

# American Indian Tribes

*This chapter was drafted by the Rocky Mountain American Indian Foundation, based largely on comments received in meetings and conversations with tribal leaders. It also reflects economic and demographic data on tribes gathered from the Bureau of Indian Affairs.*



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## SUMMARY OF ISSUES AND TRENDS

- American Indians living in Utah and surrounding states are descendants of people who originally occupied these lands. This continuous relationship with the land created deep ties to this land and these Forests. (*See American Indians in the Utah Region*)
- American Indians' traditional values regarding land and the natural world encompass both visible physical aspects and less apparent values, such as relationships and spirituality. They also look at whole landscapes and systems, an approach gaining popularity in scientific attitudes toward natural resource and landscape planning. Sharing American Indian and scientific understanding makes opportunities for cooperation more appealing. (*See American Indian Understanding of Nature*)

- Preserving and restoring land, wildlife, and natural resources as a sanctuary for the spiritual and cultural renewal is important to cultural preservation and ultimately, tribal wellness. (*See Sacred Spaces—The People and the Land are One*)
- Certain plants and wildlife were historically essential for survival and today play sacred roles in tribal communities. Managing and restoring land, wildlife and natural resources for spiritual and cultural renewal is important to cultural preservation and tribal wellness. (*See Traditional Plant and Wildlife Resources*)
- Job creation is essential to helping restore tribal culture and social structure, thus it is the highest priority for American Indians. The Tribes believe that the USFS can help with this. (*See Social and Economic Challenges*)
- American Indian tribes have a unique relationship to other government entities as sovereign nations. The “Government-to-Government” relationship requires the USFS to establish and maintain formal consultation with tribal governments. (*See Legal Context*)
- Many statutes, regulations and case treaties as well as historic treaties shape American Indians’ relationship to Forest Lands. Some issues concerning tribal rights are still unclear and are being legally determined. Legal actions are frequently used in the planning realm by American Indians. (*See Legal Context*)
- Culturally-aligned employment and education opportunities with the forest are primary goals of the Tribes participating in forest planning. (*See Envisioning Future Tribal-Forest Service Collaboration*)
- Tribes would like to participate in Forest land and resource management planning, and wish to strengthen their relationship with the Forest Service but often do not have the staffing or finances to do so. (*See Barriers to Tribal Inclusion in USFS Planning*)

## OVERVIEW

American Indians in this region have deep and significant connections to National Forests that stretch from pre-history through present time. Many natural resources and spiritual qualities of these Forests are important to their culture and economies. Their unique ties and concerns make tribal connections to these Forests somewhat different from the general public. In addition, tribes have a unique relationship with the Forest Service as sovereign nations. This creates different requirements for how they are included in Forest Service planning and management decisions.

This subsection is unique, both for the subject matter and how it is presented. This assessment of American Indian tribes was compiled and written by the Rocky Mountain American Indian Foundation using a process tailored to the tribes themselves. It presents the American Indians' view of their ties to the land from their own perspective. Demographic information was collected from the US Census Bureau and the US Bureau of Indian Affairs. General descriptions of historic and current trends information were collected from the Utah Bureau of Indian Affairs, materials produced by the tribes (including their websites), and from direct meetings with the tribes, conducted by the Rocky Mountain American Indian Foundation. Legal information was collected from pertinent public records. This chapter does not include as much detail as some other parts of the assessment because the formal consultation process has not been undertaken yet. Tribes expect to participate in this soon and relay more specific information in this established forum.

This chapter attempts to compile all of the information regarding American Indians into one discussion—an assessment within the assessment. Tribal interests are also occasionally mentioned in other sections, particularly regarding the linkages shared between American Indians and other communities or interests. Profiles on each American Indian Nation, including maps, demographics, and economic measures, can be found in *Section 4A—Tribal Profiles*.

*Note on use of terms:*

*“Native American” and “American Indian:”*

Throughout the history of Euro-American settlement, various terms have been used to refer to native people. For consistency, this assessment generally uses the term “American Indian” to refer to the original natives of this study area as a group. The term “Native American” is used when contained in a direct quote or citation.

*“Euro-American”* is used to describe people of European and American descent who settled in this region after indigenous peoples. It also is used to refer to the western intellectual perspective in contrast to that of American Indians.

## FINDINGS

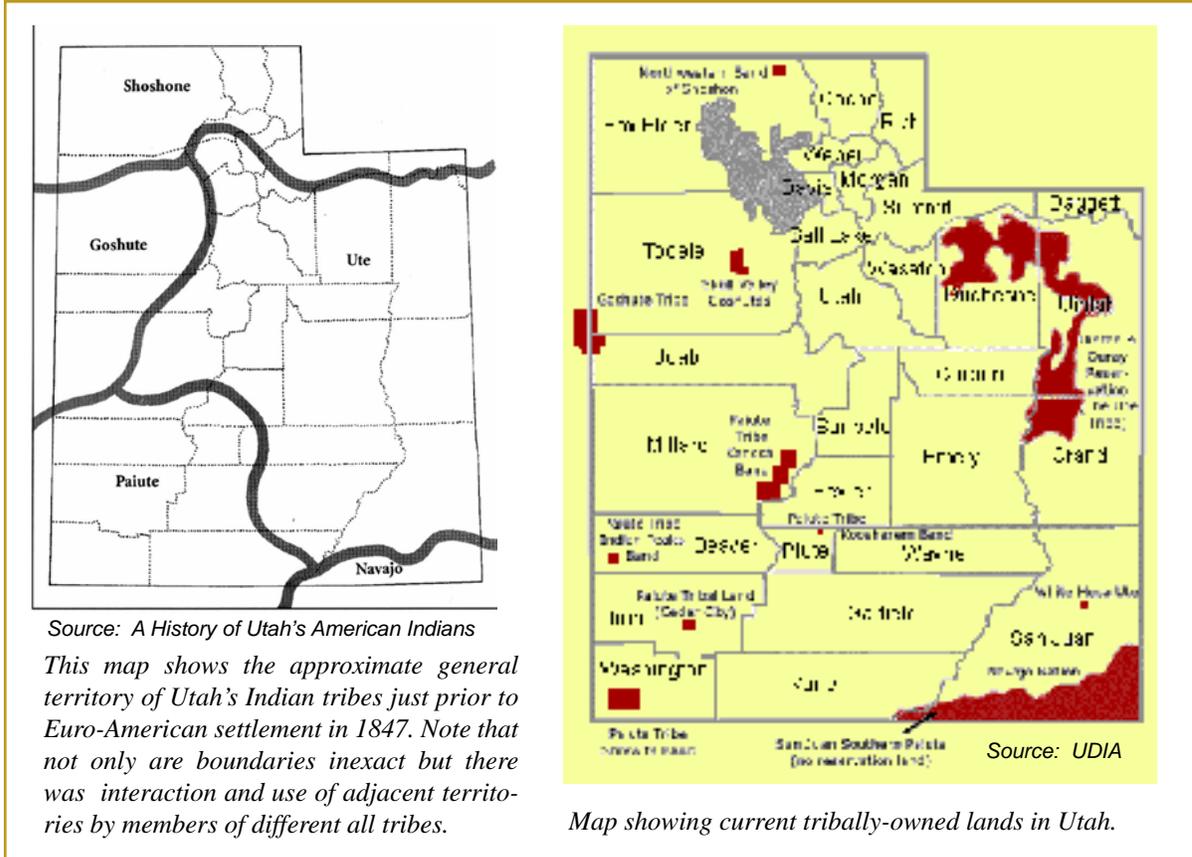
### Society and Culture

#### *American Indians in the Utah Region*

American Indian people have occupied lands within the study area—which roughly covers Utah and small portions of Arizona, New Mexico and Colorado—for at least 12,000 years. Tribes that are known to have inhabited or utilized these lands pre-historically include: Ute, Goshute, Shoshone, Piute, Navajo, and Hopi. All of these tribes have historical and current

ties to lands and resources within Utah, but some do not currently possess any land holdings there. The Navajo Nation, who has the largest reservation land in Utah, has a distinct ancestry traced to lands further east, and moved into the region after the other tribes had settled. The Hopi, on the other hand, no longer have any land holdings in Utah, but still claim historical ties. Historic and current land occupation is shown in *Figure 2E-1*.

*Figure 2E-1: Historic and Current Utah Indian Tribal Settlement*



American Indians living in this study area are descendants of people who originally occupied these lands. This has been verified by linguistic ties and historical accounts, but the specific chronology of these ancient cultures and their exact relationship to today's tribes and communities is still debated. The recognized American Indian nations included in this study are:

- The Northern Ute
- Ute Mountain Ute and satellite band the White Mesa Ute
- Skull Valley Band of Goshute
- Confederated Tribes of the Goshute Nation
- Northwestern Band of the Shoshone Nation
- Paiute Tribe of Utah
- San Juan Paiute Tribe of Utah
- Navajo Nation
- Hopi Indian of Arizona (although they have no reservation land in Utah)



Historic photo of Goshute boys with the Deep Creek Mountains in the background.

Source: *A History of Utah's American Indians* (Vyrle Grey Collection, University of Utah)

Utah's American Indians are descendants of people who originally occupied the lands of Utah. This continuous relationship with the land created deep linkages to these Forests.

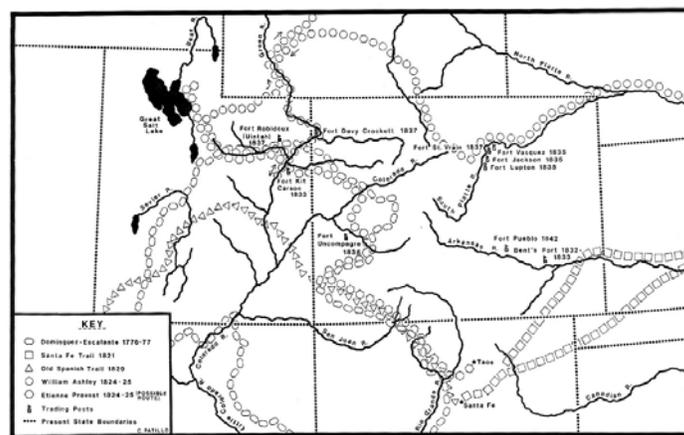
Historically, most American Indians living in Utah subsisted on gathering wild plant foods, supplemented by hunting and fishing. The Southern Paiute groups also adopted forms of cultivation, but still gathered food within their home range. Plant, animal, and water resources in this region are widely scattered over large areas. Their availability depends on a fragile balance of sufficient rainfall and other ecosystem functions, such as fire. Changing availability of food and water account shaped migration patterns of both animals and native peoples, who often journeyed in search available plants and game animals. These factors also influenced the relatively small size of tribes and bands as well as kinship interconnection over large geographical areas. As the fundamental activities of their lives, American Indians built religious significance into these traditional subsistence practices. The historical importance of indigenous resources and continued access to them cannot be overstated. They were and still are keys to cultural preservation and economic and community well-being.

The exploration and settlement of the west greatly impacted the sustainability of tribal communities in this region. Explorers dating back to the 1500s traversed the region, as shown in *Figure 2E-2*. Among the first were the Spaniards, who established trade routes and trails and introduced horses to American Indians. Over the centuries, twenty different Euro-American trading and trapping routes emerged in this region, evolving into wagon train and then roads bringing settlers west. Contact with explorers

A continuous relationship with ancestral landscapes created deep ties between the tribes of this region and these Forests. This history is somewhat unique amongst native peoples in the United States, who were frequently moved great distances from their ancestral lands. Present American Indian nations in this study area maintain strong cultural and emotional ties to their indigenous lands and to the traditional resources they contain. Traditional ties between the different tribes here are also based on a common connection to these landscapes, including overlapping use of these Forests.

Historically, most American Indians living in Utah subsisted on gathering wild plant foods, supplemented by hunting and fishing. The Southern Paiute groups also adopted forms of cultivation, but still gathered

**Figure 2E-2: Trails and Traders in Ute Lands**



This map shows trading and exploration trails that crossed Utah and surrounding territories that brought Euro-Americans and American Indians in contact with one another.

Source: *A History of the Northern Ute People*



current despair and dysfunction to this forced loss of land and culture. Lost cultural ties and traditions have weakened community health, well-being and hope for the future. The poverty and unemployment crisis of many tribal communities today is attributed to these impacts. A lack of trust of outside governments or authorities has also hampered building relationships that are an important part of joint planning efforts, such as this Forest plan revision.

Despite extreme hardship over many periods of their history, American Indian people remain a culturally distinct and vital community in this region. They are survivors—people who resisted political, demographic, linguistic, religious, and economic destruction and assimilation. This has been helped undoubtedly by their fortune in continuing to occupy parts of their original indigenous territories. These tribes remain the general exception to the historic pattern of tribal displacement—forced migration to distant lands that heavily impacted many other tribes in the United States.

### *American Indian Understanding of Nature*

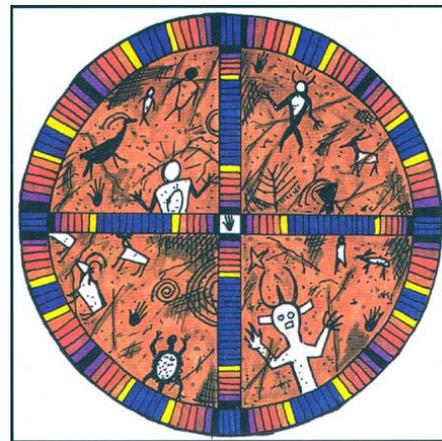
*We are living in a strange kind of dark ages where we have immense capability to bring together information but when we gather this data, we pigeonhole it in the old familiar framework of interpretation, sometimes even torturing the data to make it fit.*

—Vine Deloria, Jr. *Red Earth, White Lies: Native Americans and the Myth of Scientific Fact*

The American Indian traditional values and perspective regarding land and the natural world is more encompassing and complex than that of Euro-American cultures. Their perspective on the relationship of people to the land might be understood as a *systems* approach with an integrated view of large landscapes and connected ecosystems. It encompasses not only its visible physical aspects, but also less apparent values, such as relationships and values. This worldview intertwines the physical and spiritual, living and non-living, human, animal, and plant.

This view is in stark contrast to the Euro-American outlook and science, which tends to break things and systems into smaller parts for categorization and study. The American Indian view encompassing entire natural systems and considering the role of each part within the system could also be called a *bioregional* perspective. This broad systems approach is gaining popularity in new scientific attitudes toward natural resource and landscape planning,

Yet, even as systems and bioregional approaches gain popularity in the scientific world, American Indians' contribution to interpreting and caring for the natural world are still commonly disregarded. Regardless of what American Indian people say concerning their origins, their migrations, their experiences with birds, animals, lands, waters, mountains, and other people, Euro-American science often brushes this knowledge aside, referring to it as “fictional-mythology” or superstition. American Indians frequently feel as if their perspective of the natural world is only



*Medicine Wheel*  
(Contemporary Drawing by Dawlin Maybee)  
Source: *A History of Utah's American Indians*

*American Indians' traditional values regarding land focus on a bioregion/systems view or “worldview.” This approach is relevant to new scientific attitudes toward natural resource and landscape planning and land managers can learn from the American Indians' perspective. Sharing American Indian and scientific understanding makes opportunities for cooperation more appealing.*

discussed in terms of beliefs or spirituality, ignoring their tangible knowledge about living systems. They also are frustrated that so many projects and discussions focus on their past, such as ancestral and grave sites, while many current concerns and contributions go largely unnoticed. There is also a sense that their worldview has been stolen by the scientific community and promoted as a great scientific revelation, not recognizing native peoples for their contribution.

From the American Indian perspective, many current problems are a result of the perpetuation of outmoded beliefs derived from the Euro-American past. These beliefs do not correspond well to what science is discovering today or to the remembered experiences of native peoples across the globe. In order to unite these worldviews and enable American Indian people to manage land and resources in cooperation with Euro-Americans, some corrective measures must be taken. First, misconceptions about American Indians, their culture, and their past must be remedied. Second, American Indian must be encouraged to contribute traditions knowledge to the understanding of scientific beliefs. (source: *Vine Deloria*)

This Forest plan revision is seen by tribes in the study area as a link in the chain to enable understanding between different groups and their worldviews. It is an opportunity for meaningful, long term relationship-building as part of the solution to the current crisis of land management across Utah and these three national forests. The Tribes believe that land managers can learn from the American Indians' perspective. Such sharing of American Indian beliefs and scientific understanding makes opportunities for cooperation more appealing to tribes.

### *Sacred Spaces—The People and the Land are One*

At the center of Utah American Indians and how they define themselves is the land. Utah tribal communities continue to embrace a traditional sacred ecological stance toward their



*Certain plants and wildlife play sacred roles in tribal communities and historically were essential for survival. The areas inhabited by these species and where they could be collected are important to Utah American Indians.*

ancestral lands. This includes respect for native plants and animals and certain physical features. While the American Indian worldview holds that all elements of the landscape, living and non-living, are endowed with spirit and meaning, certain sites hold particular sacredness. Select features, like caves and springs, are endowed with a special meaning in traditional cosmologies. Other places became more meaningful through ritual, such as burial grounds, cremation areas, rock art, and ceremonial or ritual sites.

Sacred sites are likely to be located near ancestral winter village locations, present or former water sources, historic occupation sites, and at sites of historic events such as birth and death sites

of important ancestors, and battle or massacre sites. Historically, burials were typically associated with natural draws and canyons, springs, water bodies, and caves. These features are found most often in wooded and mountainous areas and near water, landscapes typical

of the Forests being studied. These areas also hold the greatest potential of undiscovered ancestral sites. Their protection is important for future discovery. Some of these sites have been identified at the local level for the Forest Service by American Indian tribes.

The relationship between American Indian people and land is so interwoven that an assault upon sacred lands is a blow to the people themselves. Physical separation of the people from their lands is disorientating. Without a sense of place, holding onto a sense of self is difficult. The continued sense of homelessness has damaged American Indian individuals, communities, and nations. Preserving and restoring land, wildlife, and natural resources as a sanctuary for spiritual and cultural renewal is important to cultural preservation and ultimately, tribal wellness. Reorientation, renewed encounters, and identifying with these lands can regenerate their ability to practice religious beliefs, strengthen individuals and build tribal communities.

### *Traditional Plant and Wildlife Resources*

The spirituality of the American Indians relies not only on sacred sites, but also on sacred materials derived from the earth. With a few exceptions, American Indian people across this region were historically wholly dependent upon wild plants and animals for survival. All adults would have been experts in native botany and zoology. Certain plants and wildlife also played sacred roles.

American Indian religious beliefs hold all life to be part of a universal creation system that respects life in its many forms. Human interaction with native plants and animals is guided by the principles of respect and sacredness. Animals play a significant role in the religious creation stories of all the tribes in this region. In traditional stories, animals were often interchangeable with human-like features. They serve as guardians in this life and as messengers between the worlds. Virtually all native species hold some sacred significance or role. Special spiritual significance is accorded all varieties of eagles, which hold high ceremonial symbolism. Materials such as feathers, hides, hooves, and bones from numerous other animals are used for the production of sacred ritual objects.

The areas inhabited by these species and where they can be collected are important. Critical native animal habits in the study area are an interest overlapping with Forest Service goals.

Another overlapping interest is plant and seed gathering areas. The pinion pine, generally distributed in latitudes above 5,000 feet in altitude, is a traditional subsistence plant for American Indians in this region. Other native plants are utilized for medicinal preparations and traditional cultural practices, such as willow, tule, and devil's claw for basketry.



*Preserving and restoring land, wildlife, and natural resources as a sanctuary for the spiritual and cultural renewal is important to cultural preservation and ultimately, tribal wellness.*

## ECONOMIC CONTEXT

### *Economic and Social Challenges*

American Indian reservations have often been compared to “third world” countries. Economic and social conditions are often similar, with very high rates of poverty and unemployment and low household incomes. Official statistics show unemployment ranging from 20% to 80%, but tribes themselves state the real unemployment rate, missed by undercounting, is substantially higher—closer to 50% to 85%. Underemployment is nearly as high. Unemployment nationwide, as recorded by the Bureau of Indian Affairs was 49% in 2001 and of those employed, 33% earned wages below the poverty line. In Utah the figures are even lower. 64% of the workforce is unemployed and of those employed, 47% earned wages below the poverty line. More economic and demographic statistics are further outlined by tribe in *Section 4A—Tribal Profiles*. This pattern across American Indian tribes in the study area has prevailed since the time when tribes were displaced from their lands. Limited economic opportunities continue to impact the social and cultural life for Utah American Indian people.

When tribal communities were stripped of their ability to affect their environmental and social health, individual and tribal wellness was severely damaged. Little prospect for growth and fulfillment led to a sense of hopelessness that has been blamed for many chronic social problems in tribal communities, including youth despair, family dysfunction, depression, alcoholism, and a very high incidence of suicide and accidental deaths. Internalized self-hatred and despair are now normalized as part of the reservation culture. Many health problems have been blamed on these changes, too. For example, the typical pre-contact diet contained seeds, pine nuts, greens, and fresh meat and fish. When plentiful, they



*The American Indian poverty and unemployment crisis is interrelated with the weakened relationship to the land and lack of economic opportunity.*

formed a lean diet, and the primary health risk was malnutrition and starvation in sparse years. A typical diet of processed foods high in fats and carbohydrates is a major factor in extremely elevated levels of hypertension, heart disease, diabetes, obesity, and depression among American Indians.

Deteriorating social and economic conditions have hampered American Indian’s ability to rebuild their communities and interpersonal connections. When first observed in the early 1900s, traditional elders surmised that tribal shamans had lost their ability to guide the people against spiritual erosion. Several shamans stood trial for witchcraft as the only logical

explanation for the failing community and loss of self. Recovering this sense of community and self process will take a tremendous combined effort focused on every aspect of tribal life.

The future of American Indian tribes is in their youth, whose success is critically linked to the health of tribal adult and elders. Wellness interventions and sustainable, culturally aligned tribal economic opportunities are the foundation of the success of American Indian adults. American Indian communities are less able to address each of the reforms essential to rebuild individual self-sufficiency, community wellness and economic effectiveness without the support from every available source (Source: *Utah Tribal Youth Empowerment 2000-2002: Dream Catching*).

Therefore, job creation is the highest priority for American Indian nations in the study area. These tribes look to the Forest Service as resource to enable job creation for Utah American Indian people as a means to individual self sufficiency and tribal nation building. American Indian people wish to explore all possible avenues to re-establishing the link between healthy people and healthy lands, breathing back the spirit of life into the concept of ecosystem. These tribes are ready to work with the Forests and with people and projects whose values and principles align with their own.

## Planning and Participation

### *Legal Context*

American Indian Tribal Nations are shaped by a complex framework of laws that apply to their citizens and lands in ways beyond those of other American citizens. Tribal Nations have a unique relationship to other government entities. As sovereign nations, they have a direct government-to-government relationship with the federal government and have established distinct rights and processes. This relationship requires the Forest Service to establish and maintain formal consultation relationships with tribal governments. These unique rights and responsibilities are described further in *Appendix A11—American Indian Legal and Policy Framework*.



*Navajo Horsemen*

Source: *A History of Utah's American Indians (USHS)*

*Statutes, regulations and case decision have a far more reaching impact on American Indians today than do treaties. Federal statutes are particularly important because Congress can unilaterally abrogate treaties. Case law which interprets and construes treaties, statutes, policies and procedures of government agencies. Some issues concerning tribal rights are still unclear and are being legally determined.*

Many issues concerning tribal rights are still unclear and are being legally determined. Numerous rulings have already extended many rights to public lands and resources, but these rights are often not fully exercised because tribal members are not always comfortable doing so in light of other uses that may be occurring in the same locations. Thus, an extra effort needs to be made to help American Indian tribes feel comfortable in exercising their rights of access and use of Forest land and resources. Tribes also want to be included in discussions that go beyond their established legal rights, such as ancestral remains and sacred sites. They would also like to be heard in matters shared by other forest stakeholders, such as economic impacts, habitat preservation, and water quality.

### *Tribal Planning*

American Indian values regarding land have shaped a different attitude toward land planning. With a belief in communal ownership and often little land and resources in their own possession, tribal planning efforts have a different focus than most communities. Significant efforts are directed to securing rights to land and resources through legal means. Economic development is another primary focus of tribal planning. Tribal planning efforts are described more in *Section 2D—Decision-Making Linkages*.

Tribal planning and decision-making is strongly influenced both by their attitudes toward the natural world and their traditional culture. American Indian culture requires that great

consideration be given to nature and consequences to the system, before actions are taken. American Indians use a more intuitive approach to analysis and decision-making, and their reasoning is sometimes hard for other cultures to understand. This may be viewed as slow and circumspect by others, and such hesitancy is often frustrating to other organizations. But understanding the tribal perspectives is critical to cooperating on projects.

### *Barriers to Tribal Inclusion in USFS Planning*

The different perspectives and processes that guide American Indian decision-making make cooperative planning with other agencies a challenge. In addition, many tribes have a limited capacity to participate effectively due to a number of other challenges their governments face. These factors have been an obstacle to actively participating in public lands planning, including the Forest Service's Forest plan revision. These challenges include:

- Serious limitations in the diversity of their workforce and specific skills to accomplish the various technical tasks faced.
- Limited or no comprehensive, integrated, interagency land-assessment or development plans.
- Lack of basic infrastructure, such as office space and equipment for effective and functional business operations.
- Difficulty developing critical partnerships across stakeholders due to lack of time and skill, limited past success, and distrust of federal and state agencies and offers of assistance.
- Weak economic bases that make sustaining planning efforts a constant funding challenge.
- State and federal funding and policy fails to accommodate the severity of the gap faced by American Indian communities across all community capacity indicators.

Willingness to participate is another consideration. A history of mistrust with other agencies has led many tribes to rely on legal actions instead of collective planning. Tribes do not always feel welcome in the planning forums of other organizations and feel their contributions do not always hold the same value and influence as other collaborators. Building good relationships between cooperating parties can help overcome this challenge. Tribes are also more willing to participate when they have the same funding that

allows them to be involved in the long-term. Tribes in the study area do not have enough funds to commit to such processes. Some form of sponsorship or assistance is needed to enable meaningful, ongoing tribal participation. A review of the Federal Consolation Policy, regarding enabling tribal participation and available federal funding actions, is recommended. Streamline the processes of different agencies with similar goals and processes, such the plan revisions for both the Forest Service and Bureau of Land Management would also help.



*Utah tribes would like to participate in public lands and resource planning, and wish to strengthen their relationship with these agencies but often do not have the staffing or finances to do so. Tribes are more willing to participate when they have the same funding and decision-making status as other collaborators.*

## RECOMMENDATIONS

### *Envisioning Future Tribal–USFS Collaboration*

*Ignorance is one of the greatest barriers to understanding between two peoples. If we don't understand each other, if we do not know the culture, the languages, or the history of each other, we are unable to see each other as human beings with value and dignity. This is especially true in relations between Indians and non-Indians.*

—William C. Wantland (1975), Former Attorney General, Seminole Nation of Oklahoma

The consideration of tribal needs and desires for Forest lands is too often limited to cultural preservation. Forests are also vital for many practices and materials essential to promoting and sustaining American Indian lifestyle, including religion, medicines, healing cooking, habitation, dwellings, heating, cooling, education, water, natural resources, and overall economies. An obvious shared interest between these Tribes and Forests is economic opportunities. Forest Service employees know that counties in Utah often perceive the Forest Service as an important source of jobs and economic opportunities but often overlook tribes as a local community with the same goals. In fact, it came as a surprise to some Forest Service staff that American Indian people might be interested in Forest planning as a source of job creation.

However, tribes often have different ideas for jobs on the forest than what the Forest Service has traditionally managed. While focus is traditionally given to mining, timber, and grazing, other industries have the potential for continued sustainable growth. For example, harvesting oils extracted from juniper trees could prove more valuable than the tree itself for wood products. Raw sales of natural plants and herbs products represent one of the fastest growing industries in the world. Other opportunities may arise

by thinking of resource extraction from a perspective of managing ecosystem diversity and sustainability. For example, fuel and fire management efforts may incorporate ecosystem management goals as well. These multi-faceted approaches appeal to American Indian tribes and could be a source for cooperative employment of their members.

The current priorities developed by the Forest Service are also priorities of tribal communities. The tribes should contribute their input on these actions as a part of the Forest plan revision before decisions are made that could remove or change certain uses forever. These priorities include:

1. Watershed Health and Restoration.
2. Sustainable Forest Ecosystem Management:
3. Designating Wild, Scenic, and Recreation Rivers:
4. Determining Timberland Suitability:
5. Recalculating Allowable Sale Quantity—the maximum volume of commercial timber that can be produced on a sustained-yield basis.
6. Determining Grazing Capability and Suitability.



*Job creation is the highest priority for Utah American Indian Nations. Culturally-aligned employment and education opportunities with the forest are primary goals of participating in forest planning.*

While these mandates require participation by tribes, it is not always complete. The next link is to fully involve the Tribes as participants on a multitude of issues. The Forest Service can respond in a meaningful way to tribal concerns in each of the Forest's future management and planning efforts. When making decisions, information and impacts considered should include:

- A specific list and description of all religious and cultural sites on any of the three National Forests. Specific land sites and or locations that these actions are linked with. Examples include Fishlake Lake for Paiute Tribe, Bears Ears for Ute and Navajo Nations;
- Any specific ceremonies or other special or traditional occasions that link the tribal community with the National Forests;
- The role of hunting, fishing, and grazing in religion or cultural traditions;
- Transportation routes that have cultural or traditional significance. This could include routes related to burial or scared spaces; traditional habitation areas; hunting or fishing sites;
- Specifics of all wildlife linkages, including: what species are important, where are they found, and how are they used;
- Specifics of natural resource linkages to include all uses which enable regalia construction, including: hides; feathers, bones used for breast plates or hair pieces or whistles, minerals used for dye, other hide uses, tipi construction, activities linked to cultural resources preservation and heritage education;
- Specifics of all plant, herb, seed, tree resources and their uses, such as: cottonwood trees to make traditional arbors residences, trees for tipi poles, wood for flute making, cradle board or basket construction;
- Specific descriptions of any issues, challenges or problems involving antiquities, graves, remains, and other sacred sites within any of the National Forests;
- Any specific claim, use or interest that has to do with these specific Forest lands or any portion of land that may directly impact the quality of integrity of Forest lands. For example, informing tribes where strip mining will occur near water sources utilized by wildlife residing within these National Forests.

This approach of encouraging all stakeholders to move towards cooperative stewardship of lands is important to many people in this assessment, especially American Indians. The Governor's Office of Planning and Budget objective is to provide leadership development support, services and training to rural communities with a deliberate emphasis on linking communities with appropriate resources. The expected outcome is to develop activities to facilitate partnerships and collaborations. It is also to identify and outline policy alternatives which federal, state, and local policy makers can use to support the creation and operation of rural economies. In addition to existing resources at the state level to help tribes work together, the following groups could be called upon for assistance and expertise to help tribes work together:

- NAGPRA (Native American Graves Protection and Repatriation Act) advisory committee

- Native American legislative liaison board
- UDIA (Utah Division of Indian Affairs)
- Governor's Appointed Tribal Liaison
- Utah National Guard for technology & infrastructure across public lands
- State agencies for improving roads, water storage

## RESOURCES

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This report was prepared with resource support from the following persons:

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