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Service

**Southwestern  
Region**



# Values, Attitudes and Beliefs Toward National Forest System Lands: Arizona Tribal Peoples

Prepared for:

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# EXECUTIVE SUMMARY

There are twenty-one federally recognized tribes in Arizona as well as other tribes in adjacent states with an interest in management of national forest lands in the state. Arizona has the third largest Native American population in the United States and tribal lands share more than 500 miles of boundaries with national forests. The traditional or ancestral boundaries of the tribes also overlap with those of national forest lands, further indicating the potential for tribal interest in revision of existing Forest Plans.

Information presented in this report about values and beliefs of Arizona tribal peoples about national forest lands is generally consistent with the information presented in the report regarding New Mexico tribal peoples. This information was gathered using a discussion group or focus group methodology. The Arizona tribal meetings were held with in northern and southern Arizona and were attended by tribal groups including Hopi, Navajo, Apache, Acoma, and Hualapai. Then data were analyzed using qualitative methods and then organized into thematic categories. Results of this analysis indicates three major categories of values and beliefs relevant for this work:

- Key concepts are a foundation for working relationships with tribes. Key concepts consistent with the New Mexico findings include: homeland as a cultural landscape expressing the traditions and associations of tribes with the Southwest; tribal sovereignty as a basis for recognition of the differences among tribes in their desires for future management of national forest lands and resources; the federal trust responsibility as a foundation for understanding the mutual interests of the Forest Service and tribes about natural and cultural resources; and, the effects on tribal participation in consultation of recent decisions about the San Francisco Peaks and Mount Graham.
- The nature of the consultation process for Forest Plan revision will be important for successful tribal input about revision issues. Tribal beliefs and values about consultation include: an emphasis on face-to-face interaction; dialogue about issues rather than only responding to completed Plans; attention to the cultural and sociopolitical differences among tribes in structuring consultation processes; appreciation of the cultural and fiscal roadblocks to tribal participation in consultation processes; development of cultural awareness about tribes to facilitate effective consultation; early engagement of tribes with meetings that meet the schedules of both parties; and, expansion of the Tribal Liaison role to better accommodate the needs of tribes for information and exchange of ideas about forest management decision making and planning.
- Resource and multiple-use beliefs focus on the significance of traditional use and cultural resource issues in a multiple-use environment. Tribes expressed a desire for more accommodation of traditional uses and cultural uses in decision making and planning; clarification of the role of cultural and other non-economic values in decision making about such issues as Mount Graham and San Francisco Peaks; the incorporation of traditional knowledge in management and planning; attention to site protection and privacy issues in the management of cultural resources; and, a desire

for cooperative management of resources of mutual interest to tribes and the Forest Service.

Although the consultation environment is affected by the Snowbowl and Mount Graham decisions, tribes also appear to be looking forward to find new ways to effectively work with the Forest Service about cultural and natural resource issues that appreciate the traditional knowledge of the tribes and the need for sound science for sustainable management of resources for at least the next seven generations.

# ARIZONA TRIBAL PEOPLES

Since almost 300 BC the ancestors of contemporary Native Americans in Arizona have lived in a landscape that is a homeland rich with cultural meaning. For example, there are four mountains that define the lands where the Navajo were placed by the Creator: Dibe Nitsaa (Mount Hesperus in Colorado) is the Northern boundary; Tsoodzil (Mount Taylor in New Mexico) is the Southern Boundary; Tsisnaasjini (Mount Blanca in Colorado) is the Eastern boundary; and, Doko’oosliid (San Francisco Peaks near Flagstaff) is the western boundary. The San Francisco Peaks near the Hopi Reservation are also the home of the Kachina spirits that are important in Hopi religious and cultural life. In southeastern Arizona, a Dzil ncha si an (Mount Graham) is also a sacred and cultural site for the San Carols and other Apache tribes of this region.

The native territories of the 21 federally recognized tribes of Arizona have become juxtaposed with other federal and state lands in the contemporary west. Tribal lands are now adjacent to BLM, Forest Service, Park Service, and the holdings of various state and private entities. In Arizona, there are approximately 524 miles of shared boundaries between tribal lands and national forests. Figure 1 shows the relationship of national forest lands and tribal lands in Arizona. Statewide, tribal lands comprise about 27 percent of all Arizona lands and the Native American population is about 255,879 persons, the third largest in the United States. Maricopa County has the largest Native American population, followed by Apache, Navajo, and Coconino counties. Table 1 shows the Native American population, on and off reservation, for each of the fifteen Arizona counties. Table 2 shows the population by reservation and reservation acreage.

The shared boundaries of tribal and national forest lands in Arizona are significant; and, the traditional associations of tribes with southwestern landscapes also suggest tribes have interests in how national forest lands are managed.

**Table 1: American Indian Population by County for Arizona**

<b>County</b>	<b>Total NA population</b>	<b>On-reservation</b>	<b>Off-reservation</b>	<b>% on-rez</b>	<b>% off-rez</b>
Apache	53,375	52,425	950	99.2	1.8
Cochise	1,350	0	1,350	0	100
Coconino	33,161	23,673	9,488	71.4	28.6
Gila	6,630	5,985	645	90.3	9.7
Graham	5,005	4,517	488	90.2	9.8
Greenlee	142	0	142	0	100
La Paz	2,470	2,253	217	91.2	8.8
Maricopa	56,706	6,795	49,911	12	88
Mohave	3,733	1,744	1,989	46.7	53.3
Navajo	46,532	41,383	5,149	88.9	11.1
Pinal	14,034	9,253	4,781	65.9	34.1
Pima	27,178	11,497	15,681	42.3	57.7
Santa Cruz	251	0	251	0	100
Yavapai	2,686	767	1,919	28.6	71.4
Yuma	2,626	528	2,098	20.1	79.9
<b>Total</b>	<b>255,879</b>	<b>160,820</b>	<b>95,059</b>	<b>62.9</b>	<b>37.1</b>

Source: Arizona Commission of Indian Affairs website

**Table 2: Arizona Reservation/ Tribe Populations**

Reservation	County (ies)	Total pop.	Indians	non-Indians	Enrolled tribal members++	Size (acres) +	Total pop. [1990 census]
Ak-Chin	Pinal	742	652	90	645	21,840	444
Cocopah	Yuma	1,025	519	506	880	6,009	578
Colorado River [AZ part]	La Paz	7,466	2,253	5,213	3,389	225,995 [42,696 in CA]	6,785
Fort McDowell	Maricopa	824	755	69	907 (as of 8/99)	24,680	628
Fort Mohave [AZ part]	Mohave	773	360	413	1,066	22,820 [AZ-CA-NV]	428
Fort Yuma-Quechan [AZ part]	Yuma	36	9	27	2,668 (CA-AZ)	43,589	16
Gila River	Maricopa, Pinal	11,257	10,353	666	19,266	372,000	9,482
Havasupai	Coconino	503	453	50	667	188,077	433
Hopi	Coconino, Navajo	6,946	6,573	373	12,008 Hopis, 10,590 enrolled	1,561,213	7,164
Hualapai	Coconino, Mohave, Yavapai	1,353	1,253	100	2,156	992,463	816
Kaibab-Paiute	Coconino, Mohave	196	131	55	233	120,827	120
Navajo [AZ part]	Apache, Coconino, Navajo	104,565	100,382	4,183	appox. 250,000	14,775,068 [AZ-NM-UT]	89,978
Pascua Yaqui	Pima**	3,315	3,003	313	12,766 ***	895	2,344
Salt River	Maricopa	6,405	3,366	3,039	6,284	55,801	4,722
San Carlos	Gila, Graham, Pinal	9,385	8,921	464	10,834	1,826,541	7,174
San Juan Southern Paiute ****	Coconino				254		
Tohono O'odham	Maricopa, Pima, Pinal	10,787	9,718	1,069	20,640 (2/97)	2,848,541	9,594
Tonto Apache	Gila	132	115	17	111	85	103
White Mountain Apache	Apache, Gila, Navajo	12,429	11,702	727	12,634	1,664,984	10,385
Yavapai-Apache	Yavapai	743	650	93	1,550	653	609
Yavapai-Prescott	Yavapai	182	117	65	149	1,399	190
Zuni [AZ part]	Apache						

Source: Arizona Commission of Indian Affairs website

\*\* The Yaqui Tribe also has communities in Guadalupe and Scottsdale, Maricopa County. The population figures noted are only for the Pima County reservation.

+Bureau of Indian Affairs, Phoenix Area Office, 1995 statistics supplied to Arizona Department of Commerce. Does not include recent purchases or trust land applications.

Figure 1: Arizona Tribal Lands

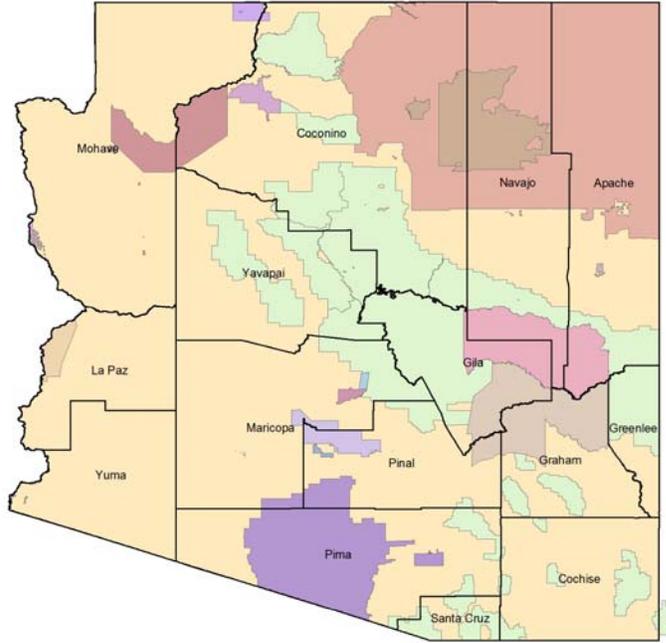
**Legend**

 AZ National Forests

**AZ Tribes**

**NAME**

-  Cocopah
-  Colorado River
-  Fort Apache
-  Fort McDowell
-  Fort Mojave
-  Fort Yuma
-  Gila River
-  Havasupai
-  Hopi
-  Hualapai
-  Kaibab
-  Maricopa (Ak Chin)
-  Navajo
-  Pascua Yaqui
-  Salt River
-  San Carlos
-  Tohono O'odham
-  Tonto Apache
-  Yavapai
-  Yavapai-Apache Nation
-  Zuni
-  AZ Counties boundaries



# DATA COLLECTION PROCESS

One approach to including tribes in this project is to conduct individual interviews with the appropriate tribal representatives. However, Region 3 contains more than fifty tribal entities with potential interests in Forest Service managed lands. Budget and schedule issues prevented individual contacts with all of the potentially concerned tribes. Discussions with the United States Forest Service (USFS) Regional Tribal Relations office, the Regional Social Scientist, and other USFS social scientists resulted in a strategy to organize discussion groups by geographic area within Arizona. It was recognized this was not the most desirable approach to working with these distinct tribes, but project constraints resulted in choosing a discussion group approach consistent with the data collection sessions implemented with non-Native communities and stakeholders in this project. Since these tribes have distinct histories, cultures, and sociopolitical status, it was recognized this discussion group approach would be the first step to identify values and beliefs about Forest Service managed lands.

Discussion groups were held in northern Arizona on the Navajo Reservation at Window Rock, at Second Mesa on the Hopi Reservation, and at meeting facilities of the Yavapai-Apache Nation near Camp Verde. A southern Arizona session was organized and held at meeting facilities on the Fort McDowell Reservation. These discussion group sessions were attended by Hopi, Navajo, Yavapai and Prescott Apache, Hualapai, Acoma, and representatives of other Arizona tribal peoples. A “Discussion Guide” (Appendix) was used to suggest topic areas about the relationships of Arizona tribal peoples with Forest Service managed lands. This discussion guide was prepared in consultation with USFS Regional Social Scientists, the Regional Tribal Relations Office, and other USFS social scientists. Although the discussion guide was the framework for presenting topics, participants generally volunteered information in categories relevant to their ongoing beliefs and concerns about their relationships with Forest Service managed lands. This document is organized to present the prominent categories in the discussions as indicated by a qualitative analysis of the information presented. This analysis is similar to the methods used in content analysis and thematic qualitative analysis (Boyatzis 1998).

Time constraints, location, and other factors resulted in a limited number of the total Arizona tribal groups attending these sessions. For example, the tribes not attending included those along the Colorado River (e.g., Cocopah, Chemehuevi, Fort Mohave), the Havasupai, and the White Mountain and San Carlos Apache. Additional input was provided by telephone and individual contacts with other tribal persons who could not attend the discussion group sessions. The information presented here thus represents the views expressed by a limited range of tribal groups. However, this information shows consistency with some of the broad themes presented in the report concerning New Mexico tribal views about forestlands and resources (Russell and Adams-Russell 2005).

# RESULTS

There are subtle differences and substantial similarities in the broad themes expressed by participants in the New Mexico and Arizona tribal discussion groups. Presentation of the Arizona discussion group results will generally follow the categories used for the New Mexico analysis in order to develop these similarities and differences without duplication of already presented material. The information presented in this report focuses on identifying the consistency in the information and supplementing the findings with clarifying points or new information.

The three major categories of information discussed in this report are as follows:

- The context for tribal involvement in forest planning and management decision making;
- Beliefs and values about the consultation process; and
- Resource and multiple-use beliefs and values.

Information about the first two topics dominated the issues expressed in all of the discussion groups with tribal participants. The prominence of these topics indicates a noteworthy concern about tribal relationships with the Forest Service and consultation about topics of interest for the individual tribes. To be sure, there are particular resource and multiple-use issues of interest to the tribes, but the results of this work suggests such issues are more likely to be developed in individual consultations rather than in focus group discussions. Furthermore, the apparent need of tribal participants to focus on the consultation process and relationships with the Agency limited the opportunity to develop the details about resource and multiple-use issues.

## **Key Concepts Affecting Tribal Views about National Forest Lands**

Participant contributions for the Arizona discussion groups indicate a consistency with the New Mexico groups about key concepts that are interpreted here as affecting beliefs and values about national forest lands. These key concepts are “homeland;” traditional territory as a “cultural landscape;” tribal sovereignty; and, the federal trust responsibility. The homeland and cultural landscape topics identify values, beliefs, and historical attachments that appear to motivate tribal interests and define tribal expectations about land management. Beliefs about tribal sovereignty identify the importance of recognizing that each tribe may perceive issues and concerns according to their own social, political, and cultural needs and realities. Thinking of “tribes” as a single category rather than as individual entities can lead to misunderstandings and inaccuracies in assessing tribal relationships with federally managed lands. The federal trust responsibility contributes to the unique relationship between the Forest Service and individual tribes with resources of concern managed by the Agency. Collectively and individually, these key concepts are interpreted as affecting the importance of particular issues from a tribal perspective and expectations about interactions during the process of consultation about forest management and planning. The particular issues emphasized in the discussions are briefly identified in the following paragraphs.

## Homeland as a Cultural Landscape

The notion of “homeland” identifies a connection of culture and ways of life with the traditional territory and landscape that is home to each tribe. Homeland expresses the continuity of tribal association with traditional lands and contemporary culture. Homeland also identifies traditional tribal territory and the connections of contemporary tribes with their ancestors and way of life. Homeland thus extends beyond the contemporary boundaries of tribal lands that some participants describe as “only lines on a map” that separate the historical and cultural attachments of people and places in the Southwest.

The homeland concept is also implied in the idea of a cultural landscape. A cultural landscape expresses the linkage of history, ways of life, and contemporary means about place and resources on national forest lands. These linkages are expressed in archaeological sites, oral histories, traditional uses, and cultural meanings associated with landscape features and resources. This cultural landscape concept is a reformulation of the interpretation of “a demonstrated footprint in the Southwest” described in the New Mexico tribal report. The cultural landscape concept appears to be a more accurate description of beliefs and values about the association of tribal peoples with southwestern landscapes. The Arizona tribal meetings also further emphasize the association of the homeland concept with the notion of a cultural landscape. Each of these concepts expresses values, beliefs, and traditions that affect concerns about management of forest resources and the use of forestlands. The homeland is thus a cultural landscape that includes a belief in the permanent attachment to place and the resources of the Southwest.

Scholars of southwestern tribes have noted the continuity of Native American culture with place in the Southwest (e.g., Basso 1996). Cultural beliefs, social organization, and the southwestern region of the United States have more than fifty sovereign tribes that reside on or near their ancestral lands. This long-term association with this region is perceived to be an issue that should sensitize the Forest Service to tribal concerns about public lands with resources of concern to individual tribes:

*Our people try to live in balance and harmony with nature, with all of nature: the water, the rocks, the trees, the grass, air, and fire. All things are sacred to us. Many of our people have those beliefs. The four sacred mountains are the boundaries of the Navajo Nation. They are not within our present boundaries, but offerings are still made out there. A lot of places are sacred and people do offerings in those places and gather plants for ceremonial uses.*

The historical continuity of tribes with the lands in this region has, from this perspective, facilitated the maintenance of traditions, beliefs, and practices that connect people and places for southwestern tribes. Indeed, tribal participants stress the notion of a “permanent place” that is integral to the traditions and history of the individual tribes:

*This is my home. It was my father’s home, his father’s home, and back into history. I don’t plan to go anywhere else, I couldn’t go anywhere else and feel at home. Other people do that and find home in any place they live. But, for us Diné, home is in the land and the history of our people with this place. We are of this place.*

Another Navajo participant made a similar observation expressing a native perspective on the connection of people and place:

*These geographic areas are not just places on a map. They are not just natural resources. They are way beyond that. People view these areas as part of who they are and part of what they need to live and survive.*

The connection of people and place has its own contentious history in Native American cultures (e.g., Benedek 1992) that highlights the need for attention to both the contemporary and historical connections of people with territory. Tribes may have connections with places and resources on forestlands that are distant from their contemporary residences based on their cultural history. These traditional connections express the sense of ownership and responsibility for lands that are not necessarily part of existing tribal boundaries.

### **Tribal Sovereignty**

Tribal sovereignty is valued by each of the participating tribes. Sovereignty expresses the unique identity, social structure, cultural history, and sociopolitical relationship of particular tribes with the federal government. A foundation for planning is Agency acknowledgement of the sovereign status of each tribe; and, the implications of sovereignty for tribal involvement in decision making and planning.

Sovereignty implies appreciation for the individuality of each tribe and recognition of variation in political structure and political processes. For example, a Navajo participant offered the following observation:

*Recently, there was some concern over if consultation had happened, and some of the Chapters did not know if it had or not. How can the process of consultation proceed so that all the Chapters know what is going on? There should be an appreciation of the political and cultural realities (of the individual tribes).*

Another participant expressed the importance of recognizing the cultural implications of sovereignty:

*Sometimes federal agencies try a divide and conquer approach to dealing with Indians. They will come to us and say, 'Hopi said this or Navajo said that.' I try to tell them my concern is not with what the other tribes say or do. We have our own process, our own way of dealing with NAGPRA, Traditional Cultural Properties, and other things. We don't want to debate with other tribes. We want the courtesy of federal agencies respecting our tribal sovereignty and that of other tribes as well.*

These comments suggest the perceived tendency of federal agencies to under appreciate differences among tribes in political processes and cultural expectations. Lumping tribes into a single category has pitfalls that can undermine effective working relationships if sovereignty is underappreciated.

### **Federal Trust Responsibility**

The federal trust responsibility is important for understanding tribal expectations about management of national forest lands and resources. This trust responsibility is described in some USDA Forest Service documents as follows:

*Trust Responsibility means the permanent fiduciary relationship and obligation of the United States Government to exercise statutory and other legal authorities to protect Indian rights. As applied to the Forest Service activities, the trust responsibilities are defined primarily by the authorities listed in part 1563.01, and by treaties which may have application to specific areas of the National Forest System. Treaty rights on National Forest System lands are interpreted and applied by the Court.*

*Fulfilling the trust duty is accomplished through actions, not by writing books or environmental documents, not through process or procedure. The duty is redeemed by protecting a stream or animal habitat; by facilitating the exercise of treaty rights or the traditional cultural practices of Indian tribes and their members; and by continuing to work on a government-to-government basis.*

*Mutual cooperation and the development of government-to-government relationships between the Forest Service and Federally Recognized American Indian Tribes and Alaska Native Tribes should lead to the effective performance of trust duties and responsibilities. Developing and sustaining these relationships is a fundamental action which fulfills these mutual responsibilities.*

## **San Francisco Peaks and Mount Graham**

During the course of data collection for this work, there were contentious issues between the Forest Service and Arizona and New Mexico tribes based on the Arizona Snowbowl Facilities Improvement near the San Francisco Peaks and development activities on Mount Graham in southern Arizona. The Record of Decision regarding the Snowbowl and the Memorandum of Agreement between the Western Apache Tribes and other parties concerning Mount Graham should be consulted for details about these issues. There are at least three reasons these issues are relevant for this work:

1. Tribal response to the San Francisco Peaks and Mount Graham decisions appear to be affecting the willingness of some tribes to invest time in meetings or other interactions with the Forest Service. This may have inhibited participation in the discussion groups held for this project.
2. Tribes appear to be sensitized to issues about the relative importance for Forest Service decision makers of cultural beliefs and values versus economic and other non-commercial values. This concern was prominent in each of the Arizona tribal meetings; and, it may have affected the prominence of cultural and traditional use issues in participant statements.
3. Some participating tribes are engaged in litigation with the Forest Service regarding the San Francisco Peaks decision. This may have influenced the willingness of tribes to discuss the details of issues and concerns about any of the topics raised for discussion, including sacred sites and other cultural and traditional use issues.

Hopi, Navajo, the Yavapai Apache, Prescott Apache, Hualapai, and other tribal participants expressed concerns about the individual and cumulative effects of consultation activities regarding each of these culturally important locations and decisions. Themes about the responses and the effects of these decisions include diverse views about these issues, reflecting the variation among tribes and their individual responses to these events. Tribal participants expressed some

common themes about the effects of decision making about sacred sites such as Mount Graham and the San Francisco Peaks, including the following:

- As noted above, tribal participants expressed concern regarding values about traditional uses, sacred sites, and other cultural activities in decision making. Decisions about the Snowbowl ski facility and Mount Graham transmission towers and the University of Arizona telescope suggest to tribes that cultural issues are of lesser importance than other issues. Tribes expressed a desire for clarification regarding how cultural beliefs and values are incorporated into decision making.
- Decisions that appear to ignore Native American beliefs and values have individual and cumulative effects. Any one incident such as the Snowbowl decision has specific outcomes; and, it also contributes to what is perceived as a history of devaluing Native American cultural traditions and values associated with resources managed under the federal trust responsibility. For example, the cumulative effects of such decisions are expressed in the following comment by a discussion group participant:
 

*The Forest Service has tended to divide that mountain. It is like taking a piece of pizza and slicing it up and saying we will only take this much here. It only represents one percent of the mountain. In this case it is the special-use (Snowbowl) permit. If you look at the spiritual side of what they are doing it is tantamount to slicing up (our culture). The tribes consider that mountain to be a living entity and over and over the tribes have stated that and the Coconino National Forest knows that. They have their team there (Coconino National Forest) that is designated to work with the tribes on areas designated like that.*

*When the tribes consider that a living entity and they go and desecrate the mountain like that with reclaimed water, it is like cutting a piece of your mother off. Cutting a toe off and it is as if they say 'oh that is only one percent of that body.' Then there is the next proposal and it is to cut three more toes off your mother. And on and on it goes. ...*

*At some point the Forest Service has to recognize the deep effects (on the tribes). Sometimes they do not seem to be able to grasp what Native American spirituality means. ... We need to come together to develop a deeper understanding of that spirituality. There is still that divide today that we need to work on together.*

This comment is consistent with sentiments expressed in other Arizona meetings. It suggests that the individual decisions of particular Agencies or of individual forest managers over a period of time accumulate “one toe at a time.” The cumulative effect of these decisions is perceived to have “deep effects.” The authors of this report also interpret these sentiments as indicating how the effects of any one decision are amplified by the historical legacy of relationships between the U.S. Government and tribal nations. The contemporary effect of this legacy is to amplify the effect of particular issues, especially those affecting Indian identity. The effects of individual decisions not only have cumulative effects based on the consequences of particular decisions, but they also have effects associated with a historical legacy that amplifies the effects of contemporary decisions (Russell and Impact Assessment Inc 2001).

- Communication about sacred sites and Native American spirituality is a difficult topic for all parties. It is difficult for non-Natives who may not appreciate the cultural

basis for this spirituality and its implications for the relationships of Native Americans with particular places, landscape features, or natural resources. It can also be difficult for tribes to communicate about these issues because of concerns about confidentiality, privacy, and the disruption of religious and spiritual practices. Similarly, the history of colonialism is perceived to influence how tribes express their understandings about these issues. For example,

*Another thing Federal officials and the United States justice system do not fully understand about the history of colonialism among our people is that we have had to suppress many of our true feelings about how we feel about these sensitive areas; and, about how we have had to take some of our traditional religion underground because of that painful colonial process. Many of our people were forcefully converted ... and many children were forcefully removed from their families and sent to boarding schools where your identity is taken away from you.*

- The Snowbowl decision is inhibiting communication and disrupting working relationships between tribes and the Forest Service about issues of mutual concern. For example,

*Is the revision of Forest Plans in this region another pawn for the Forest Service? I wonder how they can get meaningful input from the tribes in the current environment of litigation about the Snowbowl. Can they really get input from the tribes in this environment?*

One participant described the nature of the relationship as a “bad marriage, we are not talking right now.” Some tribes perceive a need to withdraw from working relationships, specifically with the Coconino National Forest, because of interactions around the Snowbowl decision. For example,

*I want to state for the record that the Hualapai Tribe does plan to end their MOU (Memorandum of Understanding) with the Coconino forest over this issue (Snowbowl). Of course we will state that in a formal document. We are looking at a draft MOU with the Kaibab National Forest that we are pretty sure will go through.*

In each of the discussion groups, participants also expressed a desire for a forum in which communication can be improved and conflicts can be resolved. For example, in response to a question about if there is a means to move forward and resolve issues between the Hualapai and the Coconino National Forest, a participant made the following observation:

*I don't know if there is a way to move forward now. It would take time and it would take a lot of work with the appropriate officials from the Coconino to come and meet with the Hualapai. Perhaps over time, the relationship can be restored. But, right now, there does not seem to be a lot of interest in (the Forest Service) coming to the tribe and interacting with us about these issues.*

Other tribes expressed a desire for a future means to resolve conflicts, although the current litigation environment may prevent consideration of such alternative measures until after all of the Snowbowl litigation is resolved. For example,

*The Navajo Nation has a process that has been revived. Rather than take a civil or criminal claim to court and subject people to adversarial situations, we now are using a peacemaking court. We are using a traditional person who knows how to resolve deep-seated issues, things that on the outside you would take to a civil or criminal court, and instead to use the peacemaking court. We might take that idea and use a neutral person to talk out these types of issues. You have the chance to pull the parties back together and restore harmony. Among the Navajo, our philosophy is to have balance and to be in harmony.*

Another participant noted such alternative approaches are being used in similar situations:

*At Fort Mohave there is a similar situation. ... They are working with an intermediary service that is trying to bring them all together; the BLM, the tribe, and others, and trying to resolve issues that are in the court. ... It is a difficult situation, very tense, and there is a long history of mistrust, but it is moving forward and this maybe an example to use for other Arizona tribes and the Forest Service, but after the litigation is over. ...*

- Forest management decisions are creating divisiveness between Native and non-Native users of areas used by both groups. This theme expresses concern about having harmonious relationships among all users of lands of concern to tribes. Arizona tribes, especially Hopi and Navajo participants noted, that an effect of the Snowbowl and Mount Graham decisions is new tension and an increased potential for misunderstanding about the spiritual importance of particular places.

The issues surrounding Snowbowl and Mount Graham are foremost in the minds of tribes as they interact with the Forest Service. Some of these interactions will be inhibited by litigation about the Snowbowl decision. However, some tribes appear to be looking forward to find a means to work with the Agency in ways that can address resources of mutual concern, improve communication about cultural and traditional use issues and values, and to find new approaches to resolving differences when they arise. The desire to move forward is clearly hampered by existing litigation, but some participating tribes expressed a desire for a hopeful future in relationships with the Forest Service.

## **The Consultation Process for Forest Plan Revision**

The Discussion Guide asked participants for their assessments of past consultations and desires for future consultations regarding Forest Plan revision. Although this topic was intended to be one of several discussed, tribal participants invested significant time in each session to comments about the consultation process. This may be an artifact of the existing climate about tribal-government relationships in combination with historical legacy issues concerning federal-tribal relationships. Nonetheless, participants focused on their evaluations and expectations about the consultation process as an issue to discuss with the Forest Service. Participants emphasized a need to revisit the foundations of consultation. As one participant commented:

*This is not about fine-tuning consultation. It is about going back to the basics and sorting out how to work with the tribes. We need to start from the beginning.*

Many of the themes expressed by participants are ones expressed in the discussion groups with New Mexico tribes.

- Tribes welcome the interest of the Forest Service in improving consultation and developing tribal input about Plan revision:

*I have been involved in tribal forestry issues for a long time. This is a new process for us. The Forest Service coming to us and asking about our concerns for managing forests and lands is important to us. We welcome this process. We have a stake in the process, both culturally and traditionally.*

Participants also expressed a desire for using the consultation process to develop mutual understanding about the diversity of Native American meanings associated with natural and cultural resources:

*I would like them to sit and talk with us, to understand how we perceive these areas. They are not just natural springs or just natural resources. They are way beyond that from a cultural point of view. Members of our tribe view these places as part of what we need to be who we are. We can talk about those things and how what the Forest Service does affects us and our meanings about those places.*

Developing mutual understanding and addressing the cultural meanings about natural resources are perceived as important components of the consultation process.

- There is a need to ensure that all parties, Native American and federal agencies are informed about what constitutes consultation. For example,

*We should not assume that everyone knows what consultation means. I have been in meetings with many federal agencies ... the list goes on and on. We get a meeting organized and we bring people to a common table and it is hard to get people to just start talking. So, we are trying to find ways to communicate better with federal agencies. The better we understand (Agency) goals and expectations and the better you understand ours, then we can begin to understand what opportunities there are there.*

*We are used to working with the Department of the Interior and not the Department of Agriculture and the Forest Service. So, there is a need to understand how the Forest Service understands consultation and to find ways we can mutually benefit. We can accomplish that through face-to-face discussions.*

- Tribes have limited resources for consultation and often require some technical assistance for meaningful consultation. This technical assistance may be in the form of additional information about the substance of the issues to be discussed or assistance from Tribal Liaisons to identify proper procedures and processes for meaningful consultation. Tribes also noted that with limited resources and high demands for tribal responses to consultation by multiple agencies, assistance with funding to conduct consultation is important. For example,

*It happens that many tribes might want to attend meetings like this, but they can't because they have no money. Look at tribes like Havasupai. They have no money to travel. For them to travel, even if they have someone that has the time to attend, just*

*coming up with gas money or a hotel room is rough. So, building in some funding to help tribes to participate in these types of efforts is important.*

- Each tribe is unique. There is tribe-by-tribe variation in protocols, governmental processes, resources for responding to requests for consultation, and administrative processes related to requests for consultation. Participants expressed a desire for recognition of these differences as well as understanding about the particular processes for each tribe. Tribal participants stress there is substantial misunderstanding about tribal issues and they should be assessed by direct involvement with the tribes. For example,

*The advisory group is made up of Native American's from all over the country. ... Education is important about the issues Native Americans face. There is a lot of misunderstanding about Native Americans and our way of life. ... People are not taught much about tribes other than the Thanksgiving story. That lack of knowledge among professionals and laypersons is problematic. People should come out to Indian country to see first hand our way of life. We have been visited by DHHS and by the Veterans Department. It is important for them to come out and see what our way of life is like in the 21<sup>st</sup> Century. We have a lack of infrastructure ... My mother is still trying to get just the basic utilities. There is no electricity and there is no running water in her home. This is America. People of the First Nation of this country still don't have the basic necessities of life. It is amazing and education is a key. ... It goes back to the basic infrastructure issues. For example, if you say you faxed us something it does not help. There needs to be an understanding of the limits of our infrastructure and appreciate the importance of working with us face-to-face.*

- Involve the tribes as early as possible in decision making and planning discussions. The maxim, “early and often” applies to when and how to involve tribes in the planning process. Additionally, allow time to reply to consultation requests that takes into consideration the political and administrative processes of individual tribes. Some participants suggested the need more than the thirty days for response to requests for tribal input:

*We get letters or reports with information in them that have to go through our tribal government process. An issue may have to be referred to staff and then back to tribal government and then it may have to go back to staff for additional work. That process can take longer than thirty days. If they (Forest Service) are serious about wanting a response from us, they should consider the time it takes and not just send a letter asking for a response in thirty days.*

- Construct a process that indicates willingness for meaningful engagement with the tribes about issues of mutual concern. A perfunctory letter or an invitation to an open house is assessed as not usually in the spirit of meaningful consultation:

*Usually the Park Service, the Forest Service, or any government agency, the consultation is just: 'here we are going to give you a letter and that means we are consulting with you period.' The Park Service will invite people in to ask what they think and talk to us face-to-face. That is true consultation where you discuss what is important to us. Throughout the world there are cultures where some things are important that are not important in other cultures. Consultations should develop the priorities of the tribal peoples for consultations.*

*Face-to-face involvement in consultation is important because we can see the sincerity of their viewpoints. True consultation is between the government of the U.S. and the tribal government. Needless to say, we are unhappy when we are invited to an open house or a public meeting because those are venues where I cannot talk about traditional cultural properties or traditional cultural concepts. Those settings are not appropriate to talk about those issues and they are not government-to-government consultation.*

- Tribal participants repeatedly emphasized the importance of face-to-face meetings as an indication of a desire for meaningful consultation and as a means to identify tribal concerns and issues about Plan revision topics and desired futures. Face-to-face meetings and familiarity with tribal culture can overcome some of the differences in communication styles that can be roadblocks in the consultation process. For example,

*Here on the reservation we may communicate differently. People will come here and ask us things and then no one says anything. Then after they leave the people look at each other and say what they think. It is like that movie Miracle, the hockey movie, where the coach is drawing things on the board and he asks if everyone understands and then the coach leaves and they say 'we don't have a clue.' If people come to the reservation, there is a way to work with us, a way we communicate. We have lots of professional people who know how to communicate with the council, communicate with other branches of the tribe. ... If (the visitor) understands there are different ways of communicating, then it can improve relationships.*

From a tribal perspective, meaningful consultation also entails cooperatively working to define issues and solutions rather than responding to Plans and issues developed only by the Agency:

*There are times when it seems the letters or open houses are just a way to satisfy the NEPA requirements. Consultation is different. You sit down and talk about the issue, but you also talk about recommendations. ... You talk about priorities and how we see the issues. A lot of people don't see that happening. You see the Forest Service making decisions for the people that have used these lands prior to the designation as national forests. ... The point is to work with us prior to big issues arising rather than coming in at the last minute and asking us how to fix it. Consultation is sitting down and working through the issues to get something done and doing some prioritizing. It is not attending public meetings or an open house.*

- It is desirable for Agency personnel to become familiar with tribal cultural and ways of doing business. This can facilitate communication and problem solving about issues of mutual concern during and before formal consultation. Participants suggested various means to accomplish becoming familiar with tribal cultures:
  - Communicate with counterparts in tribal government and establish working relationships with those contemporaries.
  - Take advantage of tribal invitations to take tours, attend cultural events, and otherwise see tribal conditions and culture first-hand.
  - Appreciate the cultural expectations about expressions of respect in communication with tribal members of different status; and the importance of

procedure in how business is conducted. Attention to the cultural expectations about communication and interaction contributes to creating mutual understanding.

- Understand the history of interaction between the Agency and a particular tribe that may influence the content and process of interaction. For example,
 

*You may visit and talk to some Elders who feel they were wronged or whatever by your predecessors. The Bible says, 'the sins of the father.' I find that if you go in to work with a group, they remember what happened twenty or twenty-five years ago. It is a matter of acknowledging that and working through to the next phase.*
- Participants expressed a desire to have continuity in their relationships with the Agency that transcends particular individuals. For example, a Memoranda of Understanding (MOU) can be used to provide continuity in policies and procedures and to formalize agreements and understandings about resource management issues. This need to transcend individuals through process is expressed in the following comment:
 

*In the not too distant past we had very poor relations with the Apache-Sitgreaves and very good relations with the Kaibab and Coconino. In the past, the Apache-Sitgreaves did their best to ignore us and our communication with them was almost non-existent. There is a difference in approach based on personalities. Individuals who are sympathetic are more fun to talk to and work with. The new Forest Supervisor and Archaeologist on the Apache-Sitgreaves has completely changed things so they are now among the most responsive forests. So, there is a need to do something that deals with the differences in personalities and differences in outlook about Indians.*
- Regular meetings that provide an opportunity for tribes to interact with the Agency would aid the consultation process and provide a forum to address issues of mutual concern. One tribal participant noted a similar process with the Bureau of Land Management which has been successful:
 

*We have a regularly scheduled meeting, once a quarter with the BLM. It is a two-day meeting and it has been successful because it gives everyone a chance to talk about what they are planning to do or thinking about doing and it can be discussed. It is an ongoing channel for communication. It helps the federal agency to know what is going on and to get feedback from us immediately. Maybe it does not have to be once a quarter, but you find something that fits and it can break through misunderstandings and help to bring issues to the table early on so that they are not blown out of proportion.*
- Tribes desire an expanded role for forest-level Tribal Liaisons to provide face-to-face contact about the potential affects of forest planning and decision making on resources of interest to the tribe. Participants noted the value of the Regional Tribal Relations Officer in fostering communication and coordination with the tribes. There is also an expectation that as forest planning and management activities proceed, there is a need for Tribal Liaisons to provide information sharing and technical assistance about projects and planning efforts.

These themes indicate some of the tribal expectations and beliefs about the consultations process for Forest Plan revision. The importance of face-to-face relationships, recognition of cultural

differences, and a desire for cooperative problem solving and planning about resource issues are key points expressed by tribal participants for consideration about how to improve the consultation process.

## **Forest Resources and Multiple-Use Beliefs and Values**

Hopi, Navajo, Apache, and other participating tribes expressed interest in a range of resource and multiple-use issues including, grazing, mining, off-road vehicle use, wilderness and wild and scenic river designations, timber management, access and rights-of-way concerns, and the volume of recreation users visiting national forest lands. These issues vary among the tribes, but indicate a broad spectrum of interests in resource and use issues for national forest lands and resources. The limited number of participating tribes in this work and their focus on consultation and key concept issues also suggests there may be other resource and use issues that were not identified. Consequently, this discussion focuses on common themes rather than identifying tribal-specific issues that may over or under emphasize particular resource and use issues.

The common themes identified in participant comments in the Arizona tribal discussion groups include the following topics:

- General support for the concept of multiple-use, but concern about the role of traditional uses in the multiple-use framework.
- A desire for acknowledgement of cultural values as well as economic values in management of forest resources.
- A desire for incorporation of traditional knowledge into assessments that will be used to make decisions about cultural and natural resources of concern to tribes.
- A desire for increased management attention to cultural resources and especially to traditional uses and cultural activities such as plant gathering, visitations to sacred sites and other special places, and related cultural activities.
  - Participants emphasized a desire for management to give additional attention to accommodating religious uses and consideration of the cultural meanings associated with places and resources on Forest Service managed lands.
  - There is a desire for increased attention to protection of sacred sites and other cultural resources; and, protection of information about archaeological sites, sacred sites, and other cultural resources important to tribal peoples.
- A desire for cooperative management of resources of mutual concern, especially cultural and archaeological resources.

These themes have continuity with the analysis of the New Mexico tribal discussion groups (Russell and Adams-Russell 2005). This consistency indicates these topics are likely to be among the priority issues that will affect the process and content of consultations about Forest Plan revisions. Highlights about the content of these major themes are presented in the following subsections.

### **Multiple-Use and Traditional Uses**

Several tribal participants emphasized a general support for the approach to multiple-use management of national forest lands.

*Our Department (tribe) supports the idea of multiple-use. It has been the way forests have been managed and it generally works well. We take that approach to managing our forests. The idea is probably not going to go away, so we want to find a way to work with the Forest Service about our issues and concerns in these multiple-use forests.*

There are two other noteworthy themes about the interaction of traditional uses with the multiple-use management approach: (1) the affects of management practices on resources used in traditional activities; and (2) the accommodation of traditional use activities such as visiting offering places, medicinal plant gathering, visitation of sites identified in oral histories, pilgrimages, and other such cultural activities. For example:

*Another thing is that there are affects on plants and other vegetation that we use. Forest Service management has had affects on grasses and trees and foods that are important to us. Places that used to be areas that were used as campsites, because of the way they have been managed, they have changed things and how we use them. What they do affects resources that are important to the tribe. So, we see a direct correlation between how the Forest Service has managed lands and our gathering practices.*

*You just don't find the oak we use for gathering some acorns everywhere. They are here and there. We used to go to Granite Mountain or Skull Island and gather, but land trades have resulted in limiting access to traditional places we use for gathering. There should be consultation when there are land trades because some of the things we use are not everywhere. In fact, in our language, the idea is that there are plants that are part of a certain place. They live there. Those are places we need to be able to access and if they are traded away and we don't have access, then that affects our gathering.*

Participants expressed particular concern about the use of herbicides in treating vegetation gathered for food and medicinal use. These types of issues suggest the need to understand the types of traditional uses and their potential for interactions between these uses and forest management practices.

The second theme is illustrated in the following comment about accommodating traditional uses:

*We have had our ups and downs (with the Forest Service). We have gone through times when it was just ridiculously complicated for us to gather our own acorns that we have done for years and years. We had to get a permit. We have our coming out ceremony here and I went to the Ranger to get four evergreens, specifically Douglas fir. And, before he could give us permission, he had to go through forty questions and it was a problem. ... It is so bureaucratic that it becomes a roadblock for us.*

This comment suggests the desire for a more “tribal friendly” approach to accommodating traditional use activities on Forest Service managed lands. That is, although there is some acknowledgement of the positive value of permits as tools that indicate the legitimacy of some gathering efforts and other cultural uses, there is also the potential for such practices to inhibit use because of the bureaucratic process.

## **Cultural and Economic Values**

A strong and recurring theme throughout the Arizona tribal discussion groups is the dominance of economic values in land and resource management decisions combined with the perceived

devaluing of cultural beliefs and values. The Snowbowl decision is an often used example of favoring economic over cultural values. However, the sentiment appears to be based on more than this one event. The following comments from different tribal participants illustrate the theme, which also expresses tribal desires for an approach to decision making that gives weight to non-economic values.

*It seems that the decisions they make sometimes don't make sense. The only way they make sense is if you realize they are done to please the local Chamber of Commerce. They make decisions based on the economic issues and not a broader set of values. Where do the cultural values fit into their decision making? Do economics always trump cultural considerations?*

*Maybe about one percent of the issues that come across our desks are ones we have concerns about. And of that one percent, it seems that there are very few issues that are controversial. What concerns us is that when you have multiple tribes telling you (Forest Service) that an issue is important, then it would seem the Forest Service would pay attention to that. But, the cultural issues seem to take a backseat to other issues, especially if there is money involved.*

*The hierarchy of how these planning efforts are done does not include the traditional practices of Indian tribes. A lot of the planning seems to be based on economics and how you can make money and run businesses and this seems to take precedence over cultural issues. I would like for people to know that we live by the land. We live and we pray everyday by the land and nature is sacred. This should be a big consideration. We have elders who still go out and pray on the land every day.*

Past decisions appear to result in the perception of the devaluation of cultural values in decision making or at least a lack of clarity about the process for considering the relative weight of cultural and economic issues. Some participants asked for a more formal process of weighting these types of issues while others suggested more transparency in how decisions such as the Snowbowl incorporate consideration of cultural values:

*It is not clear to me how they make a decision that seems to benefit maybe ten thousand skiers at the expense of more than two hundred and fifty thousand Indians. What is the process they used to make that decision? Was it about politics? Was it someone who knew someone else? Can they demonstrate the economic benefit versus the cultural effects? I am just puzzled and the pieces are not coming together in a way I understand.*

## **Traditional Knowledge and Decision Making**

Tribes have long-term associations with the lands and resources of the Southwest. These associations are expressed in the oral traditions of individual tribes and some tribes are publishing this information. These oral traditions are a form of traditional knowledge (Nelson 1983; Basso 1996; Russell and Adams-Russell 2005; Berkes 1999; Fixico 2003; Freeman 1992; Freeman and Carbyn 1988; Tsuji 2002) about resources of concern to the tribes. The quotations below indicate the desire for attention to traditional knowledge in decision making, especially concerning resources used by tribes for traditional purposes.

*From our perspective, one of the problems we run into ... is that the powers that be tend to rely on scholastic and academic work from the past that is partial or crappy. Just like development trumping traditional wishes, bad white academic work trumps the oral history of a living elder. That is something that really gets our hackles up. It is something that needs to be changed.*

*One of our elders said in a statement, that we have our knowledge. There is nothing more because it is our knowledge. We kept being asked for more, they always want us to tell them more. And this elder was telling this learned person, there is no more. I find that insulting that we keep being asked for more, but it is our tradition and the elders are our Ph.D.s and we need to respect their knowledge and the information that is out there that the researchers rely on can be wrong. We hope in the future that some of the records and errors will be corrected and we come up with a more correct version. But, we are an oral people and we have work to do to gather that information. We are in the early stages of our efforts. We are working on information about our foods, but we will move out from there. ... What we would like to see in the future is the incorporation of our knowledge into the decisions being made.*

The incorporation of traditional knowledge also raises attention to issues about the potential for exploitation of some resource that might be identified by incorporation of traditional knowledge into management awareness and decision making. For example,

*The Dixie National Forest is revising their Plan and they made a list of culturally sensitive plants. I go up there all the time to gather (plant name). It is used by Apache, Hopi, Navajo, and other tribes. Anyway, it was not on their list of culturally sensitive plants. So, I talked to other people in my tribe and told them some of the best (plant name) is up there and it should be on the list. Some people said maybe it was better not to put it on their list because people go out and harvest it and get like thirty dollars a pound for that stuff. You can find places on the internet selling it. So, maybe it is sometimes best not to share traditional knowledge.*

These comments indicate the paradox of desiring acknowledgement of traditional knowledge and identifying culturally important plants and other resources and also concern about the privacy of the information and the potential to exploit resources that are important to various tribes. A desire for attention to the potential for adverse outcomes in sharing such information was expressed by various tribal groups.

## **Management of Cultural Resources**

Participants expressed a general consensus about satisfaction with the management of archaeological resources and concern about management of cultural resources and traditional uses. For example,

*In terms of managing and preserving archaeological resources they are doing reasonably well. ... We don't agree with their interpretations always, but that is another issue. The other issues are more problematic. You can identify the boundaries of an archaeological site. You can pick things up and write numbers on them and put them in a box. That is what managers like. That is what they can do. But, when you start talking about the way people feel about a place or the prayers they offer there, then that starts to become a problem. This is where it gets difficult for (our people). There are no physical signatures out there that archaeologists or cultural resources managers can find or understand. ... It seems it falls on the tribe to prove their case and become an advocate for your culture. They say we don't exist on the landscape because there is no record on the landscape. The effects of our culture on the landscape were more invisible and our claims and attachments to places are not ones that can be understood by the managers.*

## Site Protection and Privacy

As with the New Mexico participants, Arizona tribal participants expressed concern about the protection of archaeological and other cultural resources. There are two components to protection. One entails issues about the privacy of information related to sacred sites and other culturally important locations or resources. The other issue concerns the actual protection of sites through management actions. The privacy issue is illustrated in the comment below:

*One of the long standing problems we have had with the Forest Service and the Park Service is because of the FOIA (Freedom of Information Act). You guys have to open the books to anyone and before we know it and because of all the New Age and crystal people in Sedona, then our sites get desecrated. So, until you get around that FOIA, we are not sharing anything with you. ... Let me give you another example, we decided to share some information that was very sensitive. ... They took field notes and all of that. We thought it was all going to be kept in-house and used only privately. So, the next thing we know we are seeing these things in print in several places. We are going to try to keep all our archaeology in-house from now on. ... Managers just don't always know that archaeological sites can be exempt from FOIA requests and so they do things without knowing. So, if a manager is not in the know, then it causes a problem.*

Site protection related to vandalism and use is among the strongest themes about protection of cultural resources, sacred sites, and other culturally important locations and resources. For example,

*My number one concern has been the impact of increasing use of this area (Fossil Creek). It is a highly valued traditional cultural property. It is as valuable to us as the Peaks (San Francisco Peaks). The people impact, the trashing of the place concerns me. You don't go into a church and trash it, so why should someone do it there? You (Forest Service) need to be good stewards of places like that. The problem we see is that you have a limited budget. You do not have the staffing to do something about it. So, our concern is that you find a way to protect those sites. There are other places like that we don't talk about, but there are places like Fossil Creek that are already known and people need to be managed there.*

Some participants indicate that the needs for site protection can sometimes supersede access by tribal members:

*(Site name) is very sacred to us, but most everyone agrees that the road to that place is a problem because it is taking too many people into it. The place is getting torn up. It is a place that our elders like to go to, but I think we agree that the road should be closed even if it means they cannot get to it because of the damage being done. We want the place protected even if it means some people cannot get there. Without the road it will mean some of our people cannot get there, but it is important to us.*

This comment indicates that for this particular site, tribal needs for access are subordinate to the larger goal of site protection.

## NAGPRA

The Native American Graves Protection and Repatriation Act (NAGPRA) mandates procedures for the treatment and repatriation of human remains. Arizona tribal participants suggest that tribal values and beliefs about the treatment of human remains are variable. In general, tribal

participants suggest that limited intervention and limited conservation is a desired approach to the treatment of human remains. Perhaps no other issue indicates the variability among tribes and the importance of individual tribal protocols.

## Cooperative Management

Tribal participants expressed a desire for cooperative management of resources of mutual concern. These desires are expressed in the context of discussions about a perceived need for change in the consultation process that is an exchange of ideas rather than presentations and information exchange.

*We get all of this information and they (Forest Service) have developed it. They ask us to sign on the line and approve. And, if we don't sign, then they say that 'well, we consulted with them, but they did not approve.' So, that is like a failure for us and a failure for (Forest Service). We have an interest in the resources and we would like to be involved in more than just responding to what they have already put together. True consultation is working with us. We want to sit down and hear what you have to say, but we want to do what we are doing here today and that is exchange ideas and give our point of view, not just listen to what you have to say and leave.*

This theme was expressed in each of the Arizona meetings either more directly or in the context of discussing the consultation process. Other information presented in the Arizona meetings is also consistent with the information about cooperative management identified in analysis of the New Mexico tribal discussion group data:

- Tribes have resources, skills, and labor that can be applied to assisting the Agency to manage resources of mutual concern. Tribes desire more opportunities for employment as well as increased opportunities to contract for activities such as fire response, restoration, and management of cultural resources. Participants suggest this will benefit the Agency as well as the tribes.

Tribes bring a holistic perspective to the management of natural resources based on knowledge of ecological processes and landscapes in this region. Tribal perspectives are based in a long-term approach to harmony with natural resources that can provide a useful supplement to other management approaches. The result can benefit resources of concern to all interested parties in the nation. For example,

*We have a view of the resources based on centuries of association with our place. We also understand the value of modern science and combining it with western knowledge. But sometimes the blend of traditional knowledge and science knowledge can get lost. We sit at the table with federal agencies and we are in western dress and they think we think like they do. But, we have traditional values and traditional ways of viewing things that are not appreciated. So, we have these two perspectives we bring that we have to work hard at when we work with federal agencies. We think it can be a benefit to them if they understand our values and what we bring to the table. Federal agencies try to manage the land, but we know the land manages us. The cultural perspective in land management is to allow it to feed us and care for us. We are children of the land rather than land managers. When you assert the will of man over the land then that is a western perspective. When you assert the will of the land over the will of the people, then that is a native perception. That is why we have a lot*

*of these issues in managing resources. Why do you have to make snow? Snow is made by nature.*

Cooperative management is perceived as a solution to a range of ongoing ecological and cultural resource issues. It is also perceived as providing some benefit to tribes and benefit to the nation by using tribal expertise and labor.

## Summary

Information presented in this report about values and beliefs of Arizona tribal peoples about national forest lands is generally consistent with the information presented in the report regarding New Mexico tribal peoples. Participant comments were analyzed in three major categories:

- Key concepts are a foundation for working relationships with tribes. Key concepts consistent with the New Mexico findings include: homeland as a cultural landscape expressing the traditions and associations of tribes with the Southwest; tribal sovereignty as a basis for recognition of the differences among tribes in their desires for future management of national forest lands and resources; the federal trust responsibility as a foundation for understanding the mutual interests of the Forest Service and tribes about natural and cultural resources; and, the effects on tribal participation in consultation of recent decisions about the San Francisco Peaks and Mount Graham.
- The nature of the consultation process for Forest Plan revision will be important for successful tribal input about revision issues. Tribal beliefs and values about consultation include: an emphasis on face-to-face interaction; dialogue about issues rather than only responding to completed plans; attention to the cultural and sociopolitical differences among tribes in structuring consultation processes; appreciation of the cultural and fiscal roadblocks to tribal participation in consultation processes; development of cultural awareness about tribes to facilitate effective consultation; early engagement of tribes with meetings that meet the schedules of both parties; and, expansion of the Tribal Liaison role to better accommodate the needs of tribes for information and exchange of ideas about forest management decision making and planning.
- Resource and multiple-use beliefs focus on the significance of traditional use and cultural resource issues in a multiple-use environment. Tribes expressed a desire for more accommodation of traditional uses and cultural uses in decision making and planning; clarification of the role of cultural and other non-economic values in decision making about such issues as Mount Graham and San Francisco Peaks; the incorporation of traditional knowledge in management and planning; attention to site protection and privacy issues in the management of cultural resources; and, a desire for cooperative management of resources of mutual interest to tribes and the Forest Service.

Although the consultation environment is affected by the Snowbowl and Mount Graham decisions, tribes also appear to be looking forward to find new ways to effectively work with the Forest Service about cultural and natural resource issues that appreciate the traditional knowledge of the tribes and the need for sound science for sustainable management of resources for at least the next seven generations.

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# APPENDIX

## Contact Letter

In Dear Governor X:

The Southwestern Region of the Forest Service (FS) invites you or your representative to participate in a discussion and input session hosted by Joseph Tafoya, Governor of Santa Clara Pueblo from 9:30 AM to 3:00 PM on Wednesday, June 29, 2005. The meeting will be held at the Big Rock Casino Banquet/Meeting room: Big Rock Casino, 460 N. Riverside Drive, Espanola, New Mexico. It is located on the north side of the Big Rock Casino parking lot, next to the Bealls department store.

During this discussion input will be requested on issues, concerns, and recommendations regarding FS management of National Forest System lands in the Southwest. The Forest Service has contracted with Dr. John Russell to moderate these discussions and analyze the results for presentation to the agency. The information gathered will help assure the appropriate consideration of Native American values and beliefs in the revision of FS forest land and resource management plans (forest plans) for the eleven National Forests and Grasslands in Arizona and New Mexico; plans that will guide FS management in the Southwest for years to come.

Suggested topics for discussion include:

- Expectations regarding the conduct of consultation.
- Values and beliefs about the Forest Service implementation of its Trust Responsibility.
- Issues affecting tribal connections to Forest Service managed lands and resources including but not limited to: reburial, materials gathering, ceremonies, timber/non-timber resources and fire management.
- Traditional use of forest lands and grasslands; both historic and contemporary.
- Cultural, natural, and spiritual resources associated with Forest Service managed lands.
- Assessment of wilderness areas, roadless areas, and other special designations on public lands, including benefit, value, and need for additional designations.
- Native American priorities and concerns about management of forest resources.
- Other topics, including forest-specific input, needed for full consideration of the relationship of Native Americans to Forest Service managed lands.

Enclosed, please find a summary of the anticipated discussion for your review and preparation in providing input to this important process. For additional questions please contact Dorothy Firecloud, Regional Tribal Program Manager at 505-842-3424 or [dfirecloud@fs.fed.us](mailto:dfirecloud@fs.fed.us). Please RSVP to Angela Sandoval at 505-842-3289 or [asandoval@fs.fed.us](mailto:asandoval@fs.fed.us). Thank you for considering our request for your assistance in this important matter.

Sincerely,

Harv Forsgren, Regional Forester

Enclosure: Discussion Guide

## Discussion Guide

### Topic Areas for Discussion

The following topic areas will guide the discussion regarding Native American connections with Forest Service managed lands and concerns about management issues for Forest Plan revision.

**Participant Representation.** Each participant will be asked to describe their tribal affiliation and the National Forests of concern to their tribe.

**Expectations about Consultation.** This topic area will discuss tribal resources, expectations and desires about future consultations concerning forest plan revision. These discussions will attempt to answer questions such as:

What are the Tribe's resources for participation in consultations?  
How should the consultation process incorporate consideration of the demands on Tribes for consultation?

How do the Tribes evaluate the communication and the quality of the working relationship with the national forests?

What are Native American views about how the Forest Service can improve consultation, specifically in regards to forest plan revision?

**Tribal Relationships with Public Lands.** This topic identifies any important historical, cultural, or legal relationships of the Tribes with public lands that need consideration during revision of existing forest plans.

What are the Tribe's views about how their relationship with public lands is similar to or different from other parties (e.g. local governments, recreation users, ranching interests, etc...) who are also being asked to identify their relationships and priorities to forest lands?

Is the Forest Service meeting the expectations of the Tribes about the Trust Relationship of the federal government with tribal resources?

**Native American Uses and Valued Resources.** This topic identifies any issues regarding the various types of uses of Forest Service managed lands; and, views about the management of resources of concern to the Tribes.

Is Native American use of Forest Service managed lands changing?

Are there concerns about the uses of Forest Service managed lands by other parties? If so, how should the Agency address these issues?

What are the priority issues about Forest Service management of cultural, spiritual, and natural resources of concern to the tribes?

Is there anything the Forest Service should do to change how it manages uses and resources of concern to the Tribes?

**Areas for Special Designations.** Special designations include Wilderness, Wild and Scenic River, Roadless Area, or Research Natural Area. This topic identifies Native American views about any values, benefits, or other management concerns about these types of areas.

How do the Tribes evaluate the need for existing special designation areas? Are existing areas sufficient or is there a need for additional designations in particular places?

From a Native American perspective, should the Agency change its management of these types of areas?

**Desired Futures.** Tribes have expectations about the future conditions of National Forest lands. They may also have expectations about current conditions and how those should change to improve the landscape and its resources. This topic develops information about these expectations. Example questions this topic will address are:

How would you compare the conditions in the forest now to how you would like to see them in the future?

What should the Forest Service do to achieve your future vision for these lands?

**Additional Issues.** These topics are guiding the discussion, but there may be others that you feel are important and need to be included. Please identify any additional topics you feel need to be considered by the USFS as it tries to understand the connections between communities and National Forests.