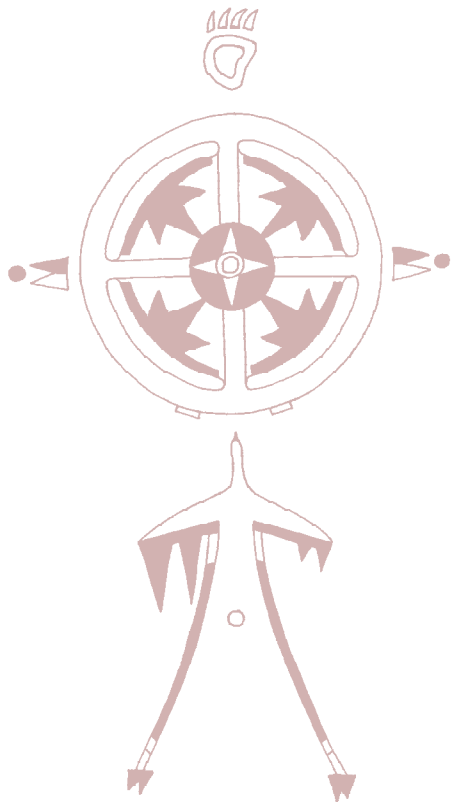


E A R T H M E D I C I N E

July 1997

Volume 4 No. 3



On page...

- 2.....Air Quality Seminar
- 3-4.....Director's Corner
- 5.....HERS Profile
- 6.....Kickapoo Training Cont.
- 7.....NAOMI Seminar Program
- 8.....Announcements

Water quality training held at Kickapoo Nation in Kansas

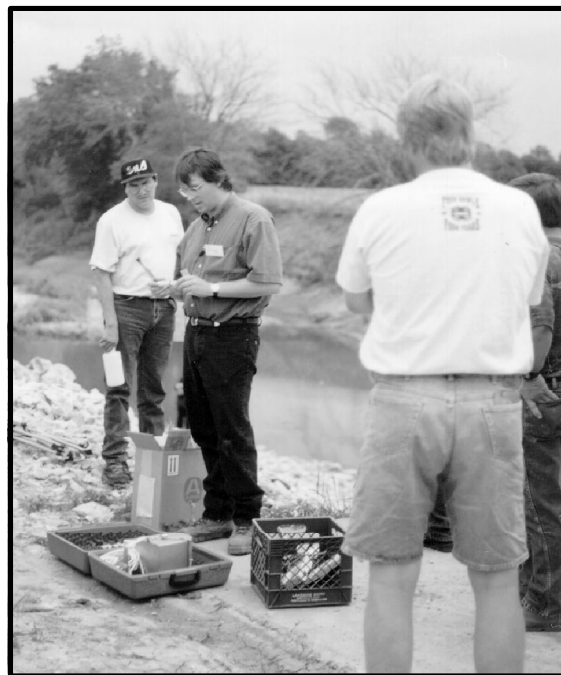
by Wendy Griswold, Kansas State University

The Kickapoo Nation of Kansas was the site of a water quality analysis training on June 3, 1997. Approximately 27 participants attended the workshop, co-sponsored by the Kickapoo Nation Environmental Office, Haskell Indian Nations University and the Environmental Protection Agency. The workshop was facilitated by Ben Whiting and George Kills Plenty of Sinte Gleska University in Mission, South Dakota. Workshop participants represented area tribes, such as the Kickapoo and Prairie Band Potawatomi Nations; the local cities of Sabetha and Seneca; Brown County Extension Services; Haskell Indian Nations University; and EPA Region VII.

The workshop's goal was to provide participants with introductory knowledge of the operation of a variety of laboratory and field equipment, as well as to obtain an elementary understanding of the analysis of several basic water contaminants and parameters. The training began with a review of basic chemistry terms and concepts and a discussion of laboratory safety and hazards. The remainder of the morning session was spent in lectures regarding pH, total dissolved solids and dissolved oxygen meters. Participants were given an overview of how to use laboratory equipment such as a spectrophotometer, which can be used to analyze water samples in a laboratory or field setting. The equipment was demonstrated by testing a sample of water from the nearby town of Hiawatha for nitrates.

The afternoon session of the workshop began with a discussion of the water quality issues of the area tribes and cities. The Kickapoo Nation has experienced problems with pumping, though a recent upgrade to submersibles has helped this situation. They also experience problems with turbidity during the spring rainy season. Their long-range goals include the construction of a holding pond, which would lessen the treatment costs of their water supply.

■ continued on page 6



Ben Whiting, workshop instructor, explains the field activity to workshop participants.

Spring seminar series concludes with Earth Day satellite broadcast

by Patterson T. Yazzie, Haskell Indian Nations University

The satellite program, “Air—Ensuring Quality For The Future,” was broadcast from the Haskell Indian Nations University (HINU) television studio on April 22, 1997. The hour-long seminar concluded the four-part series “All Things Are Connected: The Sacred Circle of Life.” The introductory segment featured the activities of the Navajo Nation’s air quality office. It discussed how the Navajo Nation exercises its sovereign authority



Gerald Wagner, George Tiger, Ella Mulford and Joe Young discuss their program on the NAOMI Seminar set.

to regulate and monitor air quality. The Navajo Environmental Protection Agency (EPA) monitors several coal mines and power plants located within the boundaries of the Navajo Nation. Some of the challenges the Navajo EPA faces include respecting the cultural ties that people have to the land and understanding that the industries that they regulate are also the largest employers of Native Americans in the surrounding area.

A discussion with a panel of Native American environmental professionals followed the opening segment. The program was moderated by George Tiger (Muscogee/Creek), who is the host and producer of *Inside Native America*, broadcast on CBS affiliate KTOK TV in Tulsa, Oklahoma. Joining him in the studio were Ella Mulford (Navajo), an environmental specialist with RedHorse, LLC, an environmental consulting company; Gerald Wagner (Blackfeet), director of environmental programs for the Blackfeet Nation in Browning, Montana; and Joe Young (Prairie Band Potawatomi), an attorney for the Forest Band Potawatomi Nation.

Young stated that managing tribal environmental resources like air and water is an attribute of sovereignty. Young believes that tribes are losing

their sovereignty by not exercising their responsibility to regulate and monitor activities on tribal lands. “If the tribe doesn’t exercise their sovereignty through protecting their air, there is a good chance that the state will try to come in with their implementation plan through the EPA and tell the federal government that they will manage the air quality program for the tribe,” stated Young. He added that environmental codes and regulations can be used as tools to identify environmental problems. “How can tribes identify environmental problems if they do not have environmental standards?” questioned Young. According to Young, if there is an actual health danger while there are no environmental standards, the people who suffer the most are tribal members.

“We as Native people should control regulations on what impacts us in our environment,” believes Wagner. He stated that it is very important for tribes to develop or further develop their environmental regulations. Wagner believes that outside agencies do not always look out for the best interest of a tribe when they remediate contaminated sites on tribal lands.

Mulford said that it is very important for environmental consultants hired by tribes to understand Native American laws and viewpoints on the environment. “The consultants may know the environmental laws and the technical issues, but they may not understand the Indian issues,” stated Mulford. Mulford believes that integrating Native teaching is very important. Mulford noted that our ancestors sustained life without regulations and laws before we established them. She also believes that not only is it important for tribes to exercise their sovereignty in regulating air, but “it’s also very important for tribes to play a role in developing an alternative solution for the demand on natural resources,” because tribes own a large portion of energy resources.

To obtain a copy of “Air—Ensuring Quality For The Future” or any of the other programs in the “All Things Are Connected: The Sacred Circle Of Life,” seminar series, contact the HERS Center at 785-749-8498 or hers@hsrv.nass.haskell.edu. Suggestions and evaluations of the seminar series are welcome. The seminar series was sponsored by HINU, the NAOMI (Native American and Other Minority Institutions Program) and the United States Geological Survey. ■

Environmental education and research needs identified by Elders

by Daniel Wildcat, Haskell Indian Nations University

The needs for environmental research, technology transfer and education that existed throughout Indian Country were part of the vision of the HERS Center when it began three years ago. The vision was and is a Native vision about the places we live and how we choose to live.

In recent years, many non-Native peoples have discovered, and some Native individuals have re-discovered, the tremendous wisdom that resides with those individuals often called Elders or who, I tell my university trained colleagues, are our traditional Indigenous scholars. These traditional Indigenous scholars are the living repositories of our rich Native spiritual and intellectual heritage.

It only seems fitting that in this first “Director’s Column” for the newly redesigned *Earth Medicine* newsletter, I reflect on the Center’s recent past, present, and contemplate its future. I can think of no better way to accomplish this than by sharing a small part of traditional wisdom, which was shared with me by Northern Cheyenne Elders, Ted Rising Sun and Bill Tallbull, at the annual AIHEC Conference five years ago. Sadly, Bill Tallbull and Ted Rising Sun are no longer with us, but their words and wisdom have stayed with me. It seems especially appropriate as Bill Tallbull served on the HERS Advisory Board until his death. I am glad that these distinguished, traditional Northern Cheyenne scholars made the comments in public and that they allowed me to take notes. The following words are theirs as I could best record them. I apologize to those who knew Mr. Rising Sun and Mr. Tallbull if a phrase does not sound quite like theirs—the fault is mine.

Ted Rising Sun spoke first:

The traditional beliefs of the Cheyenne Way are taught through being heard and observed. It is the grasp of life that is important. We (Elders) are worried about young people without traditional teachings and understanding.

During and immediately after World War II many people left the reservation and learned things to help people at home when they returned. Everyone expected leadership towards prosperity from those who left, but the prosperity did not come. Many people did not return and some who did failed to lead. Why did this occur?

Young people were often in off-reservation boarding schools. They were

and are learning ways different from the Cheyenne Way. But they do not learn what to do with the knowledge they have been given. They must learn things that can be Cheyennized: put in the Cheyenne worldview and language.

For example our traditional knowledge taught us much about arrows. We could tell you who made arrows by careful examination. Also, we could identify different songs, tell their significance and purpose. Most teachers who work with our children do not know anything about the Cheyenne. Consequently, when conflicts occur they cannot recognize them. How could they? Think of our contributions in agriculture alone: corn, beans, the potato. We must teach our children these things.

Ted Rising Sun sat down and Bill Tallbull continued:

When you leave home keep in touch and listen to what is said by your Elders. We have prophecies; some have already come to pass. We were told we would give of our flesh—the boarding schools and churches took our children. Many did not know what to do when they got homesick; they had not been instructed. They did not know to look to the stars when they got homesick, for the stars never change. Look to the things of our world that have permanence: the prairies, hills, and buttes.

We send young men to the mountains for four days so they may ask for help, knowledge and power. Listen to an old man. Live what he has said. Remember, sometimes an Elder’s words have no meaning in life until much later.

We are in a critical time. We must hold on to culture and traditions—language. I myself should have asked my elders more. I could have learned more if I had listened. Do not find yourself asked one day to stand up to relate things and not know, not be able to explain. I quote many people who have given me things. Here is a story given to me, I will give it to you. It is yours to share.

■ continued on page 4

Elders' wisdom passed on to youth

■ continued from page 3

Prayers are important. Elders look to the younger people to see the future. The concern I have is for the future. Environmental protection: I look to the young people to develop environmental policy to protect the sacred lands, plants and animals. You people listen to the Elders. I have talked to many environmental groups about protecting the land. We live in a spiritual world. Who is taking care of our spiritual world?

Listen to an old man. The council will not; they are too busy. The tribes have given away too much. The Elders look to the young—for you—to protect our reservations. Some tribes are looking to their traditional leaders and communities. As you know every Indian is a politician. We are confused. It seems the Elders were right—we might just simply fade away.

You, my students, are the future. Take my stories and pass them on. The traditionalists have become vocal. We have knowledge to share. Isn't it sad that children cannot learn their songs? It is easy, but people don't want to learn these songs. There are songs that can be learned

in a single week, but people wouldn't listen.

Wouldn't it be a great thing to communicate to an Elder? What happens when people will not listen? What do you do? Stop speaking? Read books that can teach you things from our Elders?

The Cheyenne need Cheyenne historians of Cheyenne history. We can incorporate Cheyenne knowledge into the curriculum. We can direct research that needs to be done regarding plant lore, for instance.

Children need to learn respect. There are traditional modes of conduct we can teach. Today it seems children run over people. What has happened? Maybe they watch too much TV. Women have an important role in our way of life. She has a great deal to do with the home and the education of children. Women are respected in Cheyenne culture for their power. There is much more that I could tell you but the time for our session is over.

When speaking Mr. Tallbull often said, "listen to an old man." Mr. Rising Sun and Mr. Tallbull were not just old—they were wisdom-keepers. We are fortunate to have their words. To my way of thinking, as well as George Godfrey's, my co-director; the HERS Center staff; and current advisory board members, Mr. Tallbull and Mr. Rising Sun simply and eloquently expressed the defining principles of the HERS Center activities:

It is the grasp of life that is important.

You people listen to the Elders.

Elders look to the younger people to see the future....I look to the young people to develop environmental policy to protect the sacred lands, plants and animals.

Research, technology, and even education as we so often experience it today will be empty—lifeless—if we forget the central importance of the "grasp of life." As the HERS Center enters its fourth year of operation, let us continue to conduct our activities with the wise words of Mr. Tallbull and Mr. Rising Sun in our minds. Our young people are our most important connection to the future. Thank you Mr. Tallbull and Mr. Rising Sun. We are listening.

Daniel Wildcat is the co-director of HERS. He is also an instructor of sociology at Haskell Indian Nations University. ■



Drawing by Rennick 5/14/89

Tallbull depicted in front of the Fort Fetterman Battle Fight Memorial.

HERS Profile

Gerald Wagner—environmental program director

by Patterson T. Yazzie, Haskell Indian Nations University

Gerald Wagner (Blackfeet), is currently the director of the Blackfeet Nation's Environmental Office in Browning, Montana. He has held this position for the past two years. Before he became the director, he was a biologist for the wetlands protection program for the Blackfeet Environmental Office. He was in charge of setting up the assessment and monitoring plans used in managing the wetlands. He has also served as the chair of the Haskell Environmental Research Studies Advisory Board since November 1996. Wagner began serving on the Board in January 1996. Wagner has a Bachelor of Science in biology with a minor in Native American studies from Montana State University.

As a director, he oversees all of the environmental program activities for the Blackfeet Nation. Some of the programs that he oversees are a wetlands protection program, the National Pollution Discharge Elimination System (NPDES) Program, a water pollution program, an air quality program, a discharge from non-point source pollution program, a radon testing program, an underground storage tank program, a solid waste program, the Federal Emergency Management Administration Program, and an animal control program.

One of the challenges facing the Blackfeet Environmental Office is the delegated authority from the Environmental Protection Agency (EPA) to individual tribes, which gives tribes the authority to monitor and regulate environmental activities on tribal lands. Like many tribes, the Blackfeet Nation believes that water quality is one of the major issues they are facing. Other issues are leakage from underground storage tanks, open dumps, and keeping the air clean through an air monitoring program. According to Wagner, the pressing issue right now is maintaining good water quality and establishing water quality standards; underground storage tank regulations; and building another landfill.

The wetlands protection, water pollution, air quality and NPDES programs are some of the programs that are duly established when the tribe has met standards for monitoring and enforcement of environmental activities on tribal lands. "We have an inherent sovereignty over the land with the exterior boundary of the reservation. Anybody who resides within the boundary comes under our inherent jurisdiction," stated Wagner in a recent

interview.

Some of the other challenges are enforcing tribal environmental codes and the limited availability of grant funds for tribal environmental programs. According to Wagner, the states have been getting all the money available for these types of activities since the creation of the EPA. Recently tribal environmental offices became eligible for funding from EPA. In comparing the state environmental offices and the tribal environmental offices, Wagner said that money available to the tribe is very limited as the state has a tax base in addition to money that they receive from EPA. Wagner said that when tribes have limited funds they cannot hire additional personnel to enforce the tribal environmental codes. Wagner believes that the tribal judicial systems need to understand the tribal environmental codes and regulations in the event of a case going to court.

"Our relationship with the state is that we are forced to go to them on some issues because EPA has delegated their authority to the state," said Wagner. He argues that the state does not have jurisdiction on the reservation when it comes to environmental cleanup and enforcement. "When it comes to cleanup and the level of operating the environmental office, the tribes, state and EPA can all work together," added Wagner. He stated that working relations are complicated when the tribe, state and EPA move up into the political level.

Wagner said that he was willing to work with other tribes to develop environmental programs and exchange ideas on solving environmental problems "if I can help tribes by doing some peer work or by

■ continued on page 6



Gerald Wagner has been chair of the HERS Advisory Board since November 1996.

Kickapoo water analysis training the first of many future activities

■ continued from page 1

Following this discussion, a field activity was conducted at the Delaware River. The Delaware River, one of the most polluted streams in Kansas, is the only source of water for the Kickapoo Nation. With the opening of a new casino, the Kickapoo Nation's water usage has increased dramatically within a matter of weeks. Workshop participants tested the pH levels of the water and collected samples from the river for later analysis. Following the field portion of the workshop, participants tested their samples for alkalinity and hardness using titration procedures.

The training was part of a program that seeks to further environmental justice by involving Native Americans in the process of assessing water quality hazards and by remediating those problems. The Prairie Band Potawatomi and Kickapoo Nations contain wetlands that are threatened by toxic levels of suspended sediment and herbicides. This project, funded by the EPA's Community/University Partnership Grant Program, seeks to assess the sources and extent of the water quality problems, seeks compliance with existing water quality standards, and intends to create a remediation



John Levier, Prairie Band Potawatomi, takes a water sample from the Delaware River.

plan for resolving water quality issues. It also seeks to establish practical hands-on workshops where members of the affected Native American communities can learn about the various water problems that threaten their communities. The project also intends to involve both Native American and non-Native American landowners in the area to seek to build consensus on a water contamination remediation plan.

Future activities include additional workshops. Possible workshop topics are well-head testing and hazardous materials safety training. HINU will also sponsor an environmental education practicum scheduled for later in the summer. Kickapoo and Prairie Band Potawatomi students from grades 7 through 12 will participate in a week-long workshop. The focus of the camp will be water and the relationships of water to all beings. The Delaware River will serve as a case study project for the camp. Participants will conduct water sampling and testing. They will also make written recommendations to the Kickapoo Tribal Council based on their findings. ■

Environmental issues should supercede political boundaries

■ continued from page 5

sending someone to help them with their program." He has worked with tribes in EPA Region VIII and some tribes in North and South Dakota. Wagner said that there is a challenge in working with different tribes because they compete for the same federal grants. Wagner's philosophy is that environmental problems

do not recognize political boundaries between tribal, state and federal lands. He does not believe environmental problems should be treated differently because of political boundaries. "Our job is to protect the environment as a whole and therefore if we have a contamination, it needs to be cleaned up because it could affect someone," said Wagner. ■

Available Videotapes

These tapes are available through interlibrary loan from Kansas State University's Farrell Library. You may also request copies by contacting HERS by phone at 785-749-8498; by e-mail at hers@hsrv.nass.haskell.edu; or by mail at HINU, 155 Indian Avenue, Box 5001, Lawrence, Kansas, 66046.

All Things are Connected: The Sacred Circle of Life Series

Air—Ensuring Quality for the Future

Biology of the Earth—Our Connection to the Land

Biology of the Earth—All Things are Connected

Geoscience Education in Native American Communities

Live Teleconference: An Environmental Legacy for Our Grandchildren

Comparison of Native American and European Worldviews Series

A Native American Viewpoint

A European Viewpoint

A Roundtable Discussion

A Roundtable Discussion, Part II

The Badlands Bombing Range Project

Basin Creek Mine Closure Reclamation Techniques

Topics in Pollution Prevention—Vehicle Maintenance

PCBs in Our Environment—The Legacy Continues

Environmental Impacts of Gold Mining Operations Near the Fort Belknap Reservation

The NAOMI Program and HERS: New Opportunities in Environmental Research

Hózhó Kéyah (Environmental Harmony in Business)

Hózhó Hooghan (Environmental Harmony at Home)

Team American: A Strategic Plan for the 1990's



Center Directors

George Godfrey
and
Dan Wildcat

Supporting Faculty

Bill Curtis
Dennis O'Malley
Mike Tosee

Editors

Wendy Griswold
and
Patterson T. Yazzie

Grants Administrator

Helen Gee

Medicine Wheel Graphic

Leslie Evans

Advisory Board Members

Don Aragon, Les Benedict,
Karl Burgher, Kim Clausen,
Shelia Crawford, Sharon
Crowley, Ray Haner, Sadie
Hoskie, Rose Main, Ella Mulford,
Jerry Pardilla, Steve Semken,
Charley Shaiffer, John Trottier,
Gerald Wagner, Benjamin
Whiting, Roderick Yeahpau

Earth Medicine is published quarterly by the Haskell Environmental Research Studies Center to serve as a means of communication for members of the center's consortium and the public. The Office of Research and Development, U.S. EPA, under agreement #R-819653, through the Great Plains-Rocky Mountain Hazardous Substance Research Center, provides \$1,101,757, or 70 percent, of the funding for this program and publication. The content of this publication does not necessarily represent the views of that agency. No official endorsement should be inferred.



Printed on recycled paper.



Haskell Indian
Nations University

Kansas State University
KANSAS STATE UNIVERSITY

Bold print indicates that a seminar was sponsored by the NAOMI Seminar Program.

Announcements and upcoming events

The Caddo Tribe of Oklahoma is seeking a wetlands coordinator for their Tribal Environmental Program. Responsibilities of the position include program management, administration and planning; oversight of all program activities, supervision of contractors; coordination of internal programming, civil regulatory enforcement services and financial record keeping and reporting services; preparation of progress reports; awareness and maintenance of relevant EPA laws, regulations and policies, identification of environmental tasks and responsibilities throughout jurisdictional areas of the tribe; networking with the public and private sectors; outreach activities for tribal members; leadership, direction and professional expertise in the operation of the tribal environmental program.

Desired qualifications are a bachelor's degree from an accredited college or university in environmental science or a related field; two years experience in any environmental field, preferably with an Indian tribe; knowledge of Federal Indian Law, federal and state environmental laws/regulations; culturally sensitive to Native American issues; administrative and personnel management skills, analytical abilities; and computer skills. For more information on this position, please contact Rebecca Davidson by phone at 405-656-2344. Deadline for applications is August 4.

If your program has an announcement or is sponsoring any events or activities that would be applicable to the audience of *Earth Medicine*, please send the information to HERS at the addresses listed on page 7 of this issue. The deadline for the October issue of *Earth Medicine* is September 12. ■

Please send a free subscription of *Earth Medicine* to:

Name _____

Company _____

Address _____

City/State/Zip _____

Phone and FAX _____

Haskell Foundation
 Haskell Environmental Research Studies Center
 155 Indian Ave., Box 5001
 Lawrence, KS 66046
 785-749-8498



Bulk Mail
 U.S. Postage
PAID
 Lawrence, KS 66044
 Permit No. 187