terms of an issue of today. Working to get the United States as well as state and local governments to improve things like tree relationships like tribal access to land off reservation policies. Protect our natural resources and ecosystems within reservations or larger historic areas. Are still part of indigenous peoples Heritage and what's important.

[13:23] United States has no continue.

Turn on its fair share as continue to fail and supporting the environmental policies that we need as indigenous people to flourish and really live lives that are closely connected to the environment fast forward to today with the climate change or deal if you look out why many tribes are vulnerable to climate change it's precisely because of the designed to be adaptive and responsive to change are only interpreted very rigidly by the United States and reasons why the failure of the United States to really honor the types of policies that we need to live sustainably so this is sort of an inside here but I was thinking of okay it's it's not been a pretty history and engagement with tribal communities but just now with tribal lands and there are some legal precedent has anyone kind of really dug into the set of laws are on the books now that those potentially could be tools for tribal communities. I guess to get the broader Society to engage on climate change to hear about these these teens that are suing on climate change but are there.

[14:48] Legal tools within tribal legislation that could be apply that way in the broader climate change issue.

[14:57] I think absolutely and I think there's at least.

[15:00] Two areas that are important in relation to that question.

When is is treaty rights in four tribes who have a strong treaty rights those pretty rights actually suggest.

[15:18] A way of thinking about the stewardship of entire regions based on collaborative and Cooperative relationships and because treaty rights actually are the the laws of the land

and have that highest legal status

Pacific Northwest with the treaty rights risk initiative are really actually using the legal status of create opportunities for more coordinated and

other environmental programs in States like Washington another areas that tribes are.

Sovereigns at least 573 federally recognized tribes are considered by the United States to be sovereigns and in the case of My Tribe for example

we can set our own environmental policies we can set a lot of regulations and we can oftentimes do so in ways that set standards that matter to our communities and so fat.

Has their own climate change plan if the tribal council adopts it. Becomes actually code within deprived and so the people that live nearby the tribe.

Within the aware of that code and if it's

a code that suggest greater responsibilities for being prepared for climate change and enforceable in cases were somebody has breached it or violated it.

[16:48] Bright and never understood that with travel management that you look at local government is where a lot

of environmental laws and policies are at do is it just on a. Preservation by reservation approaches that is their teeth to that having that code. Absolutely I'm you know depending on the particular program or issue tribes actually under a policy that the US adopted in the the seventies actually have the same status as on particular with regard to a particular statutes and in cases of. Air quality for example or tribe set higher standards than their Neighbours agencies like Environmental Protection Agency actually backed.

[17:31] The tribes standards somebody from outside the tribe violated them so they're actually a number of ways and you know I can think of a number of different types of you know climate change strategies in which of a tribe adopted it as part of its actual tribal code that that would have a lot of teeth and meaning for the communities around it but it's also the case that tribes work collaboratively so every single region in like the United States or Canada has intertribal organizations work to represent larger tribal issues across the entire region and is also National Organization such as the National Congress of American Indians which has put forward several key recommendations over the years on climate change policy I have to Pour House surprised it was released was the most recent National Climate assessment basically the state of climate changed in the United States I'm not sure if you had a chance to kind of look that over but if you did how did they do on indigenous issues.

[18:35] Good question I was actually an author on it's okay and so. So what are the things that I think it's important for people to notice specially those who work on climate adaptation is that the US Global change research program centered event what I think over 180% the native peoples native homelands workshop and then actually led to I think the First National Climate assessment and there was specifically an indigenous peoples chapter and the 2014 National Climate assessment and then in 2018 there was one as well and a couple of things first.

[19:31] What we found on the tribal chapter at least the author team was it actually the reason why tribes are vulnerable has much more to do with their relationships with local government with state government with the federal government and the idea that if there were stronger relationships between tribes and other entities that they're probably more capacity to adapt to some of these changes I notice it tribes are referenced throughout the report and we made a concerted effort to make sure that the terms that we were using were unified so that it was clear about the different types of tribal a Nerf rival entities or being referenced the NCAA for does better than most of the assessments that I've seen so far to not only reference to indigenous knowledge in education and mitigation of climate change and I think folks should really give it a try and and check it out and see what they what they learn about indigenous people.

[20:47] I'm not sure how much you use it if it's sort of an ongoing criticism iPad of the assessment obviously represents this Monumental effort four people bring together the best science but communicating it marketing it just getting it out there and being used is such a huge Challenge and I just don't think that shop is set up for that in how'd you just kind of bring it up in your conversations with indigenous representative. How are you trying to get it out there.

[21:11] I think a lot of us were really disappointed that it got released on Black Friday ad obviously in the political environment in the United States.

A lot of effort into ensuring this report would come out and say I do travel a lot to give talks and share with people training and I always reference.

[21:41] You're both that you thousand 18 assessment as well as the 2001 Bible chapter and do my best to include wherever I can so for any listener that meet me or connect with me somewhere you know you'll probably you hear me talk about it I and I and I am writing about it too and the current work that I'm doing right now throw rocks in regards to the current political climate I get it it's difficult enough I did it predates this Administration to the just marketing previous versions of the assessment it's never quite an easy thing it's publish it and they will use it which is not a very good approach so I.

[22:19] Hey it's important work and I did it just needs to be embedded local government state government everyone and it just a challenge so this is academic exercise and you might just say you know it. I live in Australia and I'm getting more exposure to tribal interest here in Arizona not so much when I lived in the east but I just wondering this special in the context of how tribes respond to climate changes that there are varying degrees of tribal integrity and I don't even know if I'm using the right terminology you think let's say Amazon tribes have barely had exposure and let you know generalization than others you know they live in the suburbs and they're just fully set of assimilated and is there assessments of the Integrity of tried and I know that's probably fraught with trouble if you were even attempting to do it but the flipside just sort of value of learning lessons from these kind of group what I'm getting at 2 is that is there a spectrum of tribal interests that like really could respond to adaptation more effectively because of there's more cultural integrity did that make sense.

[23:30] This kind of precise question and I like to suggest is to sort of just our talk to us in the school system so for example the idea that there are today tribes that are like say I Slater indigenous people are more isolated and then they're ones that are say less isolated and more spread out what's interesting about.

[23:58] It's a little bit the opposite so for example in some place in the world that somebody today might think of as rather isolated they were probably group was extremely Well Network into people all throughout the region and how expensive how to do with those those trade relationships Brockton times materialized through kinship. Are teaching and worked I'd emphasize huge Continental scale and Regional networks call should we hide. The strategies that we had came out of being part of necessarily globalization be in the right word but of a massive your Regional and Continental scale community and when we get to the idea today that there are tribes SE-R are isolated and vulnerable to climate change their isolation.

[25:06] Their connections to others have been dismantled through colonialism capitalism and industrialization even if you know currently are living.

[25:20] So I think that's an important thing to to note and almost every indigenous community has a population that is connected. 2 people living in cities areas and part of what makes it difficult to operate as indigenous people is that we are often times seen as Community originated in particular location instead of the idea that like a lot of other societies are populations are are everywhere and we actually have quite expansive societies so and adaptation strategy my tribe that only includes the Homeland in Oklahoma it doesn't include all of our people who live in cities and in other parts of the United States is talking to be inadequate strategy for us and oftentimes indigenous people who live in cities are extremely vulnerable to a number of issues including climate change because they're not really recognized as

a community in those Urban settings
yeah that to me it just isn't outside or just defining what kind of like
perfect tribal culture looks like today you know tribes evolved they probably always involved in I just think
people are trying to
put a shell around what's happening out there and yeah to me you know can you set of Define whatever.

[26:44] What a perfect ride looks like and I guess you wouldn't ever really go through that exercise in the first
place you know night Australia there was a there was a lot of efforts to maintain the cultural Integrity of the
Aboriginal people in
they're traditionally they were nomadic and are they able to do that anymore and not really and I think there was
just this.

This elusive way of trying to find it for them
people really need to think about the history of some of these places like the US and Australia is that kind of this
idea of.

Distinct tribes was really invention.

On the topic of a shoe that actually tribes face which a lot of people wouldn't necessarily think about
tribal members who are raised in say large cities are raised outside of the reservation community.
And stay calm after they get their degrees and natural resources are working.

[27:54] Environmental Quality because it's been difficult for a lot of tribes to build
programs that connect all of their members together no matter where they live huge learning curve which some
people
different from from native people
a lot of challenges and also
particular dimensions of the tribal Community which is often times wrong and so in those ways actually.

[28:37] Keeping our communities in communication strengthen our relationships that matter where we live.

[28:47] Well you've talked a bit about this but I'm just
wondering if you could share some examples with we hear about how Western culture could learn and benefit
specialist regarding adaptation to tribal examples of it is there any really kind of model
case studies in the US that you can come a point to where a local government state government you know a
federal program is really benefited from the approach that and maybe a tribe is taken.

[29:12] One or two areas where you know I think that that might exist.

Where are you see local governments and sometimes the federal government beginning to
to learn from from tribes I mean I casted you at the idea that when a a tribe oftentimes tries to.
Either restore or protect an ecosystem or chew to build its resilience that that's not just a like a technical thing
that's not just about.

You have a certain way of rebuilding are strengthening the physical aspects of the environment.

[29:54] It's actually something that's cultural and spiritual and so in tribe seat you say restore a species or the
strength in the habitat for a species
what is considered to be the same thing as getting people more involved and learning about that species and
developing a personal connection to it so that it's actually
activities that people do on a day-to-day basis.

[30:23] Resilience and preparedness of a society

and so whether it's programs like programs or whether it's cultural programs that local governments are
supporting in which people actually
learn about the environment and

come to care about their responsibilities those are actually all tribal approaches to climate preparedness and to
climate adaptation and
the key thing is that for

so we've learned through all of our history is that of people don't have a personal connection and a personal commitment that's reflected through their education their upbringing and their current

employment are not going to engage in activities that support

Subway I guess this is for the cynic in me, is that I've had this conversation about you let's take a conservationist they do what they do a lot of them because they see the intrinsic value of the environment or wildlife and I think there's a lot of parallels with the you just described the tribal approaches with you know that you're personally invested and I think when it comes to adaptation the broader Society.

Turn never going to see the intrinsic value of these things that they're going to get behind adaptation because there's a sense of urgency it's almost your survival mode and so.

[31:49] I think conservationists have struggled with this and I think they've been very naive is that the only convince them of the intrinsic value of wildlife adult

that's never going to happen and I'd like to definitely sort of differentiate.

How tribes approach things from intrinsic value because a lot of us were

on the one hand very skeptical of urgency arguments very skeptical of intrinsic value arguments and.

[32:19] Just some quick examples of what I mean so on the one hand every sort of bad thing that's happened to us or that colonial society

yeah for urgency whether it was that

urgency of the Cold War in the United States

climate change programs and mitigation programs like like dams in Forest conservation

are attempting to respond urgently to the so-called climate crisis

richest people continue to be upset about how those programs are rolled out because they forget about their ethical obligations to others.

[33:12] Some of the solutions to climate change.

[33:20] In the United States are other parts of the world

upset that their consent is not taken into consideration that they do not trust government entities that are guiding the resettlement process he's and so enough for this region I think

people often times they are acting in the interest of a virgin

and obviously that's scary for us is indigenous people that it's something we're familiar with is just as violent to indigenous people of our time as they like

remind me to fossil-fuel Industries national parks other protected areas that use intrinsic

value arguments justifications to disallow or sharing equally in those people been dispossessed and removed from those areas and so

predictions people for us it's not about him

kinship value is this the idea that your relationships with the environment are based on quality.

[34:44] Even with the human world.

In another more detail conversation I think there's a lot of ways to fill out how that works answer for us were motivated to deal with

an issue like climate change because that's part of being accountable that's part of

being in a reciprocal relationship that's part of being trustworthy and consensual and so I think the terms like urgency and intrinsic value capture what motivates.

I'll bring that up again but that is fascinating subjective who gets to Define

the urgency of the situation that I haven't really pondered that too much it's worthy of its own discussion that's great that you're doing is that

Timmy you have some really

not you but just in general in tribal Community is really some interesting work going on here and there but are you involved with some efforts to try to link these things up now.

Absolutely so you know a lot of what I do is.

[35:50] Work with tribes to promote their capacity to prepare for climate change improve the way in which they collaborate with tribes in the start repairing relationships that have been harmed over the years and so I'm part of policy initiatives and part of. Grant supported projects number of different meetings operation Everywhere I Go.

[36:42] So this thing by this conversation we've obviously touched upon it many times but I do want to do a deeper dive in this this whole notion of tribal engagement and I guess just starting this off what do you think that the state of tribal engagement is right now on the issue of climate change and you know you've got Federal players and State players in the interested again at the start of 30,000 ft level.

[37:05] Yeah it's it's good and it's bad. The good thing is.

[37:09] People in the federal government and increasingly at more local levels of government recognized the importance of collaborating with tribes engaging with tribes whether it's not the the governmental level or whether it has to do with indigenous knowledge learning curve because people aren't educated in the specifics of and it's still the case that especially local government. Unprepared long-standing Traditions or historic legal agreements that would have gotten that conversation going about tribal engagement in the same way that it's heard at the federal government.

[38:00] You could say that the entities the government entities that are least educated and prepared to work with tribes are similar to something you said earlier actually the ones that drives you to work with more closely on adaptation since that is largely related to your your relationships at the local and Regional level well how is it that we can continue to work with the federal government then increase our improve our relationships with Dayton local government okay just gets to that issue of urgency that I'm going to be bringing up over and over again like that and I'm doing very hypothetical general physicians here but try wants to deal with climate change and then it's relationship let's say with the Bureau of Indian Affairs or whoever might be engaging them on this issue is not very good is it realistic to just a step back we are not going to gauge with you even though we might not have the expertise I mean is it just.

[39:00] The Bia and I'm just putting it out there how do you can overcome that you'd see what I'm saying on one side it's just like what we don't like how they engage with us or we're not going to gauge with him the other ones not really doing it well is it on than to just figure out how to do it well cuz it again the urgency of climate change are you just going to keep waiting.

[39:23] Is that there's a strange enough space in which I think a lot of indigenous people live at where I kind of have to look at things through our perspective so you know on the one hand we recognized our capacity to be resilient and to be sustainable is a function of the strength of our relationships both within our communities within a cross indigenous communities state federal local government neighboring communities surrounding us so we know that that's just crucial and that we always have to work to improve and strengthen those relationships.

[40:01] What is important to recognize is that as indigenous people we have had two overtime figure out.

[40:11] This United States system and it was it was explained to us that we wanted but we had to do the extra work which

how to figure out how to work as effectively as we could with non-native people.

[40:32] I don't think it's that much to ask people to take extra time out of their jobs and their work right to learn about our systems now speaking to your question is that mean.

No we're not going to be able to move as urgently in as quickly as we can on our climate change preparedness will yes but.

[40:53] We've already exhausted the degree to which we can educate others we can improve those relationships. Given the experience of those that a lot of our ancestors how many times they saw their own worlds destroyed before their eyes I think we have a great deal of patience and.

Some ways a reflective and ethically about the fan

it might be true if people aren't going to change fast enough.

Okay we talked about this before and I again be careful how I see the Australian to live in the u.s. is that I kind of feel like there's this sort of

indigenous bureaucracy to United tribal nations are just incapable of having bureaucrats and

I would attend meetings in Australia where it we were dealing with natural resource management bodies and everyone with it if it was there conservation is see no add people and then Aboriginal represented the most of time they were actual Aborigines and

you know people would stand up and kind of share the perspectives and.

[41:58] To me I felt like it was a really friendly audience for that they're there to be a lot less friendly audiences be a politician's corporate interest but this was a friendly audience and the kind of

I would go to these workshops and meetings over and over again in the same people would show up and say the same things about you know you need to respect Aboriginal interest you need to.

Peter partner better and everyone would sort of agree you've got this friendly audience and then two months later the same Workshop same person steps up and do that but it says that's the same thing and I just recently went to a workshop here

and I heard the exact same things from those kind of tribal wraps and I I guess I got a bit frustrated I know there's a huge history of not respecting those things but I mean

SHINee this is a lot of these audiences are now stepping into a relatively friendly to get some things done in the same things are being said so.

[42:48] That's an issue that a lot of people bring up to me about.

About collaboration it's complicated issue and I think for you for people who are there and who they are who.

[43:05] Lance with kind of a certain level of privilege It's Tricky the kind of see some of the internal dynamics that are happening there so.

Those examples have experienced that when I travel to parts of the world where indigenous people.

Have not shared the types of privileges that some indigenous people I would say like myself have.

It's easy for me to say okay will let you know in ditch and eyes this climate change process let's change law & policy let's play.

Folks from those places you're also indigenous we trust you and

let's do this in context where historically there is still distrust and there's still a lack of consent and we're actually severely misaligned.

[44:09] Even though particular individuals are committed to making change and making transfer transformation I think for a lot of us

recognize that those particular individuals still might not have

the power to overcome a number of institutional bureaucratic and other challenges that are still in place and until we see those individuals stand up issues it's hard to

want to do more than just stand up and make the same statements and so I think we're asking folks to do is not just as we are about

the problems that were encountering structurally and politically and culturally and in terms of discrimination at

the hands of
countries like the United States again just because somebody is motivated
engage in transformative Behavior
are they willing to engage in the long-term time it takes to build accountability build reciprocity to build consent
and build trust among other qualities
I think that's a great point and I really do want a single out of the travel reps behaving in this way it's it is
structural you could have a Fed person coming and standing up and saying the same thing at every meeting at
you.

[45:39] Yeah and one thing I mean I mean I mean important parts your question.

[45:48] Critical about our own people and
any tribe live discussion about just the difference.

[45:59] Perceptions and the different views people have actually is something that can be particularly
controversial.

Kind of folks needs you to put their selves in our shoes that we didn't choose these bureaucracies in fact they
have a checkered history actually in the United States and
it is different for each tribe that the short of it is that these tribal bureaucracies
you need to pay on the community could have been 7 years ago or 80 years ago or for some people more
recently but they were sort of economics.

[46:41] Corporate type of government
and so a lot of people associate these bureaucracies
with the further dispossession Declaration of indigenous lands and many of us still have
animosity about that history.

At the same time does bureaucracies play a very important role in protecting our tribal members Health their
economic well-being among a number of other areas so it's a pretty tricky topic and I'm not surprised that you
have
observations. You do many Native people are are right there with you.

[47:31] I don't know

all those moments I was just fascinated when they Aboriginal person stood up I would just sit there like okay
what is it this is new to me I'm very curious any in so it's just my own personal experiences going through that
so I thought this was.

Interesting in ends when the papers that you sent me that there's some concern that climate scientists are using
indigenous knowledge in a way that's detrimental to
to those people in it explained what you mean by that
what are the things that occurred in some decades ago is set climate scientist recognize that the sorts of things.
In our native people know about their environment for the history of their environment would be useful actually
to improving climate science native people often times have pretty fine-grained knowledge of the local context
you know it's going to be hard to study from the perspective of a climate scientist or if people have knowledge
of history of a particular region is.

It's not found in any other records that a climate scientist would have available to them.

[48:43] And so climate scientist I think in some ways thought that their field was kind of a smokeless science in
the sense
you know it wouldn't necessarily pose any research risks like other fields and health and anthropology had
historically
Summit 8 today to write post to indigenous people.

[49:11] Turned out is that there actually are a
a number of risks and so I'm part of a group called The workgroup have some really experienced people in the
group life.

The Press an artisan who works at the represents for example oftentimes the way in which climate scientists want to study the environment violates particular SX in terms of how you handle plants or animals or how you you know move around in the environment or where you have permission to to go often times climate scientists are actually interest sitting from tribes that isn't useful for tribes own efforts to adapt write this because a piece of information would improve a scientific study doesn't mean that that's.

[50:18] Policy-relevant or educational relevant for tribes in terms of what they need to do so that the elders and other people in the tribe would expend all this energy just disappear into a publication and another area or actual privacy concerns is that thing I tried my share right like for example how they know the movements of a certain plant or animal population might disclose areas where they hunt or gather or fish that that could be actually areas that are politically controversial or issues of treaty rights and other things that are quite a big deal in those areas and so. Parties wood be able to exploit tribes and so those are kind of some of the risks you know I smoked was filled that's tricky to and I and I think of. Scientists almost think of themselves as a political and you know a cultural and but at the same time they're probably producing some information that would be very valuable to tribes and a lot of them probably just don't care if these tribes get it but they have it and so it's it's downscaled landscapes and that Dynamic of are they going to engage.

[51:42] Anyway because one side really doesn't care in the other it would like that information but they just don't sell a trust that the climate scientist it's complicated very quickly you would hope that some of these try to be let you know what we really like that information because our own histories not going to tell us that that's an area that we just literally can't do so. What's right and I mean I think it needs to you know kind of be out there that actually. I've been Advocates of climate science new tribes are among the groups that believe in the importance of of climate science and.

[52:19] You know. Often times in case of this information was presented in terms of thought the reservation scale the historic ancestral territory for tribes whose Community straddle are the quote-unquote u.s. Canadian border. Regional information that's not exclusive to the US or Canada and so icy knowledge resources about these restrictions and these histories that they're really not able to succeed in these areas and it's a function of commitment up their supporters to doing things that would benefit tribes okay I think this is related but what is the rising voices initiative. Oh yeah, great question. So first of all it's a network that involves indigenous people and climate scientists and major climate science organizations such as the national Center for atmospheric research witches major fender for it and Rising voices the network actually I think can be traced to some of the people who were part of that.

[53:40] Are native peoples native homelands Workshop in the late 1990s but you're really in the last seven or eight years it's grown no quickly under the leadership of people like I Julie Maldonado and Heather Lazarus and the late Bob. Answer the writing voices Network meet each year.

[54:01] I think it's important to note about it bring together native people and that scientists when the. Conference is Homestead say at the national Center for atmospheric research and Boulder to the conversations that they want to have. And so it's not uncommon. You know particular native folks will perform a ceremony people are

you know it's supposed to feel comfortable expressing their views and some of their knowledge with the audience I'm so it's supposed to be a safe space and obviously like with any network that's supposed to be bridging cultural differences right there are definitely challenges to this and Rising voices is also been hosting the conference in actual tribal communities indigenous communities are better put those indigenous communities are hosting the event and so that the Fond du Lac tribe what is one of the locations for the rising voices last year and voices Network are really trying to grow that works.

[55:11] Promotes greater collaboration across indigenous people in other so that hopefully in the future it's going to be more than just a conference.

Really reflect all the careers all the projects that have been started because of a connections that were made out the conference glad you'll ever did on that and it is there like a good website that explains.

I think there is but

it'll all be honest every once in awhile if I'm checking to verify like the date of rising voices or informational I'll find a little bit of trouble finding a there's an article on Rising voices called the story of rising voices and Julie Maldonado is one of the authors of it.

[55:56] And if somebody Google's Rising voices are also find some of the policy statements that were produced as a result of the events

widely for all information and if they're not finding any luck they can always drop me a note give me a few days to get back to you but I'll definitely respond this isn't

I like your responsibility but it sounds like an important enough initiative that someone needs to be investing I guess a bit of a better online presence you know peep.

Tap into those resources better so

this has been a fabulous conversation in this you got in my head now this whole notion of like defining urgency and I've always thought I was this at

my position was allow That's The Logical one and that's not necessarily the case and then I was trying to think of a proper metaphor in this.

[56:47] In the circumstance of climate change and you know respecting cultural differences and practices as we engage on this issue and I just can't

I always come back to look like the Titanic and people getting out of those lifeboats and let's a woman or man their particular culture religion says you know what we can't release it closely by another man or another woman but you get on that Lifeboat in your

you have to sit next to that person because your circumstances are sort of forcing you to and I guess where I'm coming from I just think as

the climate change situation gets more dire and I'm not a pessimist I'm kind of thing I just wonder if cultural Traditions are just going to be kind of

pushed out the door and not that I think that's a good thing I just it's more of I'm speculating I bet that happens more than we realize.

[57:35] Well it happens unit it has happened to me and I think one of the things that is upsetting about Colonial history is that when

not native people in North America.

They often times relied on indigenous people when their lives are on the line and that's why they actually stole a lot of our knowledge that's why

depended on us for years during like the fur trade and other times for knowledge of the environment for supplies

the population was an urgent situation yeah they just totally support

could ignore us then they did and they just moved on and so I think we are pretty skeptical but while at the same time

I'm committed to the hard work it's going to take two.

[58:33] Be prepared for climate change into address it but I think I'm at least for me and I think a lot of other folks price share this or that friend has people were already in place of change I think when you're dealing with a non-native population and it's actually trying to preserve today's world and feels urgently there's a problem with the world that they're trying to say that they're actually trying to save our dystopia and are dystopias one where people don't relate to us retention of relationships the reciprocity accountability trust and consent and that's why it's a concern I think that. When people become more and more urgent environmental Injustice will once again affect indigenous people people of color and other groups.

[59:36] Oh man you just took a bat to my knees that was awesome and I was beautiful and so I went in on a positive if I have travel listeners to this podcast you might not have ever heard of you are just dabbling into the issue that application and then of course non-native. People could you do have one or two recommendations for each of those groups on how they can engage a bit more learn a bit more about what their area can do on getting more involved with climate adaptation standing against engaging with like you know the non-native like what what are some resources for them to help engage with indigenous people.

[1:00:17] Yeah absolutely so a couple of resources to mention so first is the the climate and rational knowledge is workgroup which you can on Google and find that website has a lot about.

[1:00:31] Best practices for collaborating with Fork Library with stripes website I think we all grefe available on information pertaining to indigenous people and climate change my website climate justice under teaching resources and the first part of that page has a ton of I like primers on indigenous people and climate change that will help anybody kind of get it involves a man kind of get their feet wet and some of the things you need to be aware of for the work they're doing and the last thing I'll say is that for people who are involved in this work we try to have a big tribal presents at the national adaptation Forum every two years ago and that's coming up in like a little over a month and so I definitely come to the tribal sessions at the national adaptation Forum 2 to learn more.

[1:01:26] Oh great I got to sit meet you in person they're all I'll be going fantastic last question I asked if every gas if you can recommend one person to come on 1%.

[1:01:38] Well it would be great if you all would have Sheila watt Cloutier who wrote the book the right to be cold on indigenous people in the Arctic and climate change and do you have connections with her.

[1:01:50] Not the connections that would necessarily help you out but it's really not that hard podcast would want to come on and talk about what they do so I can reach out.

[1:02:05] SoCal this lived up to my expectations what a rich conversation I think a lot of people didn't get a lot of value out of this and you know schooled me plenty of time but thank you so much for what you do and it this was a great learning experience and it's I think it's just the tip of the iceberg I'm going to obviously come back to digenous. Issues and climate adaptation and over and over again so but thanks again for coming on.

[1:02:28] Absolutely I thanks for having me and I look forward to you know continue these conversations and

connecting to your podcast.